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PERIODICAL COLLECTION



THE

MASONIC SIGNET,

AND

LITERARY MIRROR.

and journal of

PUBLISHED MONTHLY,

BY J. W. S. MITCHELL, P. G. M.

MASONIC TREE—Its root is TRUTH: its trunk is VIRTUE: its branches BENEVOLENCE: its bloom LOVE, and its fruit RELIGION.

SECOND VOLUME.

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THE SIGNET AND MIRROR.

VOL. II.

ST. LOUIS, MAY, 1849.

NO. I.

INTRODUCTION.

THE study of Free Masonry is a subject which ought to engage the attention of every member of the mystic art; and the inquirer after truth, though not a Free Mason, would find much to interest and instruct him, by an examination of its principles.

It shall be our earnest endeavor, in the future pages of the SIGNET, to interest and instruct all classes of readers. The approbation and success which has attended our humble efforts, thus far, encourage us to believe that we have not only added knowledge to the *initiated*, but that our journal has been the means of diffusing light and knowledge among the community at large, and thus removing much of the prejudice against the secrets of Masonry. The experience of the *past*, encourages us to hope that the SIGNET will be more interesting and useful to our readers in the forthcoming volume.

The present and future numbers will contain *forty-eight pages*, making the SIGNET much the largest periodical, of its kind, in the United States. This number is also embellished with a beautiful engraving; and, if sustained by our subscribers, we shall, from time to time, furnish like engravings.

HISTORY OF FREE MASONRY.

NO. XIII.

B. C. 304. When Antigonus was near eighty years old, and during his wars with Cyprus, he demanded succor of the Rhodians, to which they sent back for answer, a request that he would not compel them to take up arms against their friend and ally, Ptolemy. This reply so offended Antigonus, that he sent against them his son, Demetrius, with a fleet of 200 ships of war, 100 transports, with 40,000 men, accompanied with about 1,000 small vessels, with provisions, &c. Rhodes was known to be a city of great wealth, and the soldiers under Demetrius expected rich booty. Demetrius was one of the most learned and scientific men of his day, as well as a brave and accomplished officer, and carried with him great numbers of those vast machines then in use, for throwing arrows, and battering down walls. The Rhodians had, after sending away useless citizens, but about 6,000 Rhodians, and 1,000 strangers, together with a few slaves, to defend the city; but, at that period, the city held many eminent architects, and all were called upon to exert their best skill, and fight for their homes; and, notwithstanding the many scientific plans of assault resorted to by Demetrius, the Rhodians were successful in counteracting them, till after a siege of twelve months, Demetrius was willing to make an amicable adjustment and compromise of their difficulties; and, in order to leave behind an evidence of his high regard for their science and bravery, he made them a present of all the machines of war which he had employed against them. As an evidence of the high estimation in which the arts and sciences were held by this distinguished chief, we will here relate, upon the authority of Pliny and Vitruvius, that, at that time, there was living in Rhodes a celebrated painter, named Protogenes. The rooms he occupied were situated outside of the city, and consequently exposed to the violence of the soldiers of Demetrius; but, as though nothing could disturb his mind, or draw it from the pursuit of his profession, he continued his labors, unmoved by the noise of war; and, on being asked by Demetrius, for an explanation of his conduct, replied: "Because I am sensible you have declared war against the Rhodians, and not against the sciences." Whereupon, Demetrius ordered a guard to preserve him unharmed.

This artist's masterpiece was the Inlysees, a historical picture of a heathen god, or hero, said by the Rhodians to be the founder of that city. Pliny thinks that this painting was the cause of Demetrius raising the siege, as he states it hung in that quarter of the city where alone it was possible for a successful assault to be made; and that, sooner than expose so fine a specimen of art to destruction, Demetrius abandoned his enterprise; but, this historian is not sustained in this opinion, by those who wrote about the same time, and the idea is ridiculed by Rollin and others.

We have said thus much about Rhodes at the period referred to, for the purpose of showing somewhat of the history of the last of the seven wonders of art. The Rhodians sold the machines which had been given to them by Demetrius, for 300 talents, upwards of \$300,000, which, together with a sufficient sum raised from other sources, they built the great colossus across the mouth of the harbor. Charles of Lindus, a celebrated mason and architect, was employed by the city to perform this stupendous work, which occupied him and all his craftsmen twelve years. It was built of brass; and when we remember its height, 70 cubits, or 105 feet, and remember that its form—that of a man—was perfect in all its parts, we may form some estimate of this vast human statue. Contemplate a human figure, with one foot on either shore, and a natural stride sufficiently wide to allow the largest ships, under sail, to pass between its legs. This mighty colossus stood only sixty-six years, when it was thrown down by an earthquake, B. C. 246. We have no accurate account of the amount of materials employed in its building; but, a tolerably correct estimate may be drawn, when we consider that it remained prostrate until A. D. 672, about 894 years, subject to the waste of time and the purloinings of men, and then weighed over 800,000 pounds. The sixth Caliph of the Saracens, having taken Rhodes in the year above named, sold the brass to a Jew merchant, who loaded 900 camels with it; and, it is fair to suppose each camel carried 900 pounds.

We are at a loss to determine what great purpose this great statue, much the largest in the world, was designed to answer. We know this people worshipped the sun, and that the statue was dedicated accordingly; but, we can find nothing in their religion, which would suggest the idea of such a statue, and it was certainly not so constructed as to afford a place of worship. If left to our conjecture, we should be inclined to say that it was intended for the two-fold purpose of serving as a fit place for a beacon light to approaching vessels, and to excite the wonder and admiration of the world; though, at the

present day, we should be inclined to regard it as a specimen of their folly. Certain it is, whatever may have been the design of the Rhodians, it did not long answer the end for which it was designed; for, like the Tower of Babel, the vengeance of Heaven was poured out against it.

The city of Carthage, so renowned in ancient history, and to which we have already barely referred, was founded by Elisa or Dido, who married a near relative named Ascerbas, who, for his wealth, was murdered by Dido's brother, Pygmalion, King of Tyre. She, however, eluded his avarice, by secretly withdrawing from the country, carrying with her all her late husband's wealth, and after long wandering, landed on the coast of the Mediterranean, near Tunis, and purchasing some lands from the inhabitants, settled with her few followers about fifteen miles from that town, and afterwards commenced building Carthage—signifying new city. Dido was afterwards courted by Jarbas, King of Getulia, and threatened with a war in case of a refusal to marry him. This princess having made a solemn vow to her husband never to consent to a second marriage, and not being capable of violating that vow, desired time to return an answer, when she ordered a pile to be raised, and ascending to its top drew a concealed dagger, and plunged it to her own heart, thus setting an example of integrity and virtue which tended no little to stamp the character of Carthaginians for many ages. How many monarchs or presidents of the present day would sacrifice their own lives sooner than involve their nation in a war? When we contemplate the growth and prosperity of Carthage—the vast power and influence which it long exercised not only over Africa, but her conquests were extended into Europe, invaded Sardinia; took nearly all of Sicily and Spain, and for six hundred years was mistress of the seas—and by her great wealth, intelligence, and bravery, was prepared to dispute pre-eminence with the empires of the world—we are struck with the wonderful ways of Providence. Here was a mighty nation of people brought into being and power by a single act of a mercenary assassin. For a long period before the Romans acquired any fame for architecture or the science of government, the Carthaginians had established wise laws, built several thousand cities, ornamented with stately castles, &c. Their skill in masonry was of that kind which tends to show them to be an intelligent and warlike people. Their marble temples, gold statues, splendid palaces, good ships, and well constructed forts, point out this people as occupying the most prominent position of any in the world; and when we consider that their ships sailed on every known sea, carrying

on a trade with all the known world, we are not surprised that they so long disputed with the Romans the right of universal empire. But the envy and ambition of the Romans never slept or slumbered; they had a pretended prophecy—" *Delenda est Carthago* "—Carthage must be demolished, which after several long and bloody wars was accomplished by Scipio, B. C. 150. It is somewhat curious that a lady also figured somewhat conspicuously at the fall of Carthage. After the main city was given up, Asdrubal, his wife and two children, with 900 soldiers who had deserted from Scipio, retired to, and fortified themselves in the Temple of Esculapius, and owing to its favorable position, might have held out a long time; but Asdrubal cowardly came out, and with an olive branch in his hand, threw himself at Scipio's feet, begging for his life. The Temple was then set on fire, when Asdrubal's wife presented herself and two children in view of the army, and addressed Scipio in a loud voice: "I call not down curses upon thy head, O Roman, because thou only takest the privilege allowed by the rules of war; but may the gods of Carthage, and those in concert with them, punish according to his deserts, the false wretch who has betrayed his country, his gods, his wife and children!" Then turning to Asdrubal she said: "Perfidious wretch! thou basest of men, this fire will presently consume both me and my children; but as to the unworthy general of Carthage, go, adorn the gay triumph of thy conqueror; suffer in the sight of all Rome the tortures thou so justly deservest." She then seized her children, cut their throats, and threw them into the flames, and with a bound followed after them.

The Sicilians, who had descended from the Greeks, early practiced geometry and architecture, at various places, but especially at Syracuse; for when Marcellus brought his Roman army against that city, it was twenty-two miles around it, and could not, therefore, be subdued by a siege. Nor was Marcellus more successful in storming it, because of the able devices of the learned Archimedes, the Master of the Masons of Syracuse, whose plans were so skilfully laid, that he was able to counteract every movement of the Roman army, and it is probable that Marcellus would have utterly failed but for the love the people of the city had for their festive days; for it was while they were occupied with one of these, that a single tower was permitted to be imperfectly manned, which the Roman general took advantage of, and making himself master of it, the city soon fell into his hands. Marcellus gave strict orders to save Archimedes, but this great architect was so deeply engaged in devising means to repel the Romans,

that he was not aware of the city being in the hands of the enemy, and was murdered by a common Roman soldier. Marcellus was a lover of the arts and sciences, and deeply mourned the loss the world had sustained in the death of Archimedes, and gave him honorable burial. This occurred B. C. 212.

We have every reason to believe that Greece, Carthage, and Sicily sent out architects and builders into many parts of Europe, particularly Italy and Spain, and also on the coast of Gaul; but we know very little of Masonry in these countries until after they were overrun by the Romans.

We do not recollect how many works of art have been claimed as constituting the seven wonders of the world, but there is no specimen of operative Masonry which, to our mind, presents so much mystery as the celebrated wall of China, which, though it has long occupied a place on the map, we do not to this day know when or by whom it was built. Our knowledge of the Chinese Empire is of modern date. We think it was near the close of the sixteenth century that some Jesuit priests entered, by some stratagem, within the wall, and after remaining some time, brought away or professed to do so, the secret of making their wall. The Chinese believe that they have occupied the same spot of ground from the creation of the world, which they make some two thousand years older than it appears from the accounts of Moses. They have an account of several floods, but deny that even the great deluge reached China. This people have a few learned men who are somewhat acquainted with astronomy; for they record all remarkable eclipses and conjunctions of the planets, and but for the modern improvements and discoveries in astronomy, we should be driven to the Bible alone, to set aside their chronological calendar; but the celebrated Cassini, observing their account of a remarkable conjunction of sun, moon and some of the planets, which took place, according to their showing, shortly after the creation, or about 6,000 years ago—calculated back, and proves that such a conjunction actually took place in China 1812 years before Christ, or in the time of Abraham, about 400 years after the flood; which, if true, shows the government to be very ancient, and that their account of the creation is incorrect.

One thing seems to be very certain, viz: that this people possessed a knowledge of architecture in an eminent degree, before they built their great wall; that they have retained that knowledge or improved upon it, without any assistance from other nations, furnishes another evidence that architecture was better understood by the ancients

thing, in an evil hour I became his slave, not knowing that he was pledged to this equally unfortunate girl. Since Angelon's death the scales have fallen from my eyes, and I have been able to see that I was a lost and ruined wretch. I then threw myself at the footstool of sovereign mercy, and God has purged my soul from the blackness of crime. Oh! William, I am dying; but, while I *can*, let me speak. I have prayed, William, that you might be brought to see your awful danger, and flee from the wrath to come. I have prayed that Janette, too, she whom I unintentionally injured, might yet be happy here, and finally inherit a place at the right hand of God. I feel—I feel I am rapidly bleeding to death; but oh! how much easier it is to die than I supposed. 'Jesus can make a dying bed feel soft as downy pillows are.' William grieve not for me—I am going home to glory—but grieve for your sins; think not this deed of yours is the result of chance. No—no! it is a warning to you to flee from the sword of vengeance, which an Almighty arm has suspended over your head. Oh! farewell—prepare to meet me in Heaven. Oh! methinks I see a choir of angels in the air; and now—now they sing glory—glory be to God and the Lamb, forever and ev——." Her head sank upon the floor, and she died.

Paulding stood as if riveted to the spot. But you will think me a demon, when I tell you that her speech, so far from moving me to compassion, actually made me mad. I was disappointed. I had expected her to plead with me to spare her, and then, when most unwilling to die, to strike; but, now she had died happy—this was, indeed, poor revenge.

I took hold of Paulding, and abruptly asked "if he was going to remain until the old man returned, that we might be 'cooped?'"

"Go," said he, "and leave me to my fate."

For the first time, I now felt moved with something resembling pity. I felt that I could not willingly let my associate in this tragic deed be lost. I therefore said, "Paulding, command me hereafter, but go with me now. At this moment the girl below gave the signal for us to leave, and I succeeded in getting Paulding away.

We returned to the hotel—each to our own room—but I could not remain in mine. I soon went to his room, for I was uncertain what would be the result of this affair on him. He received me coldly; but, ere long, after some effort to divert his mind, he said: "Well, I did think I could never again look upon you as a friend; but I was wrong. You did not know she was my sister; and the thing is now done, and I must have some one to talk to."

He then told me that he was a native of Boston. That his father was never wealthy, but what he was worth had been swept away the year before, by the pressure in money matters. That he had been raised, as his sister that night intimated, to believe that there was no place of future rewards and punishments, and was still satisfied that such was the fact. He said that he had been engaged to a girl who was wealthy, and who had solemnly sworn to be true to him forever, but after his father's failure, she frankly but unfeelingly told him that she would never marry a bankrupt. He then resolved to make money, and no matter how. Not with the expectations of marrying her, for he now hated her; but he was resolved to be revenged.

He further told me that he supposed his sister was still in Boston. He knew they had an uncle in New York; but, never having seen him, the name, when he heard it, did not arrest his attention, for he would never have dreamed of his sister being capable of giving such offence to any one, as to deserve to lose her life; and asked me why I had never mentioned her name. I told him that I was fearful she might be a favorite of some member of the band; in which case, I would have been prevented from taking that vengeance, without which I felt unwilling to live. Paulding, said I, if you have ever hated a rival, you can enter into my feelings.

The next morning, the managers had received information which gave active employment to a number of the company, Paulding and myself among them, for several days; but, after many hair-breadth escapes, and the loss of sleep, the gleanings which fell to our share were small. I therefore proposed to Paulding that we change our field of operations. This he gladly assented to, as he had become superstitious about operating in New York; for, in spite of his infidel opinions, the spectre of his sister was ever before him, except when under the influence of some excitement. Paulding was now in possession of my secret; and knowing he had suffered much on my account, my sympathies (if I was capable of such feelings,) were excited in his behalf. Indeed, the human heart is strangely constituted. I now hated the world; and, although I had no confidence in the professions of Paulding, beyond their connection with his interest, still did I seem to cling to him as possessing some traits of character to be admired. He was bold, daring, and revengeful; and these now constituted the prevailing passion of my own heart. But, had it been otherwise—had we been ever so dissimilar—it is quite likely I should have attached myself to him, as he was the only one to whom I now looked for council and advice. There is no degree of degradation

and crime into which man can fall, that he will not look around in search of an associate. Even while he hates the world, he covets the sympathy of some kindred spirit. A murderer may hate a murderer's deeds, and yet cleave to the criminal as the only one who can afford sympathy for those who are equally guilty. Nor does any one think himself as guilty as others; each supposes his provocation to be the most aggravated. One has been deeply injured by the injustice and hypocrisy of man; another has been slighted by his friends, without just cause; another has been grossly insulted; but the larger number of murderers, pickpockets, and highway robbers, persuade themselves that the riches and comforts of life are unjustly distributed—that they belong equally to all—and the man who does not try to get his share by force, or otherwise, is a coward and a slave. I have associated with criminals of every grade, and have never met with one that was not an infidel, but I never saw an atheist. All believe in a God, or as some express it, a first great cause bringing man into being, to live as best he may, without any reference to future rewards and punishments. I have heard some curse the God that made them; and this they thought they might safely do, because, when God created them, he let them loose upon the world, having no more power or control over them.

But, to return to my sketch. Paulding and I, having determined to wend our way to New Orleans, we were soon on our way via Pittsburgh. It was our intention to stop a few months in this city of smoke; but, the night after our arrival, Paulding saw a man of whom he was so much afraid, that he hastened our departure. We took passage, in a small steamboat, drawing only twenty-two inches; and, yet so low was the river, that we had a long passage to Cincinnati. Paulding made some acquaintances here; but, not being pleased with the prospects, determined to go further; but, before doing so, it was determined that I should resume my female attire. I was taken into the house of a black man, who, I was told, stood well in the estimation of the community; and, being shown to a room, Paulding cut off my hair, and so neatly arranged a wig on my head, that I had no fear of ever being recognized by any acquaintance from New York. We landed at Louisville in the summer of 1837, and took rooms at the Galt House, as man and wife. My dress was of the most costly kind. I wore a splendid gold watch, and other jewelry equally fine. Paulding dressed with studied plainness. He soon sought and obtained an introduction to a commission merchant, to whom he delivered bills of lading for a large lot of fine furniture, shipped from New York via.

New Orleans. This, together with some careless remarks of mine to a lady in the parlor, that we had visited the west for the purpose of making some investments, soon had the effect we desired. It was reported that we were large capitalists. Paulding soon became acquainted with the band in Louisville. They were in a very depressed condition, for the want of some one qualified to cut a dash—which part we agreed to take, on condition that our share of the profits were to be proportionably large. We had been here but a few days, until Paulding was invited to ride out to look at farms and houses for sale, and I was called on by the elite of the city; and, being raised in fashionable life, I was not unprepared to act out my character. In this city there are but few who have emigrated from the city of New York; and with these I sought no acquaintance. The other calls were punctually returned; and I always managed, by asking advice about managing western servants, to enlist the attention of the lady. The most useful theme with me was to learn whether I should, when I took a house, keep my money with my banker, and check in favor of my steward for house expenses, or keep the money in my house? This very generally led to a full explanation of how much, and where they kept their money; and, in many instances, I was shown through the different rooms, and therefore when I returned to the hotel, was prepared to give a very accurate drawing for the benefit of the company. Neither Paulding or I took any other part than to give information; the other members done the robbing.

I visited a Mrs. G——, a widow lady, whose fortune had once been large. She was now justly occupying a high station in society; for she was certainly one of the most amiable ladies I had ever met with. She was one of those, of whom it may be truly said, there was no guile found in her mouth. She innocently and kindly shewed me through her house, and withheld no information that I sought. She had but little money; but I verily believe, if she had had her thousands, for once in my life I would not have been the cause of theft. I never reported her house. I met here with one of the most remarkable ladies I have ever seen; the only one of whom I was ever afraid. She was the daughter of a distinguished man in Kentucky. Her mind was strong and masculine. She conversed fluently on all subjects, and especially politics; but she delighted so much in repartee, and cutting sarcasm, as to render her unpopular with many; but it was her keen, penetrating eye, that made me tremble. I often believed that she was capable of looking into my heart, and detecting my thoughts.

We remained here, occupying a place in the "upper tens," until winter set in, when we professed to be uneasy about our furniture, and being desirous to spend a winter in the south, we took leave for New Orleans, promising to return in the spring, purchase a certain large house on Jefferson street, and the Nosban Beal farm, or one adjoining it; and I had engaged to be one of a party, to visit Harrodsburgh Springs in the summer. Our bills being paid, we were several thousand dollars better off than when we arrived. I think it my duty to state, though I cannot say any thing to lead to the detection of any of my associates, that suspicion was fixed on an innocent young man for robbing a store on Market street of a few articles. The store was entered by means of false keys, by one of the company, and as one of the night watch, (also a member of the company,) stood guard, or rather walked guard outside, he required the door to be again locked after the robbery, lest blame might attach to him by the city authorities. If the door had not been re-locked, the young man, who was clerk in the store, would not have been suspected. Before we arrived in New Orleans, we concluded to keep up the same name and character we had assumed in Louisville. We, therefore, took a large house and furnished it handsomely, but did not seek a general acquaintance. Paulding now adopted a new, and perhaps unheard of plan of making money. He secured the services of an old woman who had been all her life in the service of the company, and had raised three sons and one daughter, to become adepts in the business. One of them is now in St. Louis, and another in the penitentiary of Kentucky. The old woman took a small house in the city, at a point distant from ours, and opened a shop for telling fortunes. She and Paulding had numerous "outsiders," or emissaries, among the servant girls, and the old woman was soon visited by the wealthiest ladies, young and old, in the city. The arrangements and plans were so deeply laid as to leave Paulding no fears of detection. The old fortune teller was a good judge of human nature, and few women of any age have been more adroit in penetrating the secrets of other hearts.

She was also furnished by the "family" with very accurate information in reference to the disposition and leading passions of nearly all the ladies of wealth, and she desired to have but little to do with any other. Thus advised, in advance, she was able to produce the impression that she could not only look into the past and future acts, but divine the very thoughts of the credulous and unsuspecting. When her visiter suited her purposes, after telling her fortune, or when she had the curiosity most excited, she would profess to discover a fact so

remarkable, as to be unwilling to communicate it. This declaration, of course, would render the lady very anxious to learn what it was; and, by the promise of a large reward, and a solemn oath never to divulge the secret, the old hag was *reluctantly* induced to state that there was a very wealthy, talented, and handsome man in the city, who had become deeply and devotedly in love with her; that he had watched at her window, and visited many other places, with no other view than to look unseen at her face; that he was so completely her slave that he would gladly sacrifice anything for a single interview.

The old woman would then say that she had never seen the gentleman; but would finish by describing the person and residence of Paulding—whom she represented to be a married man—but whose heart had never belonged to his wife.

The old woman was able very soon to discover whether an interview would be granted; and Paulding was informed of every particular, and acted accordingly. When he obtained an interview, he would *modestly* detail the very facts foretold by the fortune-teller; and, in all cases, a second interview was consented to, and, whether an intimacy ensued or not, he had some of the family ready to detect them in a suspicious condition; and, professing to be greatly alarmed and distressed about the fear of such a report getting out, would leave her with a solemn promise that he would not sleep until he found the man, or men, and purchase their silence, or hire them to leave the city; and, at the next interview, would represent to his “lady love” what sum the *fellow* demanded, and would manage to present some plausible reason why he had not been able to raise more than about half the sum. The lady, of course, would propose to pay the amount, and at all hazards would raise it.

Were I to mention a tithe of the cases in which stratagem of this sort extracted more or less money from married and single ladies, I would not be believed; but suffice it to say, that, before I left New Orleans, Paulding had realized more than fifty thousand dollars, mainly in this manner; but, how vain is the supposition that money, thus obtained, can purchase happiness. I have seen the murderer and thief noisy in his mirth, and seemingly contented with himself; but, in every instance, the lurking demon of an accusing conscience may be seen in their hours of loneliness, gnawing at their very souls, and dragging them into drunkenness, then to suicide—a death bed of remorse—or, at any rate, to an endless hell. Soon after my acquaintance with Paulding, we both acquired a fondness for drink, which continued to grow imperceptibly, until at length we were seldom sober.

I will relate the last adventure which Paulding had, before our separation. He had visited a lady several times, without succeeding in obtaining any money, for the reason that he could not learn that she had the control of any; but, on the evening to which I refer, he was quite drunk, and I endeavored to prevail on him not to go out, being myself rather more sober than common; but he persisted in his determination to try his little lady once more. He went, and she very innocently told him that she had just received a letter from her husband, at Mobile, who had succeeded in collecting the sum of five hundred dollars from an individual he had long since supposed would never pay him anything, and that he had made her a present of it. Paulding tried every means which, in his drunken situation, he could think of, to get possession of the money without violence; and, failing in this, he stabbed the lady, who gave a loud scream, and seemed to die. He hurriedly commenced breaking open the secretary, where the money was; but, before he succeeded in getting possession of it, the watch entered the room, and he only escaped by jumping out at the window, as one of the watchmen fired at him.

Paulding returned home, and told me all that had occurred; and, as the watch had got a sight of his face, it would be necessary for him to leave the city that night. He went to the secret closet in which we kept the money, saying he would take one or two hundred dollars, and requested that I would, the next day, quilt the balance in some petticoats, and be ready, at a moment's warning, to leave, as he would send for me as soon as he could do so with safety.

After he left, I became uneasy, and determined to commence securing the money as he suggested, that night; but, when I had ripped up one petticoat, and got all things in readiness, to my utter dismay not a dollar of the money was to be found. A moment's reflection satisfied me that I ought not to be at all surprised, for stealing and swindling was our business, and why should I expect Paulding to be just to me, when neither justice or mercy formed any trait in our characters?

The next morning my house was searched for Paulding. At night one of the "family" visited and informed me that some one had "*peached*" upon the old fortune-teller, and the police had commenced a system of close scrutiny, which was likely to result in a full development, not only of Paulding's swindling, but which would involve me where I had aided. I therefore determined to leave, especially as I now had no inducements to remain. I authorised this villain to sell what furniture I had in the house, in order to raise what money I could; and the next day, about four o'clock, he brought me one hun-

dred dollars, as being the most he could get for a lot of the most fashionable furniture, which had cost over fourteen hundred. I could not avoid seeing that he was swindling me—but what else could I do—he had acted up to our principles. It was to his interest that I should leave, and he had brought money enough to enable me to do so, and kept the balance, as perhaps I should have done under similar circumstances.

I took the money, and left on the first boat I met with, which brought me to St. Louis. I had taken passage in the cabin; but my love of the bottle, which I found means to indulge, through a cabin-boy, induced the captain to politely show me a location on deck.

Thus have I fallen lower and still lower in the scale of human beings, from the moment that crime was contemplated, and the first deed of guilt was done; but I am not yet prostrated to the lowest round of degradation. I landed in St. Louis, expecting to follow my business; but I had become so habitually a drunkard, that even B. Mc—— and J. P——, and others of the lowest and least expert of the profession, refused to give me employment! and, ere long, my money was all exhausted, and I absolutely kicked out of the lowest and most depraved house of the city—and this, too, by my female companions in crime. Thus abandoned by all, I became a street wanderer, without a home or a place to lay my head. Thrice was I conveyed to the calaboose as a drunken vagabond; and now was I made to feel how very low a human being could sink in the scale of humanity. But, even all this did not fill my cup of misery—the hour of retribution had not yet come.

Had I died, before you, madam, found me at your door, sinking slowly but surely to the grave, for the want of food, I had not known, in this world, the unutterable woe which a guilty conscience can inflict upon the soul. You and your husband have convinced me that there are pure hearts in this world. You have been the means of striking conviction to my guilty soul, that there is a God of justice—that he stands ready to reward the virtuous, and punish the wicked. You have pointed me to the thief on the cross, by way of holding out inducements for me to hope for mercy through the death and sufferings of a risen Saviour. But, little did you think that I had not only the sins of the thief to answer for, but that my hands were stained with human blood! little did you think that not only the dying agony of my unfeeling destroyer was crying to heaven, but that the life blood of an innocent, pure, and holy being, was pleading at the bar of a just and holy Judge, for vengeance upon my guilty soul.

Pauline! Pauline! you are revenged. My other crimes are more than enough to sink my soul to perdition; but, for thy sake, whose pure soul never intentionally wronged any one, the very devils punish me before my time. Oh! could I turn one—but one poor deluded infidel from the evil of his ways, and cause him to flee to the outstretched arms of a bleeding Saviour, before his hour of pardon is past—then, then might I—even I—the chief of sinners, hope that the fervent prayers of a dying mother, and the humble and repeated petitions of you, my friends, might blot from the book of God's remembrance, the registry of my eternal doom; but, the day has gone by—the hour is past—the harvest is ended—and my soul is not saved. I wonder not that Pauline should think it an easy thing to die. I wonder not that she should behold a choir of angels in waiting to convey her innocent soul to the joys of paradise. I wonder not that they came shouting glory—glory be to God and the Lamb, forever and ever. I wonder not that Pauline's soul passed to the spirit land with joy and rejoicing, for I, the guilty thing that dared to cut the brittle thread of her innocent life, feel that a choir of angels are hovering around my bed, to convey my spirit to its eternal home. Aye! even now I hear their song of rejoicing—not in the sweet melody of redeeming love, but the wild howlings of fiends—not in words of praise to the most high God. No! but in the wailing tones of the damned, they cry—lost—lost—lost forever!

JANETT.

QUESTIONS OF MASONIC USAGE.

NO. V.

HUNTSVILLE, MO., March 2d, 1849.

Right Worthy Brother J. W. S. Mitchell:

DEAR SIR:—When a Mason has been suspended for the non-payment of Lodge dues, and after his suspension, removes into the jurisdiction of some other Lodge, but both Lodges under the jurisdiction of the same Grand Lodge, can the Lodge under which jurisdiction he now is, try him for offence of a more criminal nature, which, if

sustained, will perhaps result in expulsion? Please answer as early as possible. With the highest esteem I am,

Fraternally, &c.,

J. C. SHÆFER.

DR. J. W. S. MITCHELL,

P. G. M. of G. L. Mo., St. Louis, Mo.

Before answering the above question, we beg to say that it is a great mistake to suppose the editor of a Masonic Journal is the proper person to look to for authentic advice upon mooted questions of local law. The Grand Lodge, or, in its recess, the Grand Master, constitutes the highest authority on Masonic jurisprudence; and this is proper, for the reason that an editor might very honestly advise a Lodge, in another jurisdiction, to do that which would violate the edicts of the Grand Lodge. For example, had we been asked by a Lodge in Indiana, if expulsion from R. A. Chapter should operate as expulsion or suspension from a Lodge of M. Masons, we should unhesitatingly have answered, no! and yet, two years ago, the Grand Lodge of that State had such a rule upon its statute books. But, of Masonic usage, or ancient regulations, we know of no one more likely to be correct; certainly no one should be expected to use more diligence to be so, than the conductor of a Masonic work. We have made these remarks, to guard our subscribers against adopting our opinions in any case in violation of a Grand Lodge regulation.

In relation to the above question, should our opinion be in opposition to the opinion of the Grand Master, or the Grand Lodge, when assembled, the Lodge, acting in obedience to our opinion, might be excused, but could not be *justified*; while the same opinion, given by the Grand Master, and in opposition to the opinion of the Grand Lodge, *would* justify the subordinate. But, we apprehend there can be but one opinion successfully maintained in relation to the matter called up by Brother S., and we proceed to lay down the proper rule of action as we understand it.

1st. That every non-affiliated Mason is amenable to the nearest Lodge.

2d. That a Brother, who has been suspended indefinitely for unmasonic conduct, should be arraigned and tried for any offence, the penalty of which is expulsion.

3d. If a Brother be suspended for a definite period, say twelve months, or for non-payment of dues, he may and should be arraigned and tried for any offence which would subject him to a higher grade of punishment, viz: indefinite suspension or expulsion. Some are of

opinion that suspension for non-payment of Lodge dues, only operates to deprive him of the privileges of his own Lodge. We think a suspended Brother, no matter for what cause, cannot sit in *any* Lodge. But a Brother, suspended for non-payment of Lodge dues, is scarcely considered as guilty, thereby of unmasonic conduct, but of a dereliction of Masonic duty. This perhaps may, however, be a distinction without a difference; but, certain it is, that the Brother has it in his own power, at any time, to remove the prohibition, by paying up his dues; and surely if, during this suspension, he is guilty of *gross* unmasonic conduct, it is competent for the Lodge to arraign and try him; and, if found guilty, inflict the penalty of indefinite suspension or expulsion, thereby placing it out of his power to impose on the Craft. As to the jurisdiction the accused Brother hails from, it is a matter of no consequence—he is amenable to the nearest Lodge for the time being.—Ed.

NO. VI.

—, MISSISSIPPI, February 26, 1849.

J. W. S. Mitchell:

DEAR SIR AND BROTHER:—I beg leave here to lay before you a small domestic affair, and should you think proper at any time to give your views upon such proceedings, I should be happy to have them. It is this: At a late meeting a committee reported favorably upon the petition of a minister of the gospel, and a vote was taken, when two brothers *black balled* the applicant because the Lodge did not *first* pass a resolution that the money should not be refunded. I will here remark that it has been a rule of our Lodge to admit ministers of the gospel free of charge; or, if they pay, to refund them the amount, and only require them to pay the monthly dues, and in this instance the money was paid or vouched for.

Well, as I said, the candidate was *black balled* by two members. They then made a proposition to move a re-ballot on condition that the Lodge would pass *first*, a resolution that the money should not be refunded, which the entire Lodge, excepting only three, were compelled to agree to, to prevent a truly worthy man from being rejected—the three in the minority ruling and controlling the entire Lodge; and they stated that they were satisfied with the petitioner—in fact, wished him to come in, but refused to be governed by the majority, or almost the entire Lodge.

The candidate was, however, admitted on the terms of the three rebellious members. Was this conduct not unmasonic? The W. Master was at a loss too, in regard to a reconsideration of the matter; denied the right to reconsider on the motion of one who voted a black ball, or on the motion of any member, &c. However, he yielded, and has requested me to ask your views on the subject. Can a ballot be reconsidered on motion of one who voted a *black ball*? I insisted it could be. Was I right or not?

With the warmest wishes for your prosperity,

I remain very truly, and fraternally yours, D.

The propriety or impropriety of receiving a minister of the gospel, or any one else into a Lodge without charge, is a matter for the determination of the Grand or Subordinate Lodges, and if by law or usage the Subordinate Lodge fixes the terms or amount to be paid by each applicant, it is the bounden duty of every member to submit cheerfully to the constitutional majority of his Lodge, though the price agreed upon be greatly above or greatly below the views of the minority. Every brother knows this to be his duty, and the same rule will apply in all cases except such as may set at nought a paramount law. We hold that a brother is not bound to obey an edict of his Grand Lodge, provided it is *clearly* requiring a violation of an established landmark, but in no other case.

Had this Lodge, by a constitutional majority, agreed to confer the degrees, without charge, on any man who had served twelve months in the Mexican war, would these two brethren have rejected every such applicant because, in their judgment, such an exemption should not have been made? If they would, we can only say that they would be setting aside every principle of justice, and were they, for this reason only, to reject a candidate, and then tell the Lodge that they would consent to receive him on condition that the majority would consent to be governed by the minority, we should be compelled to say that they had perpetrated a principle of high handed tyranny, of which they would be ashamed in their sober second thoughts. We were for a long time in favor of giving members the degrees without charge, and we are now, upon principle, as much opposed to it; but, of course, we should cheerfully submit to the constitutional authority, whether it be our Grand or Subordinate Lodge.

In reference to the last inquiry, we have to say, that we do not know of any safe rule by which a ballot can be reconsidered. By parliamentary rules, a motion to reconsider must come from one of the majority; but in a secret ballot, we have no constitutional or Masonic

means of ascertaining what individual voted in the majority or minority; and hence, we consider a motion to reconsider not only out of order, but contrary to Masonic usage. Most Lodges have a clause in their by-laws, saying how often the ballot may be taken before the candidate is declared rejected, and in the absence of such rule, the custom is, (and we believe it a good one,) for the W. Master to exercise a sound discretion in ordering, or not, the ballot to be taken a second or third time. We were presiding in a Lodge recently, when, on the first ballot, one black ball was put in, and we ordered a second ballot, when all were clear; and it was afterwards ascertained that the black ball had been put in through mistake. Again: we may put in a negative vote under the firm conviction that the candidate has been guilty of something which disqualifies him for a seat amongst us, and on a motion or proposition to take a second ballot, be convinced that our impressions were erroneous, and a second ballot will enable us to save the reputation of the applicant, without a violation of our duty to the fraternity.—[EDITOR.]

ANCIENT CONSTITUTIONS.

[CONTINUED.]

ART. IV. He is enjoined to correspond with the Grand Lodge, and to transmit a circumstantial account of his Proceedings, at least once in every year. At which Times, the Provincial is required to send a List of those Lodges he has constituted, their Contributions for the general Fund of Charity; and the usual Demand, as specified in his Deputation, for every Lodge he has constituted by the Grand Master's Authority.

OF THE COMMITTEE OF CHARITY.

By the original Order and Constitution of Nature, Men are so made and framed, that they of Necessity want one Another's Assistance for their mutual support and Preservation in the World; Being fitted by an implanted Disposition to live in Societies and establish themselves into distinct Bodies, for the more effectual Promulging and Propagating a Communication of Arts, Labour and Industry, of which Char-

ity and mutual Friendship is the Common Bond. It is in this Respect only, that all the human Race stand upon a Level, having all the same Wants and Desires and are all in the same Need of each others Assistance; as by this common Cement, every one is bound to look upon himself as a Member of this universal Community, and especially the Rich and Great; for the truly noble Disposition never shines so bright as when engaged in the noble Purposes of social Love, Charity, and Benevolence. Influenced by these great and good Principles, of the most prudent and effectual Method of collecting and disposing of what Money should be lodged with them in Charity towards the Relief only of a *true* Brother, fallen into Poverty and Decay; but of none else.

When it was resolved That each particular Lodge might dispose of their own Charity for poor Brothers, according to their own By-Laws; until it should by all the Lodges (in a new Regulation) to carry in the Charity, collected by them, to the Grand Lodge at the Quarterly or Annual Communication; in order to make a common Stock for the more handsome Relief of poor Brethren. *Old. Reg. Art. 13.*

ART. II. In Consequence of which Regulation, at the Grand Lodge on November 21, 1724, Charles Lennox, Duke of Richmond, Lenox, and Aubigny, being Grand Master; Brother Francis Scott, Earl of Dalkirth (afterwards Duke of Buckleugh) the last Grand Master, proposed That in order to promote the charitable Disposition of Free Masons, and to render it more extensively beneficial to the Society, each Lodge may make a certain collection, according to Ability, to be put into a Joint Stock, lodged in the Hands of a Treasurer, at every Quarterly Communication, for the relief of distressed Brethren that shall be recommended by the Contributing Lodges to the Grand Officers, from Time to Time.

The Motion being readily agreed to, Richmond Grand Master, desired all present to come prepared to give their Opinion of it, at next Grand Lodge; which was held in ample Form on March 17th, 1724, When

ART. III. At the Lodge's desire, Grand Master Richmond named a Committee for considering of the best Methods to regulate the said Masons general Charity; They met and chose for Chairman, William Cowper, Esq., Clerk of the Parliament, who drew up the Report. But the Affair requiring great Deliberation, the Report was not made till the Grand Lodge met in ample Form on November 27, 1725, when Richmond, Grand Master, ordered the Report to be read. It was well approved and recorded in the Book of the Grand Lodge; for which

that Committee received public Thanks; in this Form: The Committee to whom it was referred to consider of proper Methods to regulate the general Charity, after several Meetings for that purpose, came to the following Resolutions, as conducive to the End proposed by the Reference.

1st. That it is the Opinion of the Committee, that the Contributions from the several Lodges be paid quarterly and voluntarily.

2d. That no Brother be recommended by any Lodge as an Object of Charity, but who was a Member of some Regular Lodge, which shall contribute to the same Charity on or before the 21st day of November, 1724, when the general Charity, was first proposed in the Grand Lodge.

3d. That no Brother who has been admitted a Member of any such Lodge since that Time, or shall hereafter be so admitted, be recommended till three years after such Admission; And as to the Methods or Rules to be observed by the Grand Lodge, in relieving such Brethren, who shall be qualified as aforesaid, whom they shall think fit, upon Application to themselves, to relieve, viz: Those concerning the Circumstances of the Persons to be relieved, the Sums to be paid, the Times or Terms of Payment, the Continuance, suspending or taking off such Allowances, with the Reasons thereof, whether arising from the Circumstances of the assisted Brother being bettered, or from his Behaviour, in any Respect, rendering him unfit to have it continued; and in general all other circumstances attending the regular and ordinary Distribution of the Charity, where the Grand Lodge think fit to put any one upon it, the Committee are of Opinion they are most decently and securely left to the Wisdom, Care, and Discretion of the Grand Lodge, to do therein from Time to Time, as Cases shall happen, in a Manner most agreeable to the Exigencies of them; which as the Committee cannot foresee with any Certainty, so they are unable to lay down any fixed Proposals concerning them; but as it may fall out that a Brother, who is in all respects qualified for Relief, and in need of it, may by the pressure of his Circumstances, be forced to apply, perhaps, a good while before a Quarterly Communication may be had, or the Grand Lodge assembled, for a present Relief or Subsistence, till he can make his Case known to the Grand Lodge, for their further Favour. The Committee took that Case into their particular Consideration; and as to that, are humbly of Opinion That three Pounds, and no more, may be given to any particular distressed Brother, who shall be recommended by any Lodge as an Object of this Charity, without the consent of the Grand Lodge.

5th. That the above said casual Charity, of three Pounds or under, be disposed of as there shall be Occasion, by a Standing Committee of Five, to consist of the Grand Master, Deputy and Senior Grand Warden for the Time being, and two other Members of the Grand Lodge, to be named by the Grand Master, of which Committee three always to be a Quorum. And it being absolutely necessary that, for collecting and disbursing the sums which shall be for so charitable a Purpose, there should be a Receiver or Treasurer publickly entrusted and known, the Committee were further of Opinion,

6th. That there be a Treasurer, to be nominated by the Grand Master, and approved by the Grand Lodge. And

7th. That after the first Nomination, all further Treasurers be nominated upon every Election of a Grand Master, and approved as before.

8th. That all Recommendations of any Brother, as an Object of casual Charity of three Pounds or under, be made to the said Treasurer, who is to give Notice of the Application forthwith, to the Committee of Five, for their Directions in the Matter.

[To be continued.]

VAN SANDERS; THE FURRIER OF THE NORTH-WEST.

TOWARDS the close of the last century, Killian Van Sanders removed from Albany, the seat of the Dutch aristocracy, in the Empire State, and settled himself on one of the tributaries of the Hudson. His farm and mills were situated in a most romantic spot. So dark was the shade of the hemlocks on both sides of the mill-stream, that even in the day time you could hear the "hoo, hoo, too, too" of the big owl. In passing over that high bridge and up that serpentine road, I have been constrained, like Blair's timid boy near the church-yard, to whistle up my courage to keep it from flagging. The wolf infested the sheep folds every winter night; the bear was in a neighboring swamp, and the squall of a panther had been heard. These facts and this report were quite enough to intimidate a green boy of fourteen and make him understand in good earnest that famous line of Virgil—

Steter untque comæ, et vox faucibus hæc it.

Mr. Van Sanders' mills were in rapid motion, grinding all the grain of the surrounding country, and sawing all the timber necessary for building and other purposes; when suddenly, after a heavy rain in May and the melting of the snow, the rivulet overflows its banks. Mr. V. goes down to the mill to see that all is safe, when in a moment both mills and owner are swept away by the devouring element. Some days elapsed before examination could be made: the body however, buried deeply under the flood-wood, was reached by much labor, its hiding place being designated by quick-scented insects.

But who can tell the anguish which wrung the heart of the survivor—the lonely but lovely widow? Their only son was too young to understand it. But who can describe the feelings of that doting wife, so suddenly bereft of all she held dear? The neighbors concealed the true state of things from her as long as possible—persuading her that he might have gone to Albany on business. But despite their efforts, she was determined to know the worst and broke away from the house—forded that angry current, now somewhat abated, and traced its winding channel till she came to a fresh grave on the bank. This was what she feared—now it was plain—and her loud wailings were enough to soften a heart of adamant. “Van Sanders! Van Sanders! come back to me; come up out of that cold wet grave: you’ve been gone three long nights—come back!”

Under such a state of excitement, who could expect reason would long retain its throne? It did not. With her temperament it was not to be expected: she languished some months and just before death came to her relief, she enjoyed a few lucid moments; enquired for her darling boy, strained him to her breast, put into his hands, though he was unable to read, a small Testament, which had been an heir-loom in the family for several generations—and was soon again as wild and incoherent as ever. The next week she was sleeping with her mother earth. Two or three gentlemen from Albany administered on the estate, for it was very large, consisting of several valuable houses in New York, and large tracts of land. Her child was put to school in the country, and for several years all traces of the family seemed to be lost.

Gentle reader, have you ever looked over the map of British America, seen the site of Fort Colville, the location of Lake Athabaska, and traced the meanderings of Mackenzie's river into the Arctic ocean? Well, we are going to visit that region, and solicit your company. We introduce you to the North-west Fur Company, with its mighty machinery—its hundreds of agents and clerks—its Indian trappers and

hunters—having under its purview the whole region of country north of our great lakes, and west of Hudson's Bay to the Pacific, extending to the polar sea. Among these agents is so singularly odd a character that you shall first make his acquaintance. This is Mr. *Nicholas Vanwinkle*, a kind of fac-to-tum to the company, a man who had seen better days, but reduced to insolvency by speculating at Montreal, had come out to try his hand among polar snows. He had been long in service, could turn his hand to any thing, and was willing to do any thing, and obey the commands of any superior, that they had conferred on him the significant sobriquet, *Old Nic*. So much had he seen of the cheating and over-reaching spirit of professing christians, not only among the Indians, but with one another, that he had lost all confidence in human beings. He disliked every thing that related to religion, and all that professed regard to it; he regarded the whole as a race of hypocrites. You may suppose he was a stranger to prayer, to the workings of his own moral nature, and vulgarly profane. He spoke tolerable English, but read scarcely any thing but the German.

A peculiar familiarity, notwithstanding the dissimilarities in their tastes, appearance and education, had sprung up between him and one of the clerks, Mr. Vanderpool, a native of New York, who had lately been transferred from the mouth of the Columbia to this post, Fort Colville. It became necessary in the depth of the winter 1807, to have communication with an outpost, north of Lake Athabaska, some six hundred miles distant. The snow was six feet deep, but hard enough to bear up the heaviest animal. Mr. V., the clerk, was selected as bearer of despatches—a gentleman in his manners, quite a scholar, especially in mathematics, with something of a library, collected chiefly from vessels that had landed on the Pacific coast. He selected Old Nic for his companion, or rather servant, on this perilous journey. A couple of sledges, drawn by the bison, that abound in that region—the fleetest traveler in the world, the reindeer of Lapland not excepted—were harnessed and off darted our hardy adventurers.

On the second day, one of those terrible snow storms that sweep over those interminable regions, came upon them about midway of their journey, and they were compelled to stop a week. Stop where, you may ask? At a kind of caravansary, if a few poles, formed into a kind of cabin, deserves that name, which the company had caused to be erected for the accommodation of its agents in passing from point to point, in severe seasons of the year. Unless rude conveniences were supplied, no one would dare venture on so perilous a journey.

Vanderpool had soon perused the few books brought with him, though the days are very short in that high latitude, and in searching in his portmanteau for others, pulled out a volume unintelligible, and therefore handed it to Old Nic to see if he could read it. After looking for some time and catching here and there a German word, he gave it back, saying it was a priest's book and unfit for them to read. "But let us hear," insisted the clerk, "it can do us no harm;" and so urged, the old man's eye fell on the 15th verse of Timothy: "This is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners: of whom I am chief." The book dropped from his hands as if it had been a viper or living coal from the hearth. A sudden clap of thunder could not have terrified him more. God had spoken audibly and feelingly to a man who had not read a portion of his word in forty years, and his voice made an indelible impression; for it is "sharper than any two-edged sword." Profane as he was, such was the power of truth on his conscience that he was constrained to kneel down and pray for mercy before the next rising sun. Nor was its influence less on the clerk: here in this wide waste—this uninhabited and uninhabitable region—away from human society, did these two sinners in God's sight, seek and obtain pardon.

But this is not all: in examining the pages, Nicholas discovered on the margin a name that excited his curiosity to the highest pitch. "Where you get dis book?" inquired the old man. "I have had it," answered the clerk, "ever since I was a boy: some priests gave it to me at Montreal where I went to school." "Where you come from here?" "Montreal," was the reply, "by way of Hudson's Bay; but I staid some years at the mouth of the Columbia.

"Dunder and blicksome; dis book got de name of old Governor Van Twiller wife on him: she my great aunt; your name *Vanderpool*?" "Yes." "Some foul play here—I think you stolded from your friends; I can no vestain this; I tink you must have some wrong name."

The storm abated and our travelers are on their way. They reached the post, arranged their business and were soon back at Fort Colville. Some of the tribes that delivered their furs at the northern post had become dissatisfied with the amount paid them, and had threatened to exterminate the traders. The mission of the clerk was to assure them that there should be no ground of complaint for the future. Besides, he had a large number of showy trinkets for the chiefs, and thus the excitement was allayed.

The old man was restless; there was, in the history of Vanderpool, something inexplicable and unaccountable. How a book, which evidently had belonged to the Van Twiller family, could have found its way across the Rocky Mountains, was to him so mysterious that he rested neither day nor night; for Vanderpool could not tell whether he had brought it from Montreal, or purchased it from some ship that had touched the western coast. It could not have been given him by the priests, for it was a protestant edition, and consequently a *heretical* copy. Nor, if it had been presented by some of his supposed ancestors, would those interested in concealing his name, have allowed the volume to be retained; they would have destroyed this, lest at some future period, it might become a swift witness against their atrocity. After many interviews with Vanderpool, and much ruminating on the subject, the old man bends his steps southwardly. It was a weary journey he took, but he believed it would result in the explication of that on which his heart was set.

In Albany he was a stranger, for the generation on the stage when he resided in that city, had all passed away like autumnal leaves; not a familiar face could he find. After nearly a week's inquiry, he met an elderly widow lady that had intermarried with one branch of the Van Twiller family. Of her many inquiries were made, but he scarcely knew what questions to ask, or about what families to inquire to solve his doubts, or reach the objects of his desires. Finally he begged her to mention the names of all the persons that had been connected with that ancient family for half a century, and among them was *Killian Van Sanders*. He had been drowned by a flood, and his wife had died of a broken-heart in less than a year, and their only child, a lovely boy, had fallen a prey to the small-pox at a country school. Poor Van was bankrupt; he left nothing. Then holding out the veritable Testament, and showing the name on the margin, the old lady was as much surprised as if one from the dead had addressed her, and exclaimed: "That book was given to *Mary Van Twiller* on her wedding-day; I remember it well." "Mine Got, mine Got!" ejaculated the old man, "dere is one poy in the wilderness what look so like the Van Twiller family that I come all this way to see about him—he call his name *Vanderpool*, but I tink something wrong about it. Van Sanders have one son, you say; he die poor, and de poy die too? Well, something unfathomable in dis ting."

Mrs. — then took out three musty papers from her drawer, and showed the announcement of the death of father, mother and son.

This would have extinguished inquiry in almost any one else, but it

only added fuel to the fire of Old Nic's curiosity. The administrators on the Van Sanders' estate were all in their graves, and their children, though innocent of it, were actually rolling in wealth gathered by his industry and success in trade. So certain was the old Dutchman that Vanderpool, the Furrier of Fort Colville, was a descendant of some branch of that ancient family, which had figured so largely in the early history of New York, that he induced a young man to hasten to that distant region, and in a few months Vanderpool was in Albany making arrangements to commence suit against the heirs of the administrators of the estate of *Killian Van Sanders*, and claiming to be his son.

Before the arrival of the heir, his fast old friend had ascertained that there was a vast amount of property belonging to the estate, but no one could tell to whom it was given. He insisted that examination should be made at the grave; for as it was reported the boy died of the small-pox, no one living could testify as to its truthfulness, for most persons were afraid to attend the funeral. A large stone, with "Killian and Mary Van Sanders," was found in the cemetery, and one over the grave of the orphan child; but when the true test was tried, a coffin was found, but in it there was neither bones nor skin, nor the least sign of putrefaction! This exposure flashed conviction on every mind, that a vile fraud had been practiced, and an enraged community seemed determined to take the work of vengeance into their own hands; but the guilty were in their graves.

Suffice it to say, that the fur trader recovered of the administrator's heirs some \$200,000. The trial occupied some days before the High Court of Errors, but the verdict was in favor of the hero of our story and he lived many years to share what he had recovered, with one who was his help-meet and equal—a lady of refined manners and finished education—a wise counsellor to one of the best of husbands?

How true is the doctrine of a *particular* Providence? In a few weeks after his mother's death, it was reported that the child had also died of the small pox, the man with whom he was boarded consenting to the fraud for a portion of the spoils. Young Van Sanders was put into a school in Montreal, under the name of Vanderpool, and after a few years, lest he might return to the States, he was sent to the N. W. Fur Company, where he might have spent his days, ignorant of his real name and the inheritance left for him. This New Testament, the parting gift of a fond mother has furnished the only clue to his identity, and for his restoration to his long lost rights. It is probable the agents saw nothing in the volume that would detect their scheme

of wickedness: and as he could not read German, the priests did not apprehend he would be inoculated with the errors of Lutherianism: they supposed it was some keepsake from a friend which would work no evil, and so it was permitted to pass. Yet under God's good providence, it was the means of proving that He is the Father of the orphan and will provide for his wants: it was the means, too, of the salvation both of Van Sanders and his faithful old friend Vanwinkle. The house of his friend was his happy and welcome home during the remainder of his short pilgrimage. But oh! how changed was his life! The furious lion was a gentle lamb; the self-confident and fault-finding infidel was transformed by the power of Gospel truth, into a meek and forgiving christian. Prior to his pecuniary adversities, he was what the world regards *rich*; but he averred often that he never before knew what real happiness was; for he now lived, not unto himself, but unto Him who had redeemed him from the power of sin. The earnestness of his prayers and his humble confession of iniquity were enough to melt the stoutest heart. He never omitted in his petitions to refer to that mysterious providence, which had brought about so mighty a change in his views and feelings and those also of his benefactor on whose benevolence he was living in comfort; that providence which had brought both to the foot of the cross and awakened in their bosoms hopes of eternal glory.

Mr. Van Sanders lived to a good old age—useful to his fellow-citizens and useful in the great cause of human salvation. That veritable Testament, which was a means of accomplishing so important purposes, goes down as an *heir-loom* to his posterity, containing a succinct account of this narration—urging all to put confidence in Him, who hath promised to be a father to the fatherless, and the widow's God.

GLEANER.

GRAND LODGE OF ILLINOIS.

WE continue our notice of this Grand Lodge, by first calling attention to the following extract from the Grand Master's address, which we think not only furnishes evidence of his great zeal and industry in the preservation of our rites, but suggests a wise and salutary safeguard:

In connection with this subject I would recommend the propriety

of adopting an additional requirement in the formation of new Lodges; that the brethren wishing to obtain a dispensation to form a new Lodge, be not only required, as they are under our present by-laws, to procure the recommendation of the nearest Lodge as to their being known and approved Master Masons, but that the principal officers named in the petition be vouched for as competent to confer the three degrees according to the ancient usage and customs of the fraternity. This recommendation to the Grand Lodge suggests itself to my mind from the fact, that, with all the dispensations granted for the formation of new Lodges during the last year, I have invariably required a copy of the proceedings of the first meeting held under the dispensation to be forwarded to me for examination; and, with a few exceptions, have found more or less gross irregularities, and an evident want of skill and ability, on the part of the principal officers, to manage the concerns of the Craft according to the ancient usages and the requirements of the Grand Lodge. It is but due, however, to such that I should state, that upon being informed of any blunders being committed by them or their Lodges, they have candidly admitted the errors, and readily conformed to such suggestions and requirements as I have deemed it necessary to make. An apology may also be found for the brethren referred to in this, that generally, in forming a new Lodge, the requisite number has to be obtained from among those that have but lately received the degrees in a neighboring Lodge, or from among those that have not enjoyed the privilege of meeting and working in a Lodge for some years, and have consequently become rusty.

In transferring to our pages the concluding remarks of the Grand Master, we beg to say, that we look forward to the next convocation of the Grand Lodge of Illinois, as that which will mark an era in its history alike honorable to it, and beneficial to future generations. The cause of education, as a means of lifting from poverty and want the sons and daughters of Master Masons, and elevating them to useful and honorable stations in life, is deeply interwoven in the hearts of the Masons of Illinois, and though concession and compromise may be necessary in uniting on a plan, we have no fears for the result if the Subordinate Lodges will take the matter up and consider upon the means best adapted to the end. Brethren, we think we cannot too strongly recommend the importance of sending your delegates to the Grand Lodge next October, willing and prepared to remain in session one, two or even three weeks, if necessary, to deliberate upon and wisely adopt the best system of education. We have said elsewhere that the members of this Grand Body are truly intelligent and *working men*; but can they do their work *well*, if, in the hurry to get through, the important committees are compelled to withdraw from its sittings to the committee-room? Who can say that the counsel of a respectable moiety can be safely spared from the deliberations of

the Grand Lodge? Brethren, go to your next convocation, not with the calculation that you will leave in three days, but when you have done the business for which you will be convened. We have elsewhere expressed our unwillingness to advocate any one of the plans proposed for education, to the exclusion of the others; but we may be permitted to say, that our long experience with various Masonic bodies, makes it our duty to advise you against the adoption of any system which will be likely to entail an annual and increasing debt against your Grand Lodge; but if sectional feelings are laid aside, and your deliberations are marked by the great principles which unite us together as a wide-spread band of brothers, engaged in the same glorious cause, we have no fears for the result. But we hasten to our extracts, with the single remark, that if we have said more than seemed to be called for, we hope it will be attributed to an attachment we have so many reasons to feel for our brethren of Illinois.

The time has fully arrived in the history of Masonry within the jurisdiction of this Grand Lodge, when all are becoming satisfied of the imperative necessity of not only speaking and writing, but acting promptly on this all-important subject; and from what I have seen and heard within the last year, I am fully satisfied that the friends of education can no longer be amused or pacified by glowing and able reports upon the subject, but they imperatively demand such action at this communication on your part, as shall convince them and all the community at large, that we as Masons sincerely desire and will use every exertion to dispel the moral darkness which might otherwise shroud the minds of the children of misfortune. The spirit of the times, and the genius of Masonry, call upon us to act now, and act efficiently, to meliorate the condition of suffering humanity, and elevate the orphans of our deceased brethren to their proper station in society, and make them happy and useful members thereof. Aside from the solemn obligations resting upon us as Masons, self-interest, that predominant incentive to action in human nature, should at least prompt the most of us to use every exertion and contribute liberally of our substance towards this desirable object, as we are more or less personally interested in the matter, having children that we wish, above all things, to be brought up in the way in which they should go, and be intelligent and useful members of society, not knowing how soon death may separate us from them, and they be thrown upon the cold charities of the world.

From what has been done and is still doing by some of our sister Grand Lodges, who have been more forward in this good work of love and mercy than our Grand Lodge, all must be fully satisfied that it is no longer mixed with uncertainty whether or not we should be able to build up and establish an institution, having for its principal object the education of the destitute orphans of our deceased brethren. They

have succeeded in the great and important undertaking, and therefore I confidently affirm, *so can we*. It was an experiment with them: with us it is not. We can but be glad, and commend them for "making darkness light before us, and crooked things straight."

It would be preposterous in me at this time to more than advert to this important subject, or suggest any plan for your consideration, as doubtless the full details of a plan for your immediate action will be presented through the wisdom of the brethren constituting the two several committees appointed at the last communication for the purpose.

Fearing that I have already extended these remarks to an improper length, and trespassed upon your time, I shall leave to the several standing committees, about to be appointed, the task of bringing before you such other matters as may be deemed worthy of consideration; and I confidently hope that your deliberations will be characterized in a peculiar degree by harmony and brotherly love, and that the measures you may in your wisdom see proper to adopt, may be wise and judicious in their conception and design, and not only productive of the greatest benefit to the Craft within our jurisdiction, but also reflect some rays of light to the whole Masonic family. I promise you, brethren, the aid of my best abilities and hearty co-operation in any measures tending to strengthen and beautify our Masonic Temple.

We now proceed to make such extracts from the report of the Committee on Foreign Correspondence as will be interesting to our readers. We hope the chairman, Brother Davis, will pardon us for taking the liberty of placing in italics so much of his remarks under the head of "Vermont Grand Lodge," as so beautifully illustrates the *whereabouts* of the Grand Lodge of New York; for, if this fails to convince her that she is *only* an integral part of the great family of Masons in the United States, and not really the fountain of *all* Masonic light, we do not know what will,

VERMONT.

It is generally known that the Grand Lodge of this State was so far obliged to yield to the popular clamor which followed the disturbances in New York, as to suspend its annual meetings for a period of ten years,—from 1836 to 1846. In the latter year it again convened, and has since pursued its labors with fidelity and zeal. This interregnum has led the Grand Lodge of New York to entertain doubts as to the constitutionality of the present re-organization, and the Grand Lodge of Kentucky has seemed disposed to favor a similar opinion. Our own Grand Lodge last year assumed a non-committal position, simply from want of time to give the subject a proper examination. We believe all the other Grand Lodges in our country have cordially extended to our Green Mountain sister the right hand of fellowship and bid her God speed. Illinois now does the same, with the expression of the hope and belief that "the beauty of this latter house will far exceed the beauty of the former."

It occurs to your committee that New York at least should look indulgently upon the irregularities, if any, of her near neighbor. It was within the jurisdiction of New York, and to redress outrages alleged to have been committed by members of the fraternity in that State, that the first open hostility was arrayed against Masonry. If Vermont was made the victim to that excitement, should not New York at least offer its sympathy, and scan with an indulgent eye its efforts to resume its former position? It is said that one of the Churches into which the world is divided, has in possession the flame that came down from heaven in approval of the ceremonies offered on a memorable occasion; and that if by any means the lamp containing it goes out, in can only be relighted at a kindred altar. Now, however holy this flame may seem to the devotees of that religion, the greater portion of the civilized world are disposed to regard it as no purer, nor as possessing any more vitality, than one kindled by an ordinary match of phosphorus and sulphur. Not doubting that the Grand Lodge of Vermont has honestly sought to be governed by Masonic usage in its re-organization, and that it will strictly adhere to the ancient landmarks, we conceive that body itself to be the best judge of its legitimacy.

NEW YORK.

While speaking of New York, your committee deem it not irrelevant to relate the following incident:—A member of one of our subordinate Lodges, being in the city of New York last summer, saw, on landing, large placards at various corners of the streets, announcing that the Grand Lodge of New York would appear in procession on a certain day and at a given hour, both of which had just then arrived. As he proceeded onward, he heard in the distance strains of music from an overflowing band, and shortly afterwards met a dense mass of moving beings, extending as far as the eye could reach. Penetrating through the crowded escort of spectators, he observed that the procession itself, was composed of colored men, dressed in the splendid regalia of our Order, illustrating the various degrees of Ancient Craft and Royal Arch Masonry, with a fair proportion of Knight Templars. As he gazed with surprise upon the scene, he could but acknowledge the exceeding propriety with which every thing was conducted. No display could have been more appropriate or becoming.

If it be asked where these colored men were made Masons, and whence the Lodges making them derived their authority, perhaps some light may be had thereon from the extract we shall make in a subsequent part of this report under the head of Ohio.

MISSISSIPPI.

The same reasons prevent our bestowing any attention upon the proceedings of the Grand Lodge of this State. Opening the pamphlet at page 57, we discovered the following summary of the results arrived at by the various Grand Lodges which have acted on the subject of education:

“Missouri has removed her College to Lexington, Mo.

"Kentucky reports Funk Seminary and Masonic College as prospering, with 170 pupils; the State of Kentucky furnishing 64, Louisiana 45, and Mississippi 43, of the number.

"Ohio has appointed a committee of inquiry.

"Illinois has appointed a committee to solicit donations.

"Tennessee has appropriated \$1,200 to be invested in stock as a school fund.

"Alabama collected some \$4,500, but could not agree upon a plan, and, for the present, has distributed the fund among the Subordinate Lodges.

"Georgia urges her Subordinate Lodges to take up the subject.

"Florida quotes, with approbation, the report on education in the Grand Lodge of

"Indiana, which recommends common schools, under the direct patronage and control of the Worshipful Master, Wardens and Brethren, of each Subordinate Lodge.

"North Carolina is not asleep on this subject, having adopted the report of a committee on the best means for raising funds, &c.

"N. York, having free schools, 'threatens to take care of her poor.'

"Maryland is raising the means for her destitute orphans.

"Iowa is in motion, and, in addition to schools, recommends Lodge libraries—a good suggestion."

LOUISIANA.

The schism which has unfortunately prevailed in this State for a few years past, has resulted in the formation of a new Grand Lodge, and there are now two bodies claiming to be the head of the Order. The name of the first is, "The Grand Lodge of the State of Louisiana;" that of the last, "The Louisiana Grand Lodge of Ancient York Masons." The causes of this collision were stated at length in the report made by the committee on foreign correspondence to our Grand Lodge last year, and need not now be repeated. The controversy also, is reviewed at some length in the report on foreign correspondence presented to the Grand Lodge of our neighboring sister, Missouri in October last, and a strong case made out in favor of the new Grand Lodge. Your committee are free to say, that, in the absence of stronger counter arguments than any they have yet seen, they must concur in sentiment with their sister Missouri.

OHIO.

Our Grand Secretary has failed to receive the proceedings of this Grand Lodge of last year; but the failure is in a good degree supplied by the notice thereof, contained in the foreign correspondence of the Grand Lodge of New York. From that we learn, that at the annual meeting in October last, there were present the representatives of 78 Subordinate Lodges, 16 of which had been established during the year. The extract which follows we copy entire from the New York report:

"The attention of the Grand Lodge has been drawn to the fact of the existence of the clandestine Lodges of colored men which have for some years been known to exist in that State; and we think it

proper to extract the whole matter in relation to the subject, as it is connected with the questions affecting this State and New Jersey, where pretended Lodges exist, and (falsely) claim to have been chartered by the Grand Lodge of Ohio. The printed minutes of the G. Lodge are rather obscure at the outset, but light breaks in sufficiently afterwards, to enable us to put the whole in connection. We find, first, that 'certain questions addressed to the M. W. Grand Master from a number of individuals residing in the city of Cincinnati, were presented and referred to a select committee.' Soon afterwards the following statement and inquiry was referred to the same committee, viz: 'At a meeting of the Columbia Lodge, in July last, petitions were presented by A. C. Gay and C. Brown, (both colored men,) praying to be initiated into the mysteries of Free Masonry. Said petitions were referred to a committee, who reported favorably to the character of the individuals, but recommended that, before a ballot be taken the following query be proposed to the Grand Lodge: Would it be practicable in Ohio, to receive colored persons into our Lodges? Would the Grand Lodge grant a charter for a Lodge of colored persons, if the requisite number would apply?' On the following day the chairman of that committee proposed the following questions, which were referred to the brother proposing them:

"1. Is this Grand Lodge prepared to recognize any real or pretended Lodge existing within her jurisdiction, or even others, previous to the recognition of the Grand Lodge under whose jurisdiction the said real or pretended Lodge is chartered?

"2. *Will this Grand Lodge allow other so called Grand Lodges to establish Lodges within its jurisdiction, and is it ready to recognize Lodges so established?*

"Does this G. Lodge recognize the right of holding communication or conversation on subjects appertaining to Masonry with clandestine Masons, when their illegitimacy is acknowledged by themselves?"

"The same evening the Grand Lodge adopted the following resolution: '*Resolved*, That in the opinion of this Grand Lodge, it would be inexpedient, and tend to mar the present harmony of the fraternity to admit any of the persons of color, so called, into the fraternity of Free and Accepted Masons within the jurisdiction of this Grand Lodge.' Without further action on the subject, the committee was discharged, and a motion to refer the papers to a new committee was indefinitely postponed.

"We respectfully suggest to the Grand Lodge of Ohio, that we were disappointed on arriving at the conclusion of this subject, by not finding a full exposition of the facts in relation to the persons alluded to, as we presume, by the chairman of the committee, in his questions to the Grand Lodge, and because it seems to us that the Grand Lodge of Ohio owes it to herself, and to the fraternity at large, to place such an exposition before the Masonic world, as would vindicate her own supremacy and guard other Grand Lodges against impostors. That there is some where in the State of Ohio a body of negroes who assume the authority to establish Lodges of their own race where ever

they have the opportunity, we have good reason to believe. We have no doubt there are some such in this city and its vicinity. We have seen the by-laws of one claiming to have been chartered by the Grand Lodge of Ohio, *at Chillicothe*; we have been asked even to lend them regalia to enable them to make an imposing display on some public occasion; and we have been inquired of from abroad, whether there were truly any regular Lodges of negroes in the United States, as had been represented by applicants of the colored race at the doors of foreign Lodges; and we are of opinion that until the Grand Lodge of Ohio sets her foot upon the imposture, and denounces it as it deserves, those bodies will still go on, 'deceiving and being deceived.'"

THE OLD WORLD.

This Grand Lodge is not in direct correspondence with any of the Grand Lodges in the old world. Of the progress of our Order therein, we can obtain satisfactory information through the committee on foreign correspondence of the Grand Lodge of New York, whose position furnishes them with facilities for such an intercourse which are denied to us. From the report of that committee, made in June last, we cannot refrain from making the following extracts:

"24. The Grand Lodge of Frankfort on Mayn, has forwarded to us the transactions of several meetings, from September 4th, 1846, to November 19th, 1847, a copy of their new constitution, and a letter dated February, 1848.

"A letter was read from Brother Thoma, of Pesth, (Hungary,) communicating some information received from Brother Schultze, a member of the Lodge Baldwin, at Leipzig, recently returned from Belgrade, where his brother is a teacher. While in that city, he visited and worked in a Turkish Lodge, of which his brother is the only christian member, and occupies the office of corresponding secretary. Brother Ismael, the W. Master of that Lodge, which consists of fifty members, is also Grand Master of all Lodges in European Turkey. Their administration, usages, Ss., Gs., and Ws., are the same as other European Lodges. It is further stated that the Turkish Free Masons have only one wife, and that at a Masonic Festival, the sisters appeared without veils.

"The Turkish Masons are in direct relation with the Persians, where the fraternity is reported to number more than 50,000. Brother Thoma has opened a regular correspondence with the Secretary of the Lodge at Belgrade, to obtain further information on the subject, which will be communicated so soon as possible. Brother Schultze during his visit, was nominated, and received his diploma, as an honorary member of the Turkish Lodge. Much anxiety is expressed for particular information, and the question has been raised, whether the Moslems regard the Koran or the Bible as the fundamental instrument. The brief historical notices of the last century mention only, that in 1747, some Lodges were established in Turkey by England. But in 1748 the Sultan ordered the Lodge building to be burnt down. In Alexandria, in 1747, a Lodge was in existence under the jurisdiction

of the Grand Lodge of Scotland; but brother Thoma states that in 1808, the Persian Prince, Askery Khan, uncle of the Emperor of Persia, was initiated with great solemnity, in the Lodge du Contrat Social et de Alexandre, in Paris; and he believes that he is probably the brother who propagated the light of Free Masonry in Persia, being stimulated to erect Lodges in that country, by a work of brother Desetang, translated into the Persian language.

We make one other extract:

"We have also three letters from our representative at Dresden, brother Von Mensch, dated the 8th of November, 1847, 9th November, 1847, and 10th of February, 1848. The first of these letters contains a translation into English, of his report to the Grand Lodge of Saxony, on the transactions of this Grand Lodge, which we shall take great pleasure in reading *here*, but do not incorporate in this report. In the latest letter, brother Von Nench adds some further details he had appended to his report, amongst which he mentions, that he gave 'a full description of the funeral procession in honor of the venerated and illustrious brother Andrew Jackson, it being of great interest, not only as a subject of curiosity to the brethren in Germany, where public Masonic solemnities are wholly unknown, but also as an act of piety which the fraternity of New York had paid to the manes of a great man and brother of merit.'"

It might be interesting to enumerate in this report all the Grand Lodges now in existence in the old world. We do not know that any of our brethren in the United States have sought to obtain a perfect list, though we imagine it might be procured with little trouble thro' the facilities at command. Perhaps the following, which is "a list of the Masonic bodies with which the Grand Grand Lodge of Louisiana is in correspondence and in fraternal relations," and which we take from the Annual Statement of that Grand Lodge for the present year, is the fullest that can be had from any source in this country:

Grand Lodge of England, Grand Orient of Belgium, Grand Lodge of the Sun of Bavaria, Grand Orient of Brazil, Grand Provincial Lodge of Bahia, Grand Lodge of Denmark, Grand Lodge of St. John of Scotland, Grand Orient of France, Clemente Amitie Lodge in Paris, Grand Orient Hesperic of Spain, Grand Lodge of Frankfurt on the Mayn, Grand Lodge of Hayti, Grand Lodge of Hamburg, Grand Lodge of Hanover, Grand Lodge of Hesse Darmstadt, Grand Lodge of Saxony, Grand National Lodge of Sweden, Grand National Lodge of Germany, Grand National Lodge of Holland, Grand Lodge of Ireland, Grand Provincial Lodge of Munster, in the North of Ireland, Grand Provincial Lodge of Munster, in the South of Ireland, Grand Provincial Lodge of Derry, Ireland, Grand Lusitanian Lodge of Portugal, Grand Orient of Passos Manuel, in Oporto, Grand Lodge of the Three Globes, of Prussia, Grand Royal York Lodge, in Prussia, Grand National Alpine Lodge of Switzerland, Grand Helvetic Roman Directory in Switzerland.

Of these bodies the Grand Masters of some of them are the following distinguished monarchs or statesmen:

Grand Lodge of England, Earl of Zetland; of Denmark, King Christian VIII; of Scotland, Lord Glenlyon; of Hanover, the King of Hanover; of Holland, Prince William; of Germany, Count Danersmark; of Ireland, Duke of Leinster; of Prussia, Prince Frederick William Louis; of Sweden, King Oscar I; of Hayti, Ex-President Boyer.

In addition to the annual publications here reviewed, the committee have had placed before them a variety of magazines, received by the Grand Secretary during the year. To examine these in detail, or even to open them with an eye to their review, would occupy more time than your committee can now command. On looking at them in the mass, they at least indicate, by their number, that, in this age of Progress, Free Masonry is not behind her sister sciences. In the absence of Ahiman Rezens and other standard works, establishing the landmarks of Masonry, these monthly visitants have generally conveyed all the information that is needed. Edited by Masons of acknowledged ability, their opinions on mooted questions have shown the ancient usage wherever it prevailed, and have laid down rules, in other cases, for our present and future government. To refer to these magazines by name might seem invidious; but we cannot refrain from commending to the fraternity in Illinois *THE MASONIC SIGNET*, edited and published at St. Louis, by our esteemed brother J. W. S. Mitchell, P. G. M. of the Grand Lodge of Missouri, a gentleman who has attained the highest honors in the highest degrees of Masonry. We do not point out this interesting work as evidencing more talent than its truly respectable competitors; but simply for the reason that it is located, as it were, among us, and that, as a medium of western information on a subject so dear to us, it may reasonably be expected to be more acceptable to our western fraternity. The attention of our Grand Lodge has been heretofore directed to the importance of establishing and circulating within its bounds a Masonic magazine, which should partake of a more western character than any hitherto published, and as this very desirable end is now attained, it rests with the Lodges in Missouri and Illinois to decide whether or not it shall be permanent.

Your committee deem it not inappropriate in this report to allude to the successful progress of other institutions, which have borrowed some of their most striking features from our venerated Order. So far as the reading and observation of your committee have extended, the Independent Orders of Odd Fellows and of Sons of Temperance are enjoying a degree of unexampled prosperity. Lodges and Divisions are every where multiplying, nor do we hear of any diminution of zeal on the part of their members. One or the other of these societies are being organized in all our towns and villages, and by their fruits are commending themselves to the good will of our population. Multitudes who have heretofore regarded our Order with distrust, if not with positive aversion, have joined these "secret societies," and from *their* harmlessness, have been led to think that Masonry may not be the *monstrum horrendum* which they had taken it to be. Hence, if they do not become members of our Order, their opposition

to it is at least conciliated, and it is left to stand or fall on its own merits. Prejudice has hitherto been the strongest opponent against which we have had to contend. This being in a great degree removed by the operation of the causes alluded to, it now depends upon the members of our fraternity, individually and collectively, to sustain or to sully the true character of our profession. A great responsibility is thrown upon us, and it is hoped that it will be properly felt throughout our entire jurisdiction.

In concluding this report, your committee deem it as strictly within their province to allude to the extraordinary political events which have taken place in the old world since our last annual communication. Were they but the natural convulsions arising from the array of empires against each other, to decide by physical force which was the strongest, and thus to establish more firmly in the victor his "divine right" to govern, they would be but a repetition of the countless wars which despots have ever waged against each other, and would, therefore, be unworthy of our notice. But they exhibit the development of entirely new elements of strife. It is the spirit of Freedom, bursting from the vassalage of six thousand years! It is as the breath of the four winds upon the valley of dry bones: they live—they come together—and stand up upon their feet, an exceeding great army! It is as the voice of Jesus at the tomb of Lazarus! The world has never before witnessed so mighty a moral revolution. It has scattered to the winds the dogmas of the divine right of kings, and shown that written constitutions, which would fetter human thought, are but ropes of sand.

Amid these changes and overturnings of empires, our institution remains unmoved,—

"Like some tall cliff that lifts its noble form,
Swells in the vale, and midway leaves the storm;
Though round its base the rolling clouds are spread,
Eternal sunshine settles on its head."

Masonry and Despotism can never fraternize. They are as congenial as the spirit of light and the spirit of darkness. Despots have every where sought to destroy our Order, and to this end have the inquisition and rack, with all their appliances of torture, been put in requisition. Free Masonry, notwithstanding, still survives. It has lived to witness the overthrow of Despotism in a great portion of Europe, and, borne on by the spirit of Freedom, of which it is one of brightest handmaids, it will live to see the last vestige of tyranny swept from the earth. All of which is respectfully submitted.

SAMUEL H. DAVIS,
JAMES L. ANDERSON,
WM. MITCHELL.

A VOICE FROM PORT GIBSON, MISS.

WE acknowledge the receipt of an Address delivered before Clinton Royal Arch Chapter and Washington Lodge, at Port Gibson, on the

27th December, by Comp. CHARLES B. NEW, P. M. We have read this Address with great pleasure, and regret that we cannot make room for it. We make some extracts, showing a specimen of the fine oratory and sound views of the author:

“We all live too much for ourselves; we lay up wealth, with the vain hope of enjoying it hereafter, whilst thousands are perishing around us. We will not be diverted from the selfish aims of life. In the quiet night, when our thoughts should partake of the calm, the beautiful, the grand and illimitable expanse of the heavens, we are whirling in the giddy maze of some projected enterprise, or straining our vision in the pursuit of some phantom conjured up by hope or ambition. If, at such a time, the idea of death should present itself, we shudder for a moment—shrink from the contemplation—and pushing it aside, like the Wandering Jew, on, on we march, without ever finding the objects of pursuit. We shrink from the thought of death, while from the bosom of death itself springs the hope of immortality.

“For Jehovah is the fountain head of all holiness, virtue, and intelligence—the mind of man is but a spark stricken off from the divine light, and the earth is but the field of action on which the insect, man, tries his feeble wing for a brief period, then wends his way to loftier scenes.”

* * * * *

“The present period, is characterized by a bold and rapid spirit of improvement. The great car of human life is fast rolling onwards; its rails are now laid on the mountain-top—in the valley, and on the ocean’s main; its burnished wheels are glittering with the rays of knowledge, virtue and benevolence. On—on, it rolls, scattering the lights of science, religion and liberty, among the nations of the earth: nor can it pause, for the lightning lends it speed, and the hand of Jehovah guides it. On—on, it rolls, crushing under its iron heel, ignorance, vice and despotism: and onwards, it must continue to roll, until all mankind are enlightened, free and happy. The civil, religious and political worlds are on the march—even the humane, the charitable of all orders, are envious of each other, in the art of doing good. Onward moves the great mass of civilized life, while the philosopher and philanthropist alike contend in the improvement of the moral, intellectual and physical condition of man.

“And now, since the Baconian philosophy is awake, utility its grand aim, the progress of society can not again be staid, until all men are made virtuous, intelligent and happy. In this state of things, Masonry can not be idle, and still fulfil the great destiny, which it is her privilege to accomplish. Society—the world, now demands of us fruit—practical evidences of the value, the utility of our institution. And it is pleasing to observe, that the spirit of the times has given an impetus to the benevolent exertions of the fraternity; which, if sustained, must greatly advance the usefulness and prosperity of the institution. Some of the brethren, feeling that it is the duty of the Order to aid the public enterprises of the day, have already taken steps

to demonstrate to the world the deep interest they feel, in the prosperity and happiness of their fellow-men. This, they have manifested, by their benevolent exertions in behalf of the cause of education. It is peculiarly proper, that the Mason should aid the cause of education; for, upon the cultivation of the mind depends, the proper direction and development of the moral faculties; with which materials, he builds his spiritual building.

“It is therefore pleasing to observe the laudable efforts of the fraternity of the present day, in establishing common schools and colleges. Our brethren of Missouri are entitled to the honor of first establishing a Masonic College. Our brethren of Kentucky have followed the example, and established a literary institution, which gives great promise of extended usefulness: and the heart of the Mason rejoices when he looks upon the number of orphans gathered together under the paternal care of those benevolent institutions.

“The brethren of our own State have not been idle; they, too have laid the foundation of an institution of learning, and doubtless, it is the wish of all, to see the work accomplished. I can not doubt the course our Grand Lodge will pursue in relation to this generous enterprise; but hope soon to see, under the auspices of that body, a public institution of learning—an asylum for the poor and destitute—one that shall not only prove creditable to the benevolence of the Order, but to which Science and Virtue may point with exulting pride, as a monument of the liberality and wisdom of the fraternity.

“You, my Brothers and Companions, as Masons, as American citizens have a deep interest in the success of this cause. The prosperity of your Order—the perpetuity of your government depends on the intelligence of the people. Scatter abroad with an open hand, the seeds of knowledge and virtue, so that the fruits of education may be accessible to all—the poor as well as the rich—the artisan as well as the professional man—for all alike, share the burdens and responsibilities of our government; the integrity of which can alone be maintained, by an enlightened public mind. Who ever heard of an enlightened race of serfs, slaves or vassals? The long enslavement of Europe—the despotism of the Eastern Hemisphere are melancholy evidences of ignorance of the masses. If we would keep America free, we must teach those who are to follow us, their duties and their rights.

From the Masonic Mirror.

MASONRY—HER PRINCIPLES—HER AIMS.

No institution has been so little understood by the public as Free Masonry. In every age she has been the object of attack from the narrow-minded and illiberal. This, it cannot be denied, has, in part,

resulted from the fact, that her portals are closed against the vicious, and her ceremonial rights, to a great extent, confined within the veil, protected from the gaze of the unworthy. But if she had only met with opposition and slander from the narrow-minded, who being forever excluded from the Temple, vent their spite against her, if she had met with misrepresentation only from the vicious, the contracted mind, hers would be the gain, hers the glory. This, however, we regret to say, has not been her fate. Too often the good, the gifted, the high-minded, have been led into error by the insidious misrepresentations of her enemies, by their prejudices and passions, and by a false conception of her principles and aims; and have been thus induced to array themselves against an institution, of which, if they had rightly understood her objects, they would have been most fervent and devoted members. It is then, with the object of enabling such—the wise—the worthy—those who seek after knowledge and light—that we commence this article; and if we can be instrumental in dispelling the mists of prejudice, which have too long blinded the public to a just appreciation of the glorious principles of Free Masonry, we shall feel abundantly compensated for the time and labor our investigations may require.

The truth is, that the more Masonry is understood, the more will it be admired. And although her inner Temple can never be exposed to public view, yet sufficient of her principles, her objects, her aims and forms may be seen and understood by all who will take the pains to examine the subject, to elicit the unqualified approbation and admiration of every mind unbiassed by prejudice or passion. We cannot, however, better express our views than by quoting an extract from an old work on Masonry, which has been seen by but few of our readers. The author, in discussing the subject of this article, proceeds to remark:

“The society of Free Masonry is a singular moral phenomenon, claiming our admiration in proportion as our knowledge of it is extended. Philanthropy has long sought a medium through which the improvements of moral and physical science might be communicated to all nations—a common language in which the kindness of the human heart might address itself to all intelligent and sentient beings. Such a language for science is yet to be discovered. But in Masonry we have obtained the means of communication for the charities of our nature which have surmounted the obstacles of space and of the variety of climes, and the still greater impediments produced by the difference of religion and of tongues. Scepticism itself may not deny the existence of this medium. Its effects are visible in every quarter of the globe. The initiated have partaken of its benefits in the most distant lands, have been relieved in the vexatious perplexities of business, have been rescued from the most imminent dangers of flood and field, and have found consolation under inevitable misfortune. And while Masonry has thus poured its blessings upon her sons, she has, with unparalleled wisdom, preserved her mysteries from the profane.

A society which is found in every christian country, and in many

where the light of the gospel does not shine—which has flourished luxuriantly amid political and civil liberty, and which despotism cannot destroy—which has taken from religious differences their bitterness and their repulsion, and has united in one prayer and one thanksgiving to the great first cause, the Creator and Ruler of all things, his worshippers from the ends of the earth, certainly merits no small portion of the attention of the world, and especially of those who interest themselves in human happiness. It is arrogance not wisdom, that treats such a subject as frivolous and indifferent. Good sense will teach us, that whatever is sufficiently important to occupy the time and thoughts of men in all countries, has a material influence on their actions and their happiness. The reflecting and considerate will inquire into the objects and powers of such an association, though cautious prudence or timidity may deter them from the employment of the means which are entirely efficient. The world is entitled to know the design of an order so numerous and so extended. And its objects have been at all times frankly avowed; the means by which they are effected, have been concealed, only because their publicity would destroy their effect.

The end of Free Masonry, as it is at present constituted, is the amelioration of our species by the powerful agency of equality and mutual kindness, by lessons of self-discipline rendered more effectual upon each member by the supervision of his fellows. Free Masonry is a moral eleemosnary institution, instructing its members to seek happiness by the observance of their duties to God, their fellows and themselves; to impart freely of their abundance to those laboring under misfortune. The benevolence and active charity of Masonry, have never been doubted, though the efficacy and purity of its principles have been questioned, whilst the finger of reproach has pointed to some unhappy brother who has lapsed from the fold. But let none deny the influence of Masonry upon morals until they are prepared to show that there exists principles which are at all times equally operative upon our nature; that the heavenly principles of Christ are always obeyed by those who profess his name. The history of Masonry affords the most conclusive evidence of the purity of its character. It is the twin sister of rational and liberal religion. As bigotry and superstition have faded in the splendor of truth, and religion has become less ascetic and more amiable, Masonry has grown and flourished. In England, Scotland, France and Germany, Religion and Masonry have progressed together, and it is a problem richly meriting inquiry, how far they have been reciprocally cause and effect. In the United States of North America, where religion is altogether free and unshackled, Masonry possesses gigantic vigor. The pious priest is frequently the zealous Mason, and finds nothing incompatible in the precepts of his divine Master and the rules of the Craft.

[Concluded in next Number.]

THE ENGRAVING.

WE have been disappointed in the arrival of the engraving which we promised our subscribers, should appear in this number of the SIGNET. We sent for it to New York several weeks ago, but it has not yet arrived. It shall, however, appear in the June number; and those subscribers who may have the work bound, can still place the engraving as a *frontispiece* to the volume.

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[For the Signet]

## WE ARE PASSING AWAY.

WE are passing away—we are passing away,  
To a visionless sleep and a couch of clay,  
Like the light of the stars before the sun,  
We are fading and vanishing one by one;  
Like the twilight hues of an April day,  
We are passing away—we are passing away.

We are passing away from a world of care  
Like flowers which bloom on the desert air;  
Like bubbles which swell on the running stream;  
Like the shadowy visions of fancy's dream;  
Like the transient flash of a meteor's ray,  
We are passing away—we are passing away.

We are passing away and returning again  
To the clods of the vale and the dust of the plain;  
Like storm driven barks to some desolate shore,  
We are hastening on to be seen no more.  
With no hope of return, yet no power to stay,  
We are passing away—we are passing away.

The minstrel forsakes his rising crown,  
And goes to the mansions of silence down;  
The warrior lays by his blood-stained wreath,  
And friendly retires to his couch of death.  
With the great and the brave, with the fair and the gay,  
We are passing away—we are passing away.

## A VALINDROME.

BY EDW. G. HERIOT.

FIRST find out a word that doth silence proclaim,  
 And that backwards or forwards is always the same;  
 Then next you must find out a feminine name,  
 That backwards and forwards is always the same;  
 An act, or a writing on parchment, whose name,  
 Both backwards and forwards is always the same;  
 A fruit that is rare, whose botanical name,  
 Read backwards and forwards is always the same;  
 A note used in music, which time doth proclaim,  
 And backwards and forwards is always the same;  
 Their initials connected, a title will frame,  
 That is justly the due of the fair married dame,  
 Which backwards and forwards is always the same.

*Penfield, Ga., August 26th, 1840.*

## ANSWER TO THE VALINDROME.

IN all the great assemblies  
 Young ladies should be MUM,  
 And ANNA shines most brightly  
 When she adorns her home.  
 A DEED secures the garden  
 Where the ANANA's grow;  
 And MINIM is the measure  
 When music travels slow.  
 When Anna changes station,  
 And she becomes a bride,  
 Then MADAM is the title  
 To her should be applied.

*Upper Alton, April 12th, 1842.*

DAVID S. DODGE.

## LINES.

WHEN fades the daylight from the sky,  
 And darkness o'er the earth is stealing,  
 How sweet the penitential sigh,  
 As low before the throne we're kneeling.

Then whilst the spirit mourns its sin,  
 And turns the eye of Faith to Heaven,  
 A gentle voice is heard within,  
 Which whispers "thou art all forgiven."

O.

# THE SIGNET AND MIRROR.

VOL. II.

ST. LOUIS, JUNE, 1849.

NO. II.

## HISTORY OF FREE MASONRY.

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NO. XIV.  
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THE Heturians used the Tuscan order of architecture at a very early period of their history, but from the Greeks, who never used this order, they learned the Doric, Ionic and Corinthian orders; and when Turrenus, the last king of the Tuscans, bequeathed his government to the Romans, B. C. 279, they had built many splendid specimens of their art. The Romans seeing these, invited their workmen to Rome, where they taught their knowledge of architecture.

When Marcellus took possession of the rich spoils of Syracuse, he imitated the great Archimedes, by becoming the Grand Master, or patron of Masonry, and employed all the most accomplished Fellow Crafts to build the celebrated Theatre at Rome; also a Temple to Virtué, and one to Honor. But the Romans still remained greatly in the rear of the Greeks, until the time of Scipio Asiaticus, B. C. 190, who lead the Romans against the king of Syria, and took by force the country west of Tarsus. Here they beheld the magnificent specimens of Grecian architecture with wonder and admiration, and they sought carefully to imitate them. Soon after this event, there followed a series of conquests which tended powerfully to foster and build up a love of the arts and sciences.

In the time of Scipio Africanus, who was an encourager of the arts and sciences, Carthage, the great rival of Rome, was taken, and by order of the Senate destroyed, B. C. 146, but not until Scipio, who mourned to see such specimens of magnificence destroyed, had learned much of Carthaginian architecture. Nor is this all that tended to establish the glory of the Roman Republic. About the same period Mummius entered and sacked Corinth, the queen city of Greece, from which were taken not only the finest specimens of art, but the learned

in science and architecture were invited to Rome, from which period Rome assumed a proud stand among the nations of the earth. The noble palace of Paulus Emilius, the triumphal arch of Marius in Gaul, and the three Theatres at Rome, rose in their splendor. One of these Theatres was so remarkable in size and style of finish, that we are induced to give a brief description of it here. This building was capable of holding 80,000 persons. The interior was divided into three separate divisions or lofts of scenery, one above another, supported by 360 columns; the first row of marble, the second of crystal, and the third of wood. Between these columns were 3,000 human statues beautifully formed of brass.

In the days of Tarquinus Superbus, the Temple of Jupiter Capitolinus was built, and their god, Jupiter, was made of clay; but this Temple being destroyed, the great Sylla had the columns taken from Jupiter Olympus in Greece, brought and used them in building the new Temple in Rome, and made Jupiter of pure gold.

Pompey the Great, built a splendid Theatre near his palace, that held 40,000 persons. At this period no people were so fond of shows of all kinds, as the Romans; and though in all ages theatrical amusements have seemed to lead to the toleration of more or less obscenity and immorality, it is nevertheless true, that to this species of public amusement are we much indebted for the advancement of the people in literary taste, and a love of knowledge and virtue.\*

We have been speaking of the proudest days of Rome, all things considered, but now a mighty struggle commenced between two great

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\*We have never been able to appreciate the argument of those pious men of the present day, who denounce in unmeasured terms, that place designed "to hold the mirror up to Nature;" stimulate and encourage virtue, and discountenance vice, and at the same time hold it to be right and proper to encourage the young of both sexes to congregate and practice every species of fraud, hypocrisy and deceit, and thereby filch from the young and inexperienced what money they may chance to have about their persons. We allude to a custom now common among the churches of giving Fairs, for the benefit of the churches; and seriously ask whether any theatre can be more demoralizing in its consequences? Is not fraud encouraged by taking from the young and giddy one dollar for an article worth only ten cents? Is not deception rendered honorable when a blank sheet of paper is folded in the form of a letter, and sold for twenty-five cents? Is not swindling clearly taught when change is refused for a bill of five times the price asked for an article? It is not sufficient to be told that the proceeds of this system of fraud is to be applied to some benevolent purpose. It is not enough to say that this is nothing-but *innocent* fraud. The example is a bad one. Truth and honesty is trifled with under the garb of religion, and that minister who can look complacently on, and participate in one of these fashionable Fairs, should blush to denounce the influence of a theatre upon the morals of the people.

men—Pompey and Julius Cæsar contending for supremacy. The struggle was between two great generals, of giant intellects, and long was the effort of doubtful result; but finally, Pompey was routed at Pharsalia, and murdered in his attempt to escape, and thus the Republic of Rome, which had existed for more than one hundred years, fell to rise no more. Cæsar was proclaimed perpetual Dictator, and Imperator. The high priest reformed the Roman calendar, B. C. 48.

It is stated by Pliny that Julius Cæsar built the great Circus, three furlongs in length, and one in breadth, which was capable of holding at the shows, 260,000 people. He built Cæsar's Palace, the beautiful Temple of Venus, and ordered Corinth and Carthage to be rebuilt about 100 years after they were destroyed. But how shall we reconcile this statement with the short period which elapsed between his ascension to power and his death? We do not say that he did not accomplish all the great works assigned to him, but we must believe that if he did so, they must have been commenced long before he was declared Dictator, for he was murdered at Pompey's statue, by his ungrateful friend Brutus, B. C. 44.

It must ever remain a matter of opinion and doubt, whether the fall of Cæsar was, or not, a national calamity. On the one hand, the lovers of liberty and republican government will contend, that as a tyrant he deserved to die, that Rome might return to her republican form of government; while on the other, it may with truth be said, that the Roman people had lost their capacity to govern themselves; but all agree that the consequences which followed, resulted in the glory of the Roman Empire, for the conquest of Egypt, the death of Cleopatra, the fall of the Grecian monarchy, immediately followed, and ushered in the magnificent Augustan age, which was destined to throw a halo of glory around the Roman Empire, making it not only the seat of imperial power, but the nursery of the arts and sciences; and though eighteen hundred years have now rolled away, the magnificence and glory of that age furnishes a fruitful theme for the pen of the scholar, statesman and orator.

Augustus was not only a lover of science, and the great encourager of the arts, but some of the greatest men of any age then lived, and were co-workers with him to give imperishable fame to the Roman empire. We doubt whether since the days of Solomon, a man has lived who, as Grand Master, or overseer of the Craft, has done more to advance the interest and prosperity of Operative Masonry, than did Vitruvius, who wrote learnedly on the subject of geometry and architecture; and under the patronage of Augustus, assisted by Agrippa,

commenced building B. C. 29. He first employed the Craft in repairing the public works which had been torn down or injured during the wars. He then built the bridge at Arminium, and at Rome he erected the Temple of Apollo, the Temple of Mars, the great Rotunda, the splendid Forum, the Palace of Augustus, the beautiful statue in the capital, and many other statues in the palaces, the library, the portico, the park, and the splendid Mausoleum; and placed in the Temple of Venus, a gold statue of Cleopatra which had been brought from Egypt. But we shall look with wonder and admiration at this golden age of Operative Masonry, when we contemplate the effect which the erection of these public edifices had upon the private citizens of Rome, who becoming disgusted with their old brick mansions and enamored with the Augustan style, tore them down and rebuilt of pure marble, so that in the death hour of Augustus he could with truth say, 'I found Rome built of brick, but I leave it built of marble.'

The remains of the very buildings of which we have been writing, have been found and faithfully described by travelers in the nineteenth century, and from which we may fairly raise the question whether architecture has marched forward or receded for the last nineteen hundred years. We believe it has receded, and will continue to do so until a revolution in the classification of employment is produced. So long as it shall be regarded more honorable recklessly to advocate a bad cause, or shield and defend villainy in a court of justice, or ignorantly tamper with human life by every species of deception and fraud, or stand behind the counter and live by misrepresentation, or even to spin street yarn and live a drone in the hive of Nature—we say so long as the world shall regard all these occupations more honorable than to be master of a noble science—men of the best minds and ample means will not become master builders or accomplished architects. Men are not now, as formerly, educated for architects. The European crowned heads and *best born*, make only the learned professions honorable; while Americans, grateful for foreign crumbs of fashion, not only trucklingly ape foreigners in this, but seek to excel them by placing a well dressed scientific gambler greatly above a pennyless scientific mechanic. That this is all wrong, few if any will question; every intelligent, thinking man, who desires the honor and prosperity of his country, must admit that the present state of society is not likely to promote the advancement of the mechanic arts. There was a time when architecture was practised by the most learned and wise men of the day; then architecture flourished, and that people who excelled in this, became the great people of the age. There was a time

when the science of medicine was in the hands of barbers, and it dwindled into insignificance. If the day shall ever come when men will be esteemed in proportion to their merit, skill and knowledge of their business—when the learned and accomplished mechanic shall stand as high in the community as the learned lawyer or doctor—then, and not till then, will the art of building be cultivated, and the science of geometry once more engage the attention of the learned and wise. But to whom shall we appeal with the hope of even beginning this reformation? Our attention was forcibly called to this subject by our learned and able correspondent “G.” whose article may be seen in the first and second numbers of the Signet. He calls upon Free Masons to go back and redeem the noble science of architecture from its fallen condition, and place it before the world in its former grandeur. He boldly makes the charge, (and no mechanic has offered to refute it,) that there is not a brick mason in the city of St. Louis who is capable of ascertaining what amount of pressure a brick made of the ordinary clay is capable of sustaining. He instances the shot tower that fell in this city a few years since; he states that the neighbors became alarmed, thinking there was danger of its falling; that some scientific mechanics were called upon to examine it, and they pronounced it safe, and the next day it fell. He calls upon the Masons to educate the orphan children, and make accomplished builders of them. In short, he calls upon us to assume control of the science, and so encourage its study, that once more the world might know that the society of Free Masons could at any time furnish competent builders. We know there is no probability that these suggestions will lead to any immediate practical good; but there is hope that “if the tree be cut down, the tender branches thereof will not cease.” There is hope that these remarks may at some future day awaken the mind of some lover of the noble but decaying science, and stimulate him to lay the foundation of a glorious revolution. Should the day come when a Grand Lodge would offer premiums for the best specimens of architecture, that Grand Lodge will have begun the good work.

We return to our history by carrying our readers into Judea, B. C. 180. At this period the High Priests of Jerusalem had charge of Masonry under the kings of Egypt, and hence they are styled by Anderson and others, Provincial Grand Masters, until Selucus Philopater, king of Syria, seized upon Palestine. His son Antiochus Epiphanes, persecuted the Jews with great cruelty, until they were rescued by the Asmonean Priest, Judas Maccabœus. This High Priest was not the regular descendant of Joshua the High Priest, but came of the



line of Joarib, the great grand father of Mattathias, the Priest of Madin. The lineal successor of Joshua was Onias, who being deprived of his right by the Syrian kings, traveled into Egypt and built a temple at Heliopolis, and being greatly assisted by the Jews then in Cyrene, he endeavored to make this temple resemble the one at Jerusalem. He commenced it B. C. 149, and being speedily completed, stood until B. C. 73, a period of 222 years, when it was destroyed by Vespasian the Emperor. Mark Antony induced the Senate of Rome to create Herod, the Edomite, King of Judea, B. C. 33. Herod, by the help of the Romans, conquered Antigonus and mounted the throne at Jerusalem. He got rid of all the Asmonean Priests, and by his fiat made and set up High Priests according to his own will and pleasure. Herod became the greatest builder of his day—he was regarded as the patron or Grand Master of all the Lodges in Judea, and greatly added to the knowledge of Masonry by sending to Greece for the most expert Craftsmen, whose superior knowledge of architecture was of great service to the Jews.

After the battle of Actium, B. C. 30, Herod being reconciled to Augustus, began to show his great powers of mind, and exemplify his knowledge and taste in architecture. He erected a splendid theatre at Jerusalem, after the Grecian order, he next built the city of Sebaste or Augustus, in which he built a small temple after the model of the great one at Jerusalem. He built a temple of pure white marble at Paneas, also the cities of Antipatris, Phasaelis and Cypron, and the tower of Phasael at Jerusalem. But that which added most to his fame throughout the world, was his rebuilding the Temple of Zerubabel. Herod seems to have had two great objects in view in this great undertaking—first, to win the attachment of the Jews, and, second, to establish his name among the nations of the earth as a wealthy and scientific prince. The temple at Jerusalem had been standing about 500 years, was much decayed and injured by the many wars to which it had been exposed; but the attachment of the Jews to this venerable edifice may be seen when Herod gathered them together and informed them that he designed throwing down the old temple for the purpose of rebuilding it anew, for the alarm which this intelligence produced was such that Herod was compelled to promise that the temple should not be pulled down until every thing was in readiness to rebuild; and accordingly he set about preparing materials, employing great numbers of masons and one thousand wagons in collecting the stones and timbers. Herod acting as Grand Master, divided the masons—ten thousand in number—into Lodges, and selected two learned Rabbins

—Hillel and Shammai—his assistants or Wardens. Within two years he had got all things in readiness for the new temple, when he pulled down the old one and laid the corner-stone, or foot-stone as it was then called, just forty-six years before the first Passover of Christ's personal ministry. The reader will remember to have read in John ii. 20, that the Jews said to Christ, "forty and six years hath this temple been in building." Now, this may seem inconsistent with the historical facts handed down to us, if we are not careful to interpret the meaning of these Jews correctly. We learn that the temple proper, or the most holy place in the east and the porch in the west, and the passage leading to both, was finished at an immense cost, in the short space of one year and six months from the laying of the corner-stone; and all the balance of the building as planned by Herod and constituting the original design as drawn by him on the trestle board, in eight years more, when the cape stone was celebrated by the Fraternity with great pomp and splendor; and the more so because the day was the same in the year that Herod received the crown. But a great number of masons were retained in adding outer buildings, so that if the Jews intended to refer to these as part and parcel of the temple, it was in building forty-six years at the passover, and was continued all the time our Saviour sojourned on earth and several years after, and up to the time when Gesius Florus—who was made governor of Judea—who discharged 18,000 masons, which gave great offence to all the Jews; for they were constrained to regard this as a stroke not only at their temple, but also at their worship.

Josephus describes this temple as a magnificent marble edifice, set off with a great profusion of costly decorations, and as being the finest building upon earth, since the days of Solomon. It was much larger than the Temple of Zerubabel, and was modernized with the Grecian order of architecture. This temple was not finished in all its parts until about six months before its destruction, A. D. 64. And now we approach that wonderful and interesting period, when peace and tranquillity was to cover the face of the earth. When all wars, and rumors of wars, were to be swallowed up in glad tidings of great joy. When the new Star of Bethlehem should decorate the heavens and guide the wise men of the east to the manger. The Temple of Venus was closed, as if ashamed of the superior light which was soon to burst upon a gazing and admiring world. Augustus had reigned 26 years after the conquest of Egypt; his reign was made glorious by his many works of art, and his liberal encouragement of the sciences, but now become still more famous, by his having lived and reigned

at that period, when the word was made flesh; when Christ the Saviour, the mighty Prince of Peace, was born into this world to be a propitiation for our sins, and a lamp to our feet, to lead us from the errors of our way, and point us to the glorious morn of the resurrection, when our bodies shall rise and become as incorruptible as our souls; when, if we have walked in newness of life, and kept the faith as once delivered to the Saints, we may all hope to arise and ascend higher, and yet still higher, through the countless realms of never ending bliss, and live with him in eternal glory.

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PRIZE TALE.

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THE TRIUMPHS OF INNOCENCE;  
OR, THE FREE MASON'S FLIGHT.

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A TALE OF MISSISSIPPI.

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BY REV. B. MORRIS, OF JACKSON, MISSISSIPPI,

*Grand Chaplain of the Grand Lodge of Mississippi, also of the Grand Chapter.*

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CHAPTER I.—THE MIDNIGHT ESCAPE.

THE full harvest moon looked kindly on while Charles Wilton, no longer a prisoner, extricated himself from the cord that had lowered him from the jail window, and took the western road through the village.

That moon watched his departure, no tell-tale intelligence, as with a farewell glance at those hated walls, he commenced his midnight journey.

Through the shadows—every where presented in strong contrast with the bright light—through the thick night shadows, taking advantage of every friendly wall, and bit of sheltering foliage, shunning the scattered habitations, drawing more closely to the tree-sides, when alarmed by the sound of his own feet, and exercising a vigilance withal, that took in every object, he pressed forward, elated by the hope and spurred by the fear that might be supposed to alternate in the breast of one now closing a twelve month's confinement in a county jail.

And the clear harvest moon exposes his countenance, that we may read it well. Imprisonment has done sad work there! The cell and

the chain have robbed him of many a manly beauty.\* His eyes set deeply back; his thin and pale cheeks, tell an over true story how he has longed for the exercise, the free light and the healthful breeze of the earth, and how his longings have all been in vain.

Yet there is no sign of the felon upon his prison-worn countenance, nor can we detect in any motion of the man who has broken jail to-night, a token of cowardly fear.

But it is his to bear the *mark of suffering virtue*, that signet not easy to describe, yet beautiful to behold; that gem in the coronet of Free Masonry, the proudest of her jewels. And we behold a manly determination befitting one who has to-night set all upon the hazard of a *single throw*, and who *will not be taken alive*.

Is it not then an excusable triumph for Charles, built on in the first hope of escape, to whisper exultingly, "No more a prisoner!"

No more a prisoner!—Forward then freeman, while the bright moon guides you. Forward, while in that village, lately so watchful, you are the only watcher.

While the jailor slumbers by his useless keys; and the judge with your sentence yet trembling upon his lips; and the jury, whose scruples against shedding man's blood were so difficultly overcome; and the men of nerve who have cast lots for your hangman;† and the crowd who wept for you while your own cheeks were dry; and the mystic brothers whose kindness comes ever so promptly and never too late.

Forward, but whither!

Towards the moon's sitting, lies broadly before you, three hundred miles of Mississippi. Three hundred miles of hill and prairie, broad stream and broader valley, the thicket almost impervious, the cane-brake almost interminable.

Does not your heart sink, now that the first turning has shut the village out from your view and you glance forward with eye and mind. Vain inquiry!

"The gallows behind, bright freedom before,

"May be life, may be death, but a dungeon no more!"

While these hopes are so freshly exercised in his heart and lend speed to his limbs, it will be a good time to offer the reader such a

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\*In the jails of the southern States, prisoners under confinement for murder are usually kept hand-cuffed and fettered. A particular part of the prison, denominated *the cage*, is allotted to such. This is made of solid wrought iron bars, interlaced and welded in so firm a manner, that even in the weak log jails, there can be but scanty hopes for the prisoner's escape, until assisted by powerful friends without.

† This is often done in a country where executions are so rare that not one white person, on an average, is hung in a year.

sketch of Charles Wilton's real character as developed in his history, that no partial or hasty judgment may be formed against him.

Charles Wilton is a Free Mason, and when, on the preceding day, he had turned away from hearing the solemn sentence of *death* pronounced against him, and looking around, beheld the crowded audience bathed in sympathy, he signaled the ancient sign of distress.

He had not, thus far, made himself known in that place as a Free Mason.

The charges against him were so grave, and his circumstances so peculiar, that while there was a hope, however distant, of escape, he had trusted that the favorable truths in his case, would of themselves be sufficient, and had locked up, *hand and lip*, and made no confidant.

But he felt now that he could *stand alone* no longer, and he demanded a friend by that token which no Free Mason can refuse.

This token was acknowledged, and within an hour he was visited in prison by a committee of brethren, who brought him physical and spiritual comfort and offered to give him *every honorable aid*.

In testimony of his gratitude, and to prove the instant necessity of his case, he gave to this committee in Masonic trust, an account of his life, which will appear more in place in a subsequent part of this tale.

Recurring to a secret pocket, which his jailor had not suspected, he drew forth sundry documents that fully substantiated his assertions, and that presented him before them in his true light as a man and a Free Mason. His concluding words are especially worthy of notice:

"I have now made known to you by indisputable evidence, that I am innocent of the murder of this man Hardy, and I see that you believe me. I have told you in Masonic faith these things, which I would not tell the jury, and which the desire of life alone calls from me now. And do not think that this desire springs from a base motive, nor that the fear of death prompts me to ask your assistance. Had there been one terror connected in my mind with the thoughts of dying, one foot the less had trodden Buena Vista—one voice been unheard at the storming of Monterey.

"Neither is it for personal considerations that I desire escape. My real name is known only to Free Masons and to God—to both in solemn confidence; therefore, no stain can be cast upon my memory by this disgraceful death; and I have no family to mourn my loss, for all that bore my name have gone before me to the grave. But there is a motive, as I have informed you, sufficient to move a strong man to supplication, a strong heart to tears. It is, that the fair fame of one—

ah! as pure as the ministering angels—depends upon the discovery of the true murderer, and no one has the clue to that discovery except myself.

“*There is no help* for me but through you. Although innocent, I must die, and that too, in a situation the most degrading to man. No *acacia* will be mingled with the ashes of one who has often dropped *the first sprig* in the grave of his brethren—and oh! when the Lodge is called to its pleasant labor, and the familiar tokens of the Craft pass from hand to hand and from voice to voice, there will be no place for me among the living, or in their sweet remembrance of the dead.

“I now entreat of you, as you are fathers, as you have sisters, pure hearted, and whose honor is dearer to you than your own; as you are Free Masons, who would have a name to live among the honored dead, I implore you—see! it is upon a knee never before bended, save to God—I beseech you, for that aid which will enable me to escape and to prosecute this search. I will return again. I will return—my pledge is the plighted word of the ancient King—and within three months you shall behold me here, with my proofs of innocence, or to go to that death to which your community has devoted me.

“Then let your tears plead for me, and when in your own death hour, you shall be called upon to wrestle with the King of Terrors, oh, may you have a quiet heart, in the remembrance of your Masonic faith to-night.”

The committee retired to report the result of their conference to their brethren, and so much were their own hearts affected by the earnest appeals of the prisoner, that they could hardly resist their desire to make confidants of the others in the mysterious facts of his history.

Every comfort was liberally purchased by order of the Lodge, and the Chaplain directed to make regular visits to the condemned man, for which well chosen kindness, a large and respectable committee was selected to assist him. Every proposition that tended to alleviate his sufferings and smooth his passage to death, was entertained and adopted, but *not a voice, not a whisper*, in answer to his appeal for escape.

The committee did not even feel it right to mention his request to the Lodge; for it must be remembered that the documents so satisfactory to *them* in support of his innocence, and which alone could justify any person in interfering with the laws, were strictly confidential, and confined to the committee itself.

So the Lodge, having done what an enlarged charity dictated, adjourned, and to them their poor brother seemed given over to die. But

there were two of the committee whose charity was not thus restrained. They took upon themselves the trouble, aided by an experienced lawyer, a Free Mason, to collate all the facts produced on trial for and against the prisoner, assisted by those very important ones produced by himself, and disclosed to them in prison. Then, stating it as an assumed case, they procured the written opinion of the most eminent counsel, at court, substantiated by the Bench itself, and found it nearly unanimous in favor of the prisoner's acquittal.

That no stigma might fall upon the Craft, they next addressed themselves to Wilton himself, and procured from him a certificate that no one had a share in his liberation but themselves.

Thus fortified they supplied him early in the night with the means of escape, and we have seen how successfully he used them.†

Forward then, while the harvest moon shines brightly.

Forward before those heavy clouds creep up to veil her fair face.

Forward by the long slope, beneath the arching canes, across the stream, winding and chill, through the neglected grave-yard where the stones shine ghastly pale, and through the long lanes that divides plantation as with a ribbon of green sward.

Cheerily on, for you must win many a mile ere the break of day.

. . . . But hark! a bell sounds, sudden and sharp, through the night air. Guns, too are fired and their solemn echoes reach far beyond the flying traveler. Voices ring clearly upon his sharpened ear, and before another mile is passed the sounds of galloping horsemen come up from behind him.

It is plain that his escape is discovered and the country seems to be already alarmed, for there gleams out a sudden light from every window right and left of the road, and knots of half dressed negroes are bunched about the gates, and he presently hears from the nearest farm house a stern voice as of some one who calls impatiently to have a saddled horse.

It is not long that a man requires for deliberation in a strait like this. There seems to be an intuitive faculty that springs up in a sudden emergency, when cool reason becomes lost in her calculation of resources.

Wilton stopped but for a single moment. His experienced ear quickly measured the distance to the nearest band of pursuers. He saw at a glance forward, that his flight in that direction would be obstructed.

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† I am well aware that all this will sound strangel; to the uninitiated, and smack strongly of felony in the assistants. But I say to all who may be disposed to judge my story prematurely, *abide the end.*

The moon still shone, but clouds had banked up high in the west, as if presently to receive her in their gloomy folds. This decided him, and turning rapidly to the right, he left the road where a deep gully had washed itself through the friable soil, passed up between the high banks and reaching the head of the ravine, lay down. His pursuers were scarcely a minute behind him. They galloped along with headlong speed, but he distinctly heard the voice of one who declared with an oath that ten minutes more would be too late for the moon, and he recognized the tones of his late jailor in the speaker.

Before the second party, which was not far distant, could come up, Wilton withdrew himself from his hiding place, and struck northward through the open woods. He continued in this direction but for a short distance however, for another party was evidently scouring the woods before him, and his heart leaped to his throat to hear, mingled with their loud holla's the baying of hounds.

Thus beleagured on every side, in a thickly settled precinct, where every citizen was aroused and in pursuit, and already weakened by an hours violent effort upon a frame reduced by twelve months confinement, what wonder that a brief feeling of despair came over him or that he exclaimed in the bitterness of the moment, "kind heaven! am I then only favored with good fortune for a single hour!" But hopes soon revived, and he speedily adapted his plans to the new emergency. Again changing his course, which as we remarked was towards the polar star, Wilton turned his back upon the moon, and made directly for the village from which he had escaped. He felt that any further progress in his original plan was, for the present, out of the question; for the two parties would be speedily joined by many others from the different plantations, and by the use of dogs his course would be easily detected.

While fording the creek he had observed it to be broad and shallow, running over a bright sandy bottom, and this timely observation led him to a new plan which was to baffle the pursuit of the hounds, by burying his trail under water. He hoped also that his very nearness to the village would tend to puzzle his pursuers, who would scarcely suspect his object in doubling upon his own tracks so soon.

The alarm bell which still sounded, was now his only guide, for already the edges of the upper clouds had begun to obscure the moon's broad face and some faint flashes in the west gave token of an approaching storm.

Wilton had been provided by his liberal friends with food enough to sustain life for several days. His clothing, too, was well chosen



and abundant, for his providers clearly understood the hardships which he anticipated. But in the hurry of the hour, and the fear of being overtaken, his shoes had unfortunately been left behind, and already the rough oyster shells which fill the prairies of eastern Mississippi,§ had cut many a gash in his tender feet.

This, however, only affected him at present, as it gave a clue to the keen scent of the blood-hounds, that he expected soon to strike his trail, and in spite of his wounded feet, he was not long in making the two or three miles of the distance. Traveling rapidly through the cane-brake, he soon reached the bank of the creek that flowed chill and forbidding beneath him. Here, for the first time, he paused to listen, and at once found abundant reason to be satisfied with his change of plan, for the eager cry of the dogs was right behind him, and he was not a minute too soon.

Wilton tied in his handkerchief the provisions with which his pockets had been liberally supplied, and sprang into the stream. It was deeper than at the ford, but not so as greatly to impede his motions, and he followed down the course of the current as rapidly as possible.

The creek, which was designated by one of those unpronounceable Indian titles that are said to signify *crooked*, did every credit to its name, for it had more than its share of that remarkable tortuosity peculiar to an alluvial country.

In the place where Wilton entered it, a curve commenced, the ends of which so rapidly converged, that after running for a considerable distance, it returned within fifty feet of the starting point. By the time he had gone around the curve and arrived at the lower side of the narrow neck spoken of, the approach of his pursuers caused him to halt and conceal himself under the roots of an immense oak that had been nearly undermined by the action of the current.

Right on his trail, with the steady perseverance and certainty of death itself, came the excited pack. Trained in the pursuit of runaway negroes, they needed but little of human direction to unravel all the shifts of the simple African.||

§ There is nothing in the geological objects of this State which strikes a visiter more forcibly than these large and strange fossils, which are exposed in every ravine, carrying back the mind through the vast ages which have passed since their deposit here.

|| The negro, when thus pursued, seems to have no other shift but that which is possessed in equal perfection by the stupid opossum, viz: to climb a tree. The method which was so successfully used above, striking running water and going down, rarely fails to baffle the most experienced pack.

Right on the steady trail, and at their very feet galloped a party of three, whose fearless horsemanship through the thick cane-brake betokened many a midnight chase of the fox. Arrived at the bank of the creek, both hounds and riders were at fault. The dogs stood wishfully whining and gazing into the sluggish water, as if expecting their game to emerge from its depths; while their masters dismounted and endeavored through the thick gloom which had now overspread the night, to discover something that might encourage their dogs. It was plain, however, that the case was nigh hopeless; for, after sending the dogs across the creek in charge of one who seemed to be a subordinate, two of the men approaching the tree that sheltered Charles, commenced a conversation in a low tone.

"This is no more than I expected, and we have only been chasing some poor negro who had gone out to rob a melon patch and was scented by the hounds. This man Wilton is no simpleton to run right back to the village in this way; and if he has got half the sense that he showed on the trial, he is many a mile from here by this time. But, after all, why should *we* wish to take him? Nay, why should we not rather prefer to see him escape. I declare upon the word of a Mason, that while I was tearing through that cane and risking my neck in the chase, I was all the time hoping that he might get clear; that sign which he made yesterday warmed my heart towards him, and one of the committee told me that he had been Master of a Lodge in another State."

"The sign was a touching one," responded the other, "but I do not understand that my Masonic obligations are opposed to the laws, nor could I connive in any manner at his escape."

"I confess my sympathy for a brother in distress," replied the first speaker, "and though I too respect the laws too highly to assist in breaking them, yet I felt bound to add my contribution when the committee solicited it; and however guilty he may be, I cannot help wishing his escape, if only that he may repent. At any rate, you will admit that it is as little as the Craft can do to a suffering member to relieve him, and there is no law that forbids the exercise of charity."

"But this man is a murderer," urged the other, "a base, cold-blooded murderer; would you allow his membership to avail him after such a crime?" ¶

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¶The question whether a brother who has fallen under the censure of the law should be considered out of the pale of Masonic charity has never risen. While no instance is known in the history of southern Free Masonry of a connivance to violate the laws, many a case is reported of the most liberal charity exercised towards brethren who have sinned.

“Charity suffereth long and is kind,” said the first in a solemn manner; “charity hopeth all things, believeth all things.” I cannot give you a better answer than Paul’s own words. If Wilton shed the blood of this man, as there seems sufficient grounds to believe, he ought to die; nor does Free Masonry cover with her privileges any who are obnoxious to punishment. Let him die who has brought death upon another, for it is the command of God.”

“But then is it not enough, George, *to die!* Death pays all debts, and it is among our dearest duties to smooth a pathway to the grave for the most erring brother. *The light* is precious though he used it so ill, and I would ——”

How long the argument might have continued does not appear, for now the first heavy drops of rain began to fall, and the thunder gave such fearful promise of a storm, that the whole party hastened to the village for shelter.

Wilton had heard every word of the debate that so intimately concerned himself. He had not failed to mark the kind heart of the first speaker, which was evinced in every word he uttered, and it was with a heavy sigh and the single exclamation, “the time will come,” that he banished the subject from his mind, and turned his thoughts to his own escape.

The bank of the creek although so crooked as greatly to lengthen his journey, yet presented him a natural landmark by which he could keep his course even in the darkness; and it was not long until he again struck the road by which he had first left the village. Being satisfied that the violence of the storm, which now raged in great fury, would leave the road clear of pursuers and obliterate all traces of his feet, he resumed his former route to the westward, and until the dawn of day, ceased not in his rapid course. By sunrise he had gained about ten miles, and finding a spot which promised concealment in the sedge grass of a low meadow prairie, he lay down and was soon buried in needed sleep.

[To be continued.]

#### A MOTHER’S DESCRIPTION OF HER INFANT.

HER azure eyes are twin forget-me nots,  
And o’er her cheeks the bright carnation lingers;  
And like the delicate plant whose leaflet shuts  
At e’en the softest touch, her fairy fingers:

Her parted lips are like the budding rose,  
When on its fragrant leaf the dew-drop trembles;  
Her smile o’er all a ray of sunshine throws—  
And thus “a whole bouquet” my little one resembles.

## ON THE ART OF BUILDING,

INCLUDING STRENGTH, DURABILITY, BEAUTY AND CONVENIENCE.

THE art of building is a subject that has occupied the minds of all civilized nations, and endeavors have been made in all ages to rear up some monument of greatness that would command the respect and admiration of coming generations. Many are the remains of what was the pride and the boast of former days, that have stood their hour of immortality, and then descended to the tomb of the Capulets; others there are, whose dilapidated and ruinous condition presents to the mind the appearance of a broken column, whose honors are prostrated in the dust, and "*illium fuit*" written upon its pedestal.

Notwithstanding the transient nature of the most durable of human productions, still, the thought that it is soon to pass away, never occurs to the mind, to prevent an undertaking; sufficient is the reward that cotemporaries admire it, and that the homage of the present generation is paid to it. The attention will always be arrested on beholding a beautiful edifice—its symmetry and regular proportions becomes at once a subject so attracting, that the eye dwells upon it with untiring delight, and we feel gratified when we behold taste, and elegance, and refinement combined with strength and durability, for the very reason, that we feel satisfied that it is necessary for all those to be combined to constitute pleasantness, and safety, and continuance.

In order to investigate this subject in such a manner as its importance demands, we will introduce the following colloquy:

Lepida, a beautiful young married lady was one day sitting in her parlor examining and admiring a variety of plans and elevations of buildings, both ancient and modern, for the purpose of making a selection of a plan for herself, when Athambes, a former acquaintance, who had been traveling over Europe for several years, was introduced. After the usual salutations and compliments, Lepida said to Athambes, "I am glad you have come, for I have been examining these beautiful representations of European architecture, and you, who have seen the originals, can inform me of the effect produced on the mind by beholding the reality; and as we are about to build a house of our own, I wish, before we begin to do so, to settle upon some plan that will combine all that is necessary to make it as perfect as possible,

and you who have seen so much of beauty and elegance in foreign countries, can suggest some ideas that would assist me in making the selection. I am inclined to think, however, that I ought not to go to Europe for information on that subject, as Americans excel in every thing they undertake—especially as they have succeeded in establishing a government that has put to blush all other nations upon earth—and in the science of building, they certainly are not inferior to any.”

*Athambes.*—’Pon my word, Lepida, I should think you must have been taking lessons upon scientific democracy, to hear you talk thus; *to think* that the *pupils of a day* should possess the temerity to think to excel, or even compete, with those ancient and time-honored masters, is certainly ludicrous, and would excite my risibility were it not that I have learned to respect female delicacy, and knowing that you have not had an opportunity of seeing many specimens of excellence, and as you wish to obtain a knowledge of something beyond republican simplicity, I shall take delight in describing to you the majestic columns, the ponderous edifices, the splendid and gorgeous establishments belonging to the nobles and gentry, that I have had the happiness to witness in those countries, where wealth and talent are so abundant, and where the arts have been improving for centuries.

*Lepida.*—I expect to be very much edified by your remarks, especially as I shall have an opportunity of getting a peep at royalty, and of comparing it with the simplicity of our own republican institutions. I shall then understand the vast benefit that the world has received from those elevated characters; but will you tell me what is the reason that so much poverty exists in a country where wealth abounds, and talent is so abundant as you say it is? and whether those poor persons pay such reverence to their mightinesses as the differences of their stations would seem to require? and why it is that when those persons come among us, they are so much wanting in intellect? They must have lost some of it in coming across the big water, or they never possessed it at home, or else their government will not suffer any one possessing intelligence to emigrate.

*Athambes.*—You ask so many questions that to answer them all at once, would require the talent of a sophist, especially as you appear to be already acquainted with so many circumstances connected with their different situations. However, it is easy to account for the poverty that exists among them; for where a population is so numerous, and where wealth—be it ever so abundant—is confined to the coffers of a few, they consequently form a class, or privileged order; and the other class is so numerous that there is not sufficient

employment to enable them to obtain even a comfortable livelihood; there is not much sympathy existing between the two classes, for the oppression to which the poor are subjected destroys every thing like good feeling. I have seen laborers bending under their loads, who would not raise their heads to behold even Queen Victoria, as she rolled along in state. They are so accustomed, however, to look upon such scenes of wretchedness, that they become quite commonplace, and the sensations occasioned by them, become lost in a measure by beholding the gorgeous trappings and splendid equipages of the other class.

*Lepida*.—You have really drawn a picture of human life worthy to be envied. I wonder you could think of leaving a country where there is so much enjoyment, and where the eye could revel on the sight of human misery. These poor people must feel very grateful to their masters for suffering them to wanton in so much luxury! I have heard that the poor Scotchmen, while rubbing their backs against the posts on the highway, would exclaim, “God bless the Duke of Argyll, for placing those posts so conveniently for our benefit!” But we have departed from the subject under consideration. I expected you would describe to me some of those great monuments of art which have been produced by these great masters that you speak of, to assist me in forming my decision with respect to my own concerns.

*Athambes*.—I hardly know where to begin, the specimens are so numerous. In the way of churches, there is St. Paul’s in London, that immortalized the name of Sir Christopher Wren, and stands the pride and boast of England. Then there is St. Peters, at Rome, the master-piece of Michael Angelo, considered the “*ne plus ultra*” of architecture; the cathedral at Antwerp, whose lofty spires hail the first blush of the opening day; and many others that are lofty, grand and magnificent, and of which the enumeration would become tiresome, and upon which the praise of the learned, and the wonder of the ignorant have been bestowed without measure. I have never heard of but one opinion of these specimens; those who understand the science of building speak of them as surpassing in grandeur and sublimity; and those who do not understand, look upon them with a degree of reverence—so we conclude that there is no fault in them.

*Lepida*.—I must confess that your description of those wonderful buildings serves to make one mighty wise; for, except for the name and the praise you bestow upon them, we could not tell any thing about their merits or demerits, or what their form, size, embellishments, or in what their superiority consisted; but I suppose it must

be so, as you say the learned praise them—and the learned can see wonders in the moon of which no one else ever dreamed; but if you will compare them with some that I have seen, then I could understand and form some opinion of their appearance. Have you examined some of the buildings in our own country—for instance, the Capitol at Washington? What do you think of it?

*Athambes.*—When one has seen such noble and spacious structures as St. Peters, in whose dome the Capitol at Washington might be placed, and not fill it, such buildings as your Capitol sinks into insignificance, and is not worthy to be compared with such an edifice, to whose magnificence and grandeur there is not a parallel.

*Lepida.*—You seem to have so high an opinion of your aristocratical edifices, that your contempt for our republican plainness is very apparent; but I cannot allow you to triumph in that way, for here comes Mr. Skilful, who is a perfect master of these things, and we will see what he says on the subject. Mr. Skilful, good morning; I wish to have your opinion upon the best manner of building, for we are about to build. I want a house that will be safe from fire, and also in which I may live without fear, for I do not like the idea of being caught in a trap; and further, I want it to possess beauty and elegance sufficient to command admiration.

*Skilful.*—I will cheerfully comply with your request, and as it is a subject that I have studied with care, I will endeavor to be as minute as possible, so that you may understand every particular. In the first place a plan should be drawn, where every thing contemplated should be so plainly laid down—embracing all that should adorn and beautify it—that no misunderstanding might occur in the process of erection; and by no means should a departure from that plan be allowed, for a change of any part serves only to perplex the workman, and cause him to produce a less valuable piece of work than he otherwise would.

*Lepida.*—What kind of materials would you recommend to answer all these purposes, at the same time having an eye to economy?

*Skilful.*—Iron is the strongest, most durable, and consequently, the best article for building; but the immense expense of that article forbids its use for that purpose, except it be for anchors, ties and bolts. Brick, being the cheapest of all indestructible materials, I would recommend it for general use.

*Lepida.*—Can bricks be put up so as to make a solid wall? if so, what is the reason that when the timbers are burnt out of a brick house, the walls will fall down, and the bricks are separated from the mortar, there appears to be no adhesion? Will you be so good as to

point out the best method of obviating these difficulties, and lay down some plain rules that can be understood by those who are not workmen?

*Skilful.*—The first thing to be attended to is, that particular care should be taken that the foundation be sunk in the earth below the frost, and then, if solid ground is not found, it should be made so by driving piles, or by layers of sound planks, upon which the foundation should be laid. Large flat stones are preferable to begin with. The brick wall should always be commenced thick enough to allow a diminution of half a brick for each succeeding story; all openings should be placed perpendicularly over each other, and under each opening, near the foundation, counter arches should be turned, that the weight of the building should be made to bear equally on every part of the foundation. The wall should be well laid in mortar, and grout, which is mortar made liquid, so as to be poured from a watering-pot into the wall, and thus fill every crevice. By that means the brick becomes saturated, and the mortar, entrenching itself into all the uneven surfaces, the whole becomes a solid mass, and as time hardens the cement, the longer it stands the more capable it becomes of resisting violence, and the less danger of being destroyed by any other means. The propriety of this course will be manifest when comparing it with the usual method of laying brick, which is to take the bricks direct from the kiln, and laying them in mortar just soft enough to spread easy upon the wall; the consequence is, that the moisture is instantly absorbed by the brick, and they not being saturated, it does not adhere, and at any future day that wall can be knocked in pieces, and the bricks are as clean as they were before laid in the wall, so that the perpendicular pressure constitutes nearly all the strength that the wall possesses, and is the reason why so many walls fall down when the timbers are burned out. In the other case the wall becomes like one solid stone, and if it should be necessary at any time to take it to pieces, the mortar has to be cut off with some sharp instrument, and it is with difficulty that the bricks can be separated.

There is too little attention paid to the making of the mortar: each of the ingredients should be worked together until they are completely incorporated, and should lay long enough before using for what is called the fire of the lime to become extinguished. The ancient Romans dug pits in the earth and put their mortar in those pits, and let it remain for years before using; and the smallest quantity of water that was possible was used in making it up. It was a common saying with them, that the sweat of the laborer was all that was necessary to



moisten the mass—meaning by that, that it required severe labor to reduce it to that consistence as to spread with ease and form a firm and durable cement. For their fine stucco work they would spread the mortar upon a brick wall, and when nearly dry, scrape it off, work it over and spread it on again, and continue the operation until they were satisfied that they could shape it as they pleased; the work when finished would not crack, and the longer it stood the more solid it became, consequently more durable.

*Lepida.*—This all appears reasonable enough, but if we make the floors of wood, and some other parts also that is necessary to give strength and make it convenient, how shall we guard those parts in case of a fire? I think this an all important item.

*Skilful.*—It certainly is all important, and shows the necessity of using caution in placing timbers upon a wall so that the timbers belonging to one apartment should not be connected with those of another, unless it should be with straps of iron, and those should be so guarded that fire could not be communicated should it occur in one apartment, to that of another. All joists should be laid on wall plates, which plates should be the thickness of a brick, and two layers of mortar, so that it lays immediately upon the brick, and as there is no mortar between it and the course above, it becomes immovably fixed; and all partition walls upon which joists are placed, should be a brick and a half in thickness—in which case the wall plate would be four inches in width—leaving four inches of brick wall between them; and also the joists should not extend over those plates, but a sufficient number should be secured in the wall with iron anchors, and in no case should timber be allowed within four inches of the outside of the building, or any place where fire could possibly come. In framing joists the tenons ought to be as near the bottom edge as to give the greatest strength to it, without weakening the piece that is mortised; and in no case should double tenons be allowed, for the piece that is mortised becomes weakened more than the other is strengthened; and in securing them together, the pin in passing through two draw bores becomes crippled, and consequently loses much of its strength.

The roof of a building is a most important part, and ought to be guarded with the utmost care, it being the most exposed to fire from without, and if possible should be made of iron throughout, which would make it completely fire-proof; but if wood should be used for the frame, it should be covered with slate, or some other substance that would render it safe from fire. It is unnecessary to give directions how or in what manner a roof should be framed, for that is known

to every practical workman, and there is such a fund of instruction given in the books that treat on that subject, that reference need only be made to them and satisfactory information is at once obtained.

In attending to these directions we should have our buildings perfectly safe, and we should not be in danger of the torch of the incendiary; and furthermore, we should save all the expense of the insurance offices; for why should we pay our money to insure that which is not in danger? We could lay down and sleep securely without fear of the stormy winds or the devouring flame. I recollect perfectly well that the Troy Bank building, in Troy, New York, was built in this manner—these precautions were observed with fidelity—it stood in close contact with several very combustible buildings, and in the great fire that almost ruined their city, that building was wrapped in a sea of flame for two hours; yet it received but little injury, while all those around for a great distance—some of them considered fire-proof—were destroyed by the raging element.

*Lepida.*—What would be the additional expense of a building made in the manner you speak of, over one built in the ordinary way? We could afford to spend considerably more money in the building where we can have the assurance of safety.

*Skilful.*—The additional expense would be occasioned principally by using the grout, which is considered about one-twelfth of the expense of the wall, and for the rest, the materials are the same; it requires some additional care in arranging them and guarding against fire, but after the workmen become accustomed to doing their work in this manner, they would find that the additional labor would be trifling.

*Lepida.*—Now give us your views of what ought to be the form of a house to be the most convenient; and what kind of embellishments you would most approve, and how you would arrange the apartments so as to combine comfort and pleasantness throughout.

*Skilful.*—In reference to the subject of convenience and beauty, a field is opened of such extent, that it requires no ordinary capacity to do justice to it. On the subject of strength and durability there can be no difference of opinion, for these things are obvious to all alike, for when all judge from the same premises, they must necessarily come to the same conclusion; but where fancy and taste are concerned it is not so easy to form a standard by which to regulate the opinions of persons, when those opinions are as various as the dispositions of the persons forming them.

However beautiful a building may be, if it is not convenient, it

loses much, if not all of its interest; therefore, convenience takes precedence of uniformity, or even beauty, for we are indebted to it for all the comfort and satisfaction that we enjoy with respect to domestic sociability and pleasantness.

Convenient houses vary much with respect to size, or even in the arrangement of their apartments, but all will agree that apartments that depend on each other should be adjacent; the dining room for instance should be near the kitchen; the laundry, closets and other appendages of the kitchen should occupy places as near to each other as possible; a plentiful supply of water close by, so that no unnecessary labor would be required in performing the business of each department. All these arrangements can be made to suit the fancy of the owner without violating any general rule that might be made to govern in such cases.

Passages are great conveniences, and should always be so placed that every apartment could be entered without passing through another, and the stairs, which is considered the greatest ornament, should be placed in the most conspicuous passage, near the front entrance, so that the first impression made upon the mind of a stranger on entering the house would be a favorable one. There should always be stairs in a retired part of the house for affairs of a private nature. The manner and style of the work will be conformable to the fancy of the owner.

The height of the rooms should be from nine to twelve feet, according to their size; upper rooms may be less; for rooms of sixteen feet square, nine feet is a very good height, and in that proportion for the others—but all the rooms in the same story should be of the same height whatever their size may be.

The windows in front of a building should be arranged so as to present the most pleasing appearance, and the light for each room should be about one-seventh of the space that the room occupies of that front, and should be placed throughout the building in connection with the doors, so that a current of air can pass freely, and that every room could be well ventilated, especially those designed for sleeping apartments.

Chimneys and fire places should be placed at the end of the house, for the greatest safety, and the doors should be so hung that when opened, a draft of air might not be thrown upon the fire place; but as stoves have of late been substituted for fire places, the necessity of that precaution is done away in a measure.

In order to beautify the front of a building, if the ancient orders of

architecture are made use of, the proportions of each are clearly laid down in works that treat on that subject, and if strictly followed, the Tuscan and Doric will present a beautiful appearance, and the Ionic and Corinthian would be elegance personified. If the building should be in a retired place, a porch at the front door adds very much to its beauty and convenience also. One of the orders ought always to be followed in constructing them. If the building should be in a city, a handsome frontispiece should decorate the front door, and the cornice at the eave should be fashioned according to order, or it may be made to suit the fancy of the owner.

There is being introduced a style of building of the plainest kind, dispensing with almost all kinds of mouldings; it is recommended for its neatness and simplicity, and for the great reduction of expense. Its beauty consists in the regular proportion observed in arranging the several parts, so as to exhibit an appearance of being modeled after some one of the orders of architecture. No rule can possibly be laid down that will enable any one to execute a piece of work until they have learned it by practice, for a practical workman must be made so, by repeated lessons and close application; they may study the theory, but the practical part is mechanical and must be acquired by continued labor, and it is worthy of attention; for a finished workman not only does credit to himself, but is an honor to the place in which he lives.

LEONIDAS.

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HAVING been requested by Dr. MITCHELL, the editor of the Masonic Signet, to examine the essays written for the prize, offered by him, for the best article on "The Origin, Character, and Probable Destiny of the American Indians," we award the prize to Mr. JOSIAH McCARY.

FRANKLIN FISHER, }  
EDWIN R. MASON, } Committee.

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#### PRIZE ARTICLE.

### THE ORIGIN, CHARACTER, AND PROBABLE DESTINY OF THE AMERICAN INDIANS.

As to the origin of these people, many things are left for us to conjecture; it is however highly probable they are connected with the family of Abraham, being, as is generally believed, the descendants of Ishmael and Esau; this belief is pretty fairly established, for the following reasons: Ishmael, son of Abraham, and Hagar, was born A.

M. 2094. The Angel of the Lord appeared to Hagar in the wilderness, when she fled from her mistress, and bade her return, "And the Angel of the Lord said unto her, behold, thou art with child and shalt bear a son, and shalt call his name Ishmael; because the Lord has heard thy affliction.

"And he will be a wild man; his hand *will* be against every man, and every man's hand against him; and he shall dwell in the presence of all his people."—Gen. xvi. 11–12.

Hagar returned to Abraham's house and had a son, and called his name Ishmael. Fourteen years after this the Lord visited Sarah, and Isaac being born to Abraham, Ishmael, who till then had been considered sole heir, saw his hope disappointed, and was filled with envy and hatred against his younger brother. Five or six years after this, Ishmael, by his persecuting spirit, displeased Sarah, who prevailed on Abraham to expel him and his mother from the house. Hagar with Ishmael wandered in the wilderness of Beersheba, and when reduced to great distress, a voice from heaven said, "Fear not, Hagar, the Lord hath heard the child's voice; I will make him the father of a great people." They abode in the wilderness of Paran, where Ishmael became expert in archery, and his mother married him to an Egyptian woman. He had twelve sons; he had likewise a daughter, named Mahalath or Bashemath, (Gen. xxxvi. 3,) who married Esau, (Gen. xxviii. 9.) From the twelve sons of Ishmael are derived the twelve tribes of the Arabians still existing. Arabia is a vast country of Asia, extending one thousand five hundred miles from north to south, and one thousand two hundred from east to west, containing a surface equal to four times that of France. The near approach of the Euphrates to the Mediterranean, constitutes it a peninsula, the largest in the world. This is an exceedingly interesting country; it has, in agreement with prophecy, never been subdued—its inhabitants being a wandering, wild and savage people, like their great ancestor, Ishmael. The eastern and north-eastern portion of Arabia was settled by the descendants of Cush, who appear to have extended themselves, and gave it the name of the land of Cush, or Asiatic Ethiopia, to all the country from the Indus on the east, to the borders of Egypt on the west; but the descendants of Ishmael obliterated them as a distinct race, either by superiority of numbers after mingling with them, or by obliging them to recede altogether. Arabia is divided by geographers into three grand divisions, viz: Arabia Petrea, Arabia Deserta, and Arabia Felix. From the twelve tribes of Ishmael, however, each portion of country took its name from its citizens. Arabia Felix is

inhabited by a people who claim Sektan for their father, and so trace their descent direct from Shem, instead of Abraham and Ham, and are said to be people who boast themselves as being the pure *unmixed* Arabs; but the father of these people was probably of dark complexion—if he was not, some of his near relations were. A remarkable phenomenon happened in the family of Ham: the skin of his eldest son, Cush, was changed from white to black; of this tribe Ethiopia was inhabited.

The account of the Indian tribe is not so clear as that of the negro race. Indians are frequently named by historians of antiquity, but their genealogy is hard to trace, and we are driven of necessity back at once to Ishmael and Esau. Their forms of worship, their notions of the creation of the world, of the flood, &c., makes this conclusion reasonable to me, at least. But how they became the inhabitants of this country, none can precisely tell. It is thought, however, and generally believed, that Behring's Straits, which separates Asia from America, must have been made by an earthquake. The West Indies and the Terra Firma were probably colonized by Phœnicians, either through adventurers or tempests. Those of Chili and Peru, seem to have originated from Asia and the numerous isles of the Pacific Ocean. It appears from all we can possibly discover, that the Indians of North America were very early inhabitants of its vast domain; but their original ancestry is hard to determine, if we leave out of sight the prophecy respecting Ishmael and Esau. That the family of these distinguished individuals were blended together, is very certain; and it further appears that there was a diversity of complexion, as well as of language, after the period of which we write. The confounding of the languages took place at Babylon, amongst the seventy-two tribes resident at that place. Amongst these tribes there must have been several thousand individuals, and each speaking different from the other. From this period the human family began to disperse all over the world, and some of these found their way across by Behring's Straits from Asia to this continent, and continued to multiply and to spread themselves over their own beloved country. That they, originally, had their origin in some other land, is certain; for we hear of no separate creation of human beings after the first pair. The scripture is very explicit on this subject; in it we are informed that God made of one flesh all who dwell on earth. When the Spaniards discovered South America, they found the inhabitants ignorant of their origin, but they have a tradition of the flood, and that the whole race of mankind came from four women—Noah and the wives of his three sons—which perfectly coincides

with the Mosaic history.—*Universal History*, vol. 20. I infer, then, from all the light I have before me, that the Indian race had their origin in Asia, and were the descendants of Ishmael.

Some of the adventurous tribes, or a tribe, amongst them in Asia, where the Indians had their origin, found their way through Behring's Straits, and settled North America, and continued like their brethren, the Arabs, to rove the desert, supporting themselves by the bow, and plunder. Many more things might be said in reference to their origin had we time, but we must be brief on this point, as on the others also. We notice then their character.

The character of the Indian tribes is as varied a subject as we can possibly conceive of. In some instances they are found to be all that human virtue can claim—high-minded, honorable, generous, virtuous, and benevolent; add to this, boldness and energy with all their attendants, frankness, &c. But these characteristics are found in but few, as well among the Indians as the Anglo-Saxon race. Another characteristic is, that they are treacherous and deceitful beyond description, and cunning to a proverb. In them, also, is fulfilled the prediction respecting Ishmael; they are a savage people, their "hand is against every man," and every man's hand against them. A revengeful spirit also, seems to belong to most, if not all the tribes, filling to a fraction the ancient usage among the Jews, their brethren—life for life, an eye for an eye, and a tooth for a tooth. They scarcely ever forget a wrong, and are always ready to take revenge when a suitable opportunity presents itself.

They may be overrun and overpowered by force, but *cannot be conquered*. This was plainly verified upon one occasion, when a captive chief was brought before General Jackson. The old chief presented himself before the General in true chivalric style, and said: "I present myself before you, General, as a captive, but not a *conquered* chief; had I the men whose bones lie bleaching on the hills of a Taledaga and Emucfaw, and had powder and lead, I'd fight you on, I'd fight you still." It is quite probable, that as many different shades of character may be found among the Indian tribes, as any people in the known world, from the highest and most amiable, down to the lowest and most servile. Without a knowledge of civilization, they are as destitute, (in general,) of shame, and consequently virtue, as the wild buffalo, or any other beast. I shall finish this part of the subject with this remark: their character is not dissimilar to the human family in general; they are susceptible of all the improvement that any other people are, and possessed of the same faculties, nature

and disposition of the balance of the human race. The manner in which they have lived and been taught to live, makes the difference; then the difference lies in this: a savage and civilized people, and it is a lamentable fact, that many in our civilized world are possessed of a more savage character, or nature, than the red man of the forest.

As it is a fact which cannot be gainsayed, that nothing more is found in the character of the Indian than in any other of the untutored human race, only, that they are in most cases more noble and magnanimous, generous and hospitable.

We come now to notice their probable destiny. In doing this, we must notice their past history a little. When this prosperous and happy continent was discovered, they were numerous, having possession from the Atlantic to the Pacific oceans. What is now the Eastern, Western, Northern, Southern and Middle States, was once the happy home of the red man. There he could behold with pleasure, the smoke from his wigwam, ascending as incense to the skies, while he strode from hill to hill in pursuit of the fallow deer, or the wild buffalo, that the Great Spirit had so amply provided to supply the wants of his dependant children. When tired of the chase, the light bark canoe bore him on the bosom of the smooth lake, or the majestic river, which he called his own, and took from them the beautiful salmon and trout, and bore them in ecstasies of joy to his wife and his little ones, to supply their wants. They knew no want which nature's store-house could not supply. The skin of beasts, like our first parents, made their clothing; their meat made them food. Unmolested and free as the birds of the forest, they roved from mountain to mountain, and from river to river, and drank of the cooling brook by the way, that flowed from the foot of their own loved hills. But these days of peace and happiness must soon close. A tall ship comes floating on the tide; the crew lands; and the unsuspecting Indian treated the new comers hospitably and kindly. The discovery soon excited many in the old world to embark for the new continent. They arrived, and colonies were established in different places on the continent, in the east. Treaties were made with the Indians that were then satisfactory, selling to the whites their country for a mere trifle, (or a portion of it,) and for a time peace reigned amongst the two people; but the avarice of the white man induced him to *sell* an Indian boy into bondage; the mischief of another prompted him to upset an Indian canoe, in which were the chief's wife and children. This unprovoked attack could not be tolerated by a spirited and proud people. Skirmishes became frequent, and finally, war to the knife broke out



between the two people, and the Indian is made to feel all the force, and improvements in the art of war of the white man, together with the cruelty that war brings. Treaty succeeds treaty, and war succeeds war, and the overpowered Indian leaves the shores of his once loved lakes and rivers, and with a mournful and broken heart, westward takes his course, giving a long and anxious look at the grave of his fathers. Sad child! in a few years the white man is again upon his heels. The poor Indian now begins to feel with sadness, that he must retire across the Father of Waters—the great Mississippi. But first he feels inclined to risk the chances of war; he fights with skill and courage; but seeing their choice young men fall in war and carnage, they again sue for peace. Peace is made, and the wide extended prairies in Missouri, and mountains of Arkansas become his home. Again he is required to move; he removes, and the white man has environed and closed him in on every side; his wide extent of country is cut down to a narrow neck of land. At this time California, Oregon and the Rocky Mountains is the home of the white man. Missouri and Arkansas are no more the place of the Indian; and the poor Indian must see and feel the force of this circumstance, that the march of civilization has been to him the march of ruin.

I can remember when the Indian had his home in North Carolina, Georgia, Alabama, Tennessee, and Florida, and have been in many of their wigwams and houses, within the last twenty years. Where are they now? These countries *know them no more*. In their removals, thousands of this unfortunate race have died. When they lived free from the contaminations and vices of the white man, they flourished; but the white man learned them to *get drunk*, sold them the *fire water*; they became idle, and some drunken; this has wasted its thousands.

But leaving all this: Judging from the past, another century will find no Indians on this continent. One more Indian war—which will probably occur in less than twenty years—together with the decrease which is befalling them—will sound the funeral knell of the poor Indian as a nation. Their game is fast fading away, and they are passing away in proportion. Every probability appears, therefore, to strengthen the conclusion, that the American Indians will soon become extinct. But a short time since, they had possession of all the places where our noblest cities and villages stand; the eastern and western rivers, instead of the frail bark canoe of the Indian, bears the mighty steamboat, and the red man, receding westward, finds his way shut in, and *dies*.

Let us reflect a little. What are the wrongs he has done? and what are the wrongs he has suffered? What has been his grief and the anguish of his soul, when he saw his noble race fading away? Poor Indian! to write the wrongs you have done, and the wrongs you have suffered, would require an age. Let a tear of sympathy fall upon both, when the manly form of the Indian has wasted away.

JOSIAH McCARY.



#### MOUNT CLEMENS, MICHIGAN.

*Dear Brother:*—Our installation ceremony came off on the eve of St. John the Evangelist's day, with more than ordinary interest. I herewith send you the address of our worthy Master elect, A. P. BENTLY, on taking the chair. You have no doubt read of the ceremony called the "Rose and Glove;" our hall was crowded with the youth and beauty of our town, and on this occasion this ceremony passed off with more than an ordinary good feeling, and much to the delight of all present. At the close of the Master's address he descended from the chair and addressed Miss TAYLOR, one of the young ladies present, presenting on a cushion, a beautiful *white rose* and a pair of *white gloves*. His remarks, and Miss TAYLOR's reply, accompany this communication. If you deem them worthy of a publication, they are at your disposal. S.

*Lady:* It is with grateful feelings that the Brethren of the most ancient of societies, view so many of your sex within this mystic circle of Free Masons, and in their behalf I tender you their most profound respect, and good wishes, and assure you that the hearts of Free Masons are ever open, and ever ready to acknowledge that to woman alone, man owes the brightest portions of his character, and his felicity. Our labors are in silence, and seclusion, but by a singular preservation of the ancient landmarks of the Order, your sex are excluded from our Lodges, not from contempt, but from respect—for Masonry is but ill adapted to the tender frames of your "*Corinthian*" order of beings. And we deem it a wise arrangement—for man, fated to engage in all the toils and turmoils of this world, by nature turbulent and violent, "wayward from his infancy, in manhood sometimes wild and furious," may need all the aids of Masonry, require all its restraints and obligations. But to woman, lovely woman,

to whom kind heaven has given a disposition as mild and soft as summer zephyrs, Masonry would be but an unnecessary incumbrance.

As a mark of esteem we bear you, in the name of our most excellent and ancient Grand Master, Solomon, King of Israel, I now, as the representative of my brethren here assembled, present you, lady, with the ROSE of BEAUTY, and the SPOTLESS WHITE GLOVE of INNOCENCE. Wear them both, for of both you are worthy.

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MISS TAYLOR'S REPLY.

*Respected Sir:*—Unaccustomed by education and habit, as is the female character for public speaking, I must content myself with a simple return of sincere and heartfelt thanks for the honor this evening conferred upon her now addressing you; not only for the honor of being made the medium of communication with the ladies of this respected audience, but in behalf of those ladies, who, as a body, I am permitted to represent, for the honor and respect thus happily exhibited toward them.

As the humble organ, then, of the ladies here present, and in their name, I receive these delicate tokens of purity and fidelity, with just pride and satisfaction; believing that, as a community, the females of our place are far from being undeserving of such marks of your esteem and confidence; and in return we can only tender you our best wishes for your health and prosperity as individuals and as Masons, as fathers, husbands and brothers, and as a fraternity, ancient in character, but modern in its tendency for every good work.

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ADDRESS OF A. P. BENTLY, W. M.

ANOTHER Masonic year, my brethren, by the silent but resistless current of time, has been brought to a happy close. Twelve months ago this evening, we were assembled on an occasion similar to this, at the dwelling of our esteemed Brother, Henry Taylor, in honor of our Patron Saint. We then surrounded the festive board with joyous hearts. These twelve months are but a moment in the space of time; yet they have been long enough for us to fulfil many of those important trusts confided to and enjoined upon us as upright Masons, by the Great Architect of our being. We have been spared to celebrate another anniversary of St. John the Evangelist, while many of our fellow-beings, who one year since were in health and strength, have passed from time to eternity. The all-destroying angel, at the com-

## MACOMB LODGE.

We call attention to the following Circular of Macomb Lodge, No. 17, of Illinois, and while we are pleased to see efforts making in any quarter for the promotion of education, we have reasons to regret the turn which the noble efforts of this Lodge have been made to take. We know nothing of the causes which prevented the Grand Lodge at its October term from taking any notice of the liberal offer of Macomb Lodge; but we would fraternally enquire whether the blame, to some extent, does not exist in the Lodge! Did the Lodge send up a delegate, and did he urge the matter upon the consideration of the Grand Lodge? and suppose all this was done, it will be remembered that the Grand Lodge did not undertake to *mature* a plan of education, but took the preliminary steps necessary to a perfect system, at the next communication, at which time we had hoped all the Lodges would send forward their representatives, untrammelled by local feelings, prepared to act for the best interests of all. Under this state of things, should it be deemed wise to establish one great school—a Masonic College—Macomb would have stood a prominent competitor for its location. Or should it be deemed best to district the State and establish a common school in each district, Macomb, we think, would have been almost certain of the location for that district—we say this from a knowledge of the location, and the high character the Masons of Macomb have for liberal and high-toned feelings as men and Masons—but, under present arrangements, can they look forward with a reasonable hope that under either system of education, the Grand Lodge will take any part or lot in the matter? Will any Grand Lodge in the United States participate in any way in establishing a sectarian school? We hope not. We have ever been opposed to mixing up Masonry in the most remote degree, with any sect of religion. We have been battling against it in our own State, and should the day ever come when our Masonic College shall be placed under the control or filled with professors belonging to any denomination of religion, we trust the Grand Lodge will withdraw its connection from the institution. We fear not to say this—we are known to be the uncompromising friend to christianity, and tolerant to all denominations; but Masonry is universal in its principles, and should never be wedded to partizan christianity.

We know how much we hazard in thus expressing our views; we have lost many subscribers by pursuing an independent course; but be the result what it may, we shall not alter it: we will fearlessly do our duty as we understand it, and abide the result. We have never visited Macomb Lodge, but the neighboring Lodges give the Masons of Macomb the high character above mentioned, and as Brethren of enlarged and liberal views, we fraternally invoke them to review their course, and if they can do so honorably, retrace their steps—get back the property, and unconditionally tender it to the next Grand Lodge. But if this cannot be done, give it *entirely* into the hands of the Presbyterians, and come into the Grand Lodge determined to aid in establishing Masonic schools. According to your circular, what interest have you retained as a reward for your munificent donation to the Presbytery? The privilege of appointing one Professor, provided he shall be of the right stripe—an *Old School Presbyterian*. Verily, brethren, we think you have been liberal to a fault, and we think that fault would become greatly less were you to decline using the privilege. Brethren, we expect that you will differ from us in opinion, and all we ask is, to believe that we have no other than the interests of Masonry to subserv, and we may with great truth add, the honor of the Grand Lodge of Illinois; for, while we have been treated with gross ingratitude by *some* Masons in Missouri, we take pride in saying, we have received reiterated marks of kindness and brotherly regard from the Masons of Illinois, and we must needs feel a deep interest in the onward march and prosperity of our Order in that noble State.—[Ed.]

**BRETHREN:**—It is known to most of you that some time last spring, in consequence of some resolutions which were adopted by the Grand Lodge of the State of Illinois, at their annual communication the fall previous, relative to establishing an institution of learning somewhere in this State, to be governed and controlled by said Grand Lodge; this Lodge, in order to assist in so desirable an object, purchased, at a very considerable expense, the building and grounds thereto attached, known as “McDonough College;” which building and grounds they offered to the Grand Lodge as a donation, on condition that said Grand Lodge would locate and permanently endow an institution of learning at Macomb, to which citizens of McDonough county might send their sons as pay pupils.

It is further known to most of you, that the Grand Lodge overlooked the proffered donation, or treated it with entire indifference or neglect; so much so at least, as to satisfy us that we need not expect immediate aid from that quarter; but must look to other quarters for assistance. Accordingly, we entered into an arrangement with Schuy-

ler Presbytery, (Old School Presbyterian,) by which we gave said Presbytery the college building and grounds, upon the following conditions, viz: Said Presbytery was to proceed at once to put said building in a suitable state of repair, furnish the necessary apparatus, library, &c., and commence a school in said building, some time during the coming August, if possible; we retaining the right to the appointment of one of the Professors in said institution of learning; said professor so appointed to be Old School Presbyterian, to draw his portion of the tuition fees, to have a room for his own special use and for the use of such students as may be placed under his special charge, the residue of his salary, whatever it may be, to be made up by us and such other Lodge or Lodges, or the Grand Lodge, as may from time to time become associated with us in this enterprize.

Brethren, we have been actuated in this matter throughout, by an ardent desire to benefit the rising generation, and to promote the interest and add to the glory of our time honored institution. Such then being our motives, can we not, with that confidence one Mason always reposes in another, appeal to your Lodge for some assistance in pushing forward this important work. We have now placed before you our action on this subject, fairly, and what we now ask of you is, to meet us in convention, on the first Tuesday in July next, at Macomb, for the purpose of consulting together upon the best means of carrying into effect the foregoing arrangement. We ask not funds to build up a college, but your co-operation in sustaining the Professorship which we have retained for the benefit of our illustrious order.

*Resolved*, That William Ervin, Treasurer of this Lodge, and \_\_\_\_\_ Talbot, of Knox county, be and are appointed agents to receive donations to aid in the accomplishment of the foregoing arrangement.

*Resolved*, That a copy of this letter and resolutions be certified by the Secretary of this Lodge, and forwarded to the different sister Lodges, and principal officers of the Grand Lodge of this State.

I, JOHN WILSON, Secretary *pro-tem*. of Macomb Lodge No. 17, do certify the foregoing to be a true copy of a letter and resolutions adopted in open Lodge, at their regular communication on the 6th day of April, 1849, as appears from the record of said Lodge.

JOHN O. C. WILSON, Sec'y *Pro Tem*.

MACOMB, McDonough County, Ill., April 6, 1849.

## GRAND LODGE OF MISSOURI.

We were present at the early part of the annual communication of our Grand Lodge, which convened at Boonville, on the 7th of May. There were but few delegates in attendance, owing to the supposed ex-

istence of cholera on the Missouri river. The Grand Lodge had less business before it than usual; and closed its labors in four days.

The Masonic College is in a flourishing condition; but many of its friends have not done their duty. It will be remembered by some, that at the communication in July last, we expressed our doubts about the willingness of the subordinates to be further taxed for the support of the College, when a spirit of indignation seemed to pervade the hall, and most of the members rose in their places, and pledged their Lodges respectively, to send up a donation of \$25 00—and yet *only three Lodges redeemed that pledge*. Again, the Grand Lodge, by an edict, ordered all the subordinates to require the non-affiliated Masons to contribute \$3 per annum to the Charity Fund, or inflict the penalty annexed to the law. How many have acted in obedience to that edict? Very few. We remember when brethren *did not feel at liberty to disobey an edict of their Grand Lodge*; when it was neither thought Masonic or safe to disobey; but in these latter times, it seems to be fashionable to obey or disobey, as may seem to suit the views of individuals. The College, however, will not be deficient in means during the coming year. The tax on degrees, has furnished a very handsome income.

The Grand Lodge authorized the sale of three classes of scholarships in the College. 1st. The privilege of sending one scholar four years, for \$50 in advance. 2d. The privilege of sending one scholar ten years for \$100 in advance. 3d. The privilege of sending one scholar during the life of the purchaser for \$300.

Should 100 of the first class be sold, we believe an average of 90 of them will be filled during the five years; and as the Grand Lodge would be compelled to furnish competent teachers, and educate them at less than half the usual price, we can but believe that the operation would materially injure the institution. We sincerely regret that any but the last class were offered. These could, we think, have been sold in various places; and if not transferable, they would furnish a permanent endowment for the College, as it is not likely the holder would be able to have his scholarship occupied more than ten years. We would like to see the other classes withheld from market, and an active effort made to dispose of these. How many gentlemen are there in the south and east, who would gladly participate in this, our glorious work, but who will feel so disposed if it is known that there is a five years' incubus entailed upon the institution?

- We know we cannot educate boys for the interest on fifty dollars.
- We know we cannot educate them five years for the interest and principal, and until the contrary is shown by experiment, we are not prepared to believe that a full moiety of these five years scholarships will not be filled all the time. On the contrary, you sell a life scholarship to the head of a family, giving him the privilege of keeping it filled during his life, he would feel above placing the son of another in that seat, and it is not likely that more than two of his own would ever be sent to the school to fill that seat; for even this would presuppose several years difference in their ages. We are heart and hand in favor of the extensive sale of this class, and would most gladly give whatever of influence we may have, in aid of the measure; but we seriously fear the result, should either of the other classes be sold. But as we were not present when this important measure was read, we will wait to see the provisions and details before we undertake to review them.

We are told the Grand Lodge adopted a resolution recommending the SIGNET to the favor and patronage of the fraternity, but as it was opposed by a prominent member, who, of course, would be thought *distinguished for his literary attainments*, we must needs doubt the justice of the commendation, and will, therefore, withhold its publication until ample time be afforded him to embellish our pages with his criticisms; and though we tremble for the fate of our bantling, our dander being up, we venture to invite him to show to our readers that we and our contributors are incompetent to the task we have assumed; and as a slight testimonial of regard due from us to exalted talents, we will tender him our chair.

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## ANCIENT CONSTITUTIONS.

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CONTINUED.

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The *Committee* then proceeded to consider of a Proposal made to them, viz: That the *Treasurer* should, from Time to Time, give some collateral Security for the due Performance of his Trust, which they found or judged to be a Matter of some Nicety in many Respects, as well in Regard that it is probable none will ever be named to that



employment of Trouble and no Profit, but some Brother of Distinction and Sufficiency, and who therefore rather does than receives a Favour in it; as that for the same reason such Brother would not care to ask any others, especially not of the *Craft*, to be collateral Security for him; nor would any other, in all Likelihood, in a voluntary Undertaking of this Nature, which induced the *Committee* to think, that the requiring any such Kind of Security would render it at least very difficult, if not impracticable, to get any *Treasurer* at all, more especially such a one in Respect of Rank and Estimation, as the *Committee* believes every Brother would be glad always to see in that Trust; and whose acting in it would really prove highly for the Credit and Service of the Design itself: For which, and many other Reasons of the same Tendency, the *Committee* concluded against requiring of the *Treasurer* any such collateral Security, or that he should find any other Persons to be bound with, or for him; yet how unnecessary they think it may, and hope it always will be, to require even any Security whatever from one, whose Rank, Fortune, Probity, and Honour, might be alone sufficient in the Case, and acting especially in a Matter of public Charity to *Masons*, himself a *Mason*, and under the high and solemn Tie and Obligation of that great Character:—The *Committee* notwithstanding conceived, that no Brother, who may be nominated for that Purpose, would probably decline giving the *Grand Lodge* the Satisfaction, if they require it, of his own single personal Security; and therefore submit it as their humble Opinion,

That the *Treasurer* do give his personal Security, by his own Bond, to the *Grand Master*, *Deputy Grand Master*, and *Senior Grand Warden*, and the two Brothers of the aforesaid *Committee* of Five, not *Officers*, in the Penalty and with Condition to be approved by the *Grand Lodge* hereafter, if they think fit to require it.

And as concerning the *Treasurer's* Accounts, the *Committee* were further of Opinion,

That the *Treasurer* do produce his Accounts of his Receipts and Disbursements (either by Order of the *Grand Lodge* or *Committee* of Five) fair, and lay them before the *Grand Lodge*, at every *Quarterly Communication*, with the Vouchers for the Disbursements; the *Items* of the Accounts to be then publicly read over; and if any Dispute or Difficulty shall arise upon any of them, the Matter to be referred to such five Brethren present, as the Person then presiding shall nominate, and the *Grand Lodge* approve, to examine into the

Grounds of the same against the next *Quarterly Communication*, when they are to report their Proceedings in the Case, with the State of it, for the final Judgment and Direction of the *Grand Lodge*: And,

That the *Treasurer's* Accounts be allowed, from Time to Time, by the *Grand Master's* signing them, as allowed in the *Grand Lodge*, and any seven *Masters* of Lodges present attesting such Signing in their Presence, and two Copies of such Accounts, signed by the *Treasurer*, to be forthwith delivered by him to the two Brethren of the Committee of Five, not *Officers*, each one to be kept by them respectively; and the *Secretary* to enter the Account so signed and allowed in the *Grand Master's* Book. And,

The *Committee* foreseeing, that such a Person, as it may be thought proper to nominate, from Time to Time, to the Office of *Treasurer* upon this Occasion, might, from many Causes, not always be able to attend the personal Discharge of it: And judging it reasonable, that if he requires or wants the Assistance of another, such Assistant should have a suitable Reward, which, as the *Treasurer* himself makes no Profit, cannot be expected he should be at the Charge of:—Therefore they do further submit it as their Opinion,

That if the *Treasurer*, when appointed, shall find it necessary to employ under him an Assistant or Clerk, he may be at Liberty so to do; such Clerk or Assistant to be a Brother, and to have such Allowance from Time to Time, by Way of Poundage, as the aforesaid Committee of Five shall think fit, out of the Monies passing through the *Treasurer's* Hands, not exceeding twelve Pence in the Pound, without the particular Allowance and Direction of the *Grand Lodge*; and this to be charged and allowed in the *Treasurer's* Accounts.

The *Committee* think it necessary, that every *Treasurer*, upon his Appointment, be desired to give the earliest general notice he can, where he may be applied to, from Time to Time, for the Purposes of this *Charity*, as Need shall require. All which they submit to your Judgment and Direction.

ALEXANDER HARDINE.

DALKEITH.  
PAISLEY.  
THO. EDWARDS.  
WM. PETTY.

DAN. HOUGHTON.  
G. TAYLOR.  
W. RICHARDSON.  
J. T. DESAGULIERS.

ART. IV. Yet no *Treasurer* was found, till at the *Grand Lodge*,

in ample Form, on *June 24, 1727*, *INCHQUIN Grand Master*, requested Brother *Nathaniel Blakerby, Esq*; to accept of that Office, which he very kindly undertook.

Then also it was resolved, that the four *Grand Officers*, for the Time being, together with Brother *Martin Folkes, Francis Sorell*, and *George Payne, Esqrs*; as a Committee of Seven, should, upon due Recommendations, dispose of the intended *Charity*; and fresh Copies of the *Report* were sent to the *Lodges*.

ART. V. At last this good Work of CHARITY was begun at the *Grand Lodge*, on *Nov. 25, 1729*, *KINGSTON* being *Grand Master*, and, in his Absence, *Deputy Grand Master BLAKERBY*, the *Treasurer*, in the Chair; who, after a warm Exhortation, ordered the *Lodges* to be called over a second Time, when some *Officers* gave in the Benevolence of their respective *Lodges*, for which they were thanked; and their *Charity* being forthwith recorded, was put into the Hands of the *Treasurer*, as an hopeful Beginning: And other *Lodges* following the good Example.

ART. VI. At the GRAND LODGE, in due Form, on *Dec. 27, 1729*, *Deputy Grand Master BLAKERBY*, the *Treasurer*, in the Chair, had the Honour to thank many *Officers* of *Lodges*, for bringing their liberal *Charity*: When by a Motion of Brother *Thomas Batson*, Counsellor at Law, the *Grand Lodge* ordained, *That every new Lodge, for their Constitution, shall pay two Guineas towards this general Charity of Masons*.

And ever since, the *Lodges*, according to their Ability, have, by their *Officers*, sent their Benevolence to every *Grand Lodge*, except on the *Grand Feast* day: And several distressed Brothers have been handsomely relieved.

ART. VII. But the Committee of Seven being thought too few for this good Work, the GRAND LODGE, in due Form, on *Aug. 28, 1730*, *NORFOLK* being *Grand Master*, and, in his Absence, *Deputy Grand Master BLAKERBY*, the *Treasurer*, in the Chair, resolved, *That the Committee of Charity shall have added to them twelve Masters of contributing Lodges*; that the first Twelve, in the printed List, shall be succeeded by the next Twelve, and so on: And that for Dispatch, any Five of them shall be a Quorum, provided one of the Five is a present *Grand Officer*. Accordingly,

The *Committee of Charity* met the *Treasurer BLAKERBY* the first Time, in the *Mastership* of *NORFOLK*.

On *November 13, 1730.* When

They considered the Petitions of some poor Brethren, whom they relieved, not exceeding *three Pounds* to each Petitioner: And adjourned, from Time to Time, for supplying the Distressed according to their Powers; or else recommended them to the greater Favour of the *Grand Lodge*.

ART. VIII. This *Committee* had not all their Powers at once:— For, at the *GRAND LODGE* on *Dec. 15, 1730*, *NORFOLK* being *Grand Master*, and in his Absence, the *Deputy BLAKERBY* in the Chair, it was ordained, That for Dispatch, all Complaints and informations about Charity, shall be referred, for the future, to the Committee of Charity; and that they shall appoint a Day for hearing the same, shall enter their Proceedings in their own Book, and shall report their Opinion to the *Grand Lodge*.

From this Time, the *Minutes* of the *Committee of Charity* have been read and considered at every *Grand Lodge*, except on the *Grand Feast Day*.

ART. IX. At the *Committee of Charity*, *March 16, 1730-1*, it was agreed, That no Petition shall be read, if the Petitioner don't attend the Committee in Person; except in the Cases of Sickness, Lameness, or Imprisonment.

[To be Continued.]

## CHOLERA.

WE again call attention to this dreadful scourge; we have nothing new to offer, but now that it has prevailed in this city for months past we are prepared to urge with greater earnestness the advice given in our February number. We hazard nothing in saying that almost every respectable physician in the city will bear us out in the declaration that the disease readily yields to calomel and opium, if taken when the bowels are first disordered. We know the more popular prescription has some camphor and capsicum added to the calomel and opium, and to which we have no particular objection; but we deny that they do any more than afford temporary relief. Our friends may rely upon it that whenever the liver is made to act freely, the disease will yield. But we beg of all to take the alarm in time; of all the diseases to which

the human race is subject, none, we think, is so likely to deceive the patient. In a majority of cases, the bowels are moved so gently, that the afflicted cannot believe it is cholera; in which event the chances are that rice water discharges will soon follow, and in nine cases out of ten, the disease proves fatal.

There is one peculiarity attending the disease in this city, which we do not remember to have noticed in 1832. From some unknown cause, it breaks out and proves fatal in a particular square or neighborhood, while other portions are free from the disease; and when it has done its work of death there, it may be that some other neighborhood remote from it, is suddenly attacked.

But the disease is not as violent as in 1832. It is the opinion of some that physicians can do nothing with the disease; and if it be not called Cholera until the rice water discharges commence, then is this opinion not without foundation—physicians are mainly useful when *the bowels are a little out of order*. Were we consulted in reference to a collapsed case, we would recommend cold bath—not with entire confidence of success—but because we saw its use save a man's life in 1832, and because it is, we think, indicated by the character of the disease. But we desire to urge the practicability of *avoiding* that stage of the disease by the timely application of the appropriate remedy. We will mention a single case, by way of illustration: A young lady of Iowa visited this city and it so happened that the disease made its appearance for the first time in the neighborhood and in the family she was visiting; her bowels became slightly disordered and she was urged to accept of the services of a physician; but her mind had been prejudiced against them, and she postponed all remedies, under an impression that she was not seriously afflicted, until suddenly she became prostrated by rice water discharges; the physician was called and he promptly declared his inability to save her. Nearly all the deaths that occur are the result of similar delay. We once more urge our friends not to lose an hour; the tendency of every disease is to run into the prevailing epidemic, and it matters not what cause deranges the bowels, the tendency now is Cholera. We have no sinister ends to accomplish in thus urging our advice; we shall never again practice our profession if we can be saved from starvation by any other employment; but we have seen so much evil done by disregarding or laughing at the first symptoms of Cholera, that we have felt it our duty to warn the inexperienced.

## LET THERE BE LIGHT.

BY MERRIE MILBANK.

THE earth from chaos drawn  
Reposed in night;  
And waited the glow of the coming dawn,  
The dawn of approaching light.  
No echo play'd  
Where it pulseless laid,  
All new—but in ruin's blight;  
And each low sound,  
In its still profound,  
Held watch for the coming light.

"*Let there be Light!*"—God said,  
Let there be Light:—  
And the darkness trembled as afraid,  
Then fled, before his sight;  
And chaos blushed,  
As the brilliance rushed,  
Like a soul in its magic might;  
And day leaped in  
Where night had been,  
Murmuring—*Light! Light!*

"*Let there be Light!*"—Seas heard;  
Let there be Light:  
And the motionless waters gently stirr'd  
Within the breast of night;  
And heaving their spray,  
To the golden ray,  
They mirror'd it in its flight,  
And dashing it back,  
Through the fading black,  
Exclaimed—*Light! Light!*

"*Let there be Light!*"—Earth caught,  
Let there be Light:  
And the dew of the heavens together wrought,  
And spread on its mountain height;  
And flower and leaf,  
As awakened from grief,  
Unclosed to behold its flight;  
And bearing the breast,  
To the high behest,  
Whispered—*Light! Light!*

"*Let there be Light!*"—Heard Heaven,  
Let there be Light:  
And the sphere in its course, and the spirit shriven,  
Paused for the wondrous sight;  
And as it swept,  
Where the darkness slept,  
And illumined the ebon night,  
They caught up the strain,  
And repeated again,  
*On Earth—Light! Light!*

SALEM, ILLS., APRIL 20, 1849.

## TO OUR SUBSCRIBERS.

THE events of the great fire in St. Louis, have stirred up in our mind vivid recollections of other days and other scenes, affecting our destiny in life. We now remember as though it were but yesterday, when we were on board the steamer General Carroll, in 1829, on her upward bound trip, and that when within one hundred miles of Louisville, she was run into by the Diana and sunk, causing us a loss of \$4,000. We remember with gratitude how our noble-hearted friends of Jessamine county, Kentucky, came to our rescue and buoyed us up by substantial aid. We remember that in 1833, we had measurably recovered from our loss, when our bagging factory was burned down, by which we lost \$3,500, and we can never forget the prompt and efficient aid afforded us again, by the same noble-hearted people. But, alas! we are constrained to remember that within three months we had our factory rebuilt and our hemp-house filled, when again it was burned down, subjecting us to still another loss of over \$6,000. From this, to us, fatal blow, we have never recovered.

How vain are all the efforts to estimate the real loss of those who suffered by the late fire in this city! Three millions are set down as covering the losses, while we venture the opinion that three times that sum will fail to cover the immediate and attendant losses. How many have lost their all, and yet the sum so small, or the individuals so obscure as to attract no attention? How many have lost so much as to cripple their business, and throw them back for years, if not for life? How many men doing a profitable business, who for years to come cannot control the same amount? The evils and difficulties consequent upon the fire of the 17th ult., are not to be estimated. Many young men will become grey, and stoop with premature age, caused by the losses of that night. How many children will, in after time, be made to feel the woes of poverty consequent upon that eventful night? We know the city will again be built up, probably with increased beauty, and it may be that most of the large losers may be able to withstand and even recover from their losses; but will it be so with the more numerous class—the small losers? We, for example, have lost so little as to attract no notice; and yet we lost nearly all. We lost all our book paper provided for the second volume of the Signet, and about \$300 besides. Little as our loss has been, we must seriously suffer if we do not receive relief. We therefore come forward and

fraternally ask our brethren to lend us a helping hand in this our time of need. We do not ask you to give us alms, but we do earnestly entreat our subscribers to pay us. Those who owe us for the first volume will surely be prompt in forwarding the money, and for the second volume will not our brethren do us the singular favor of advancing their subscription? The small sum due by each will scarcely be felt, while to us it will give life and encourage renewed efforts to make the work acceptable to all. We have subscribers enough to sustain the work free of embarrassment, if they will pay promptly. We hope there are none who would desire to withhold advance payment, fearing they will not receive all the numbers; if there are any such, we request them not to pay us until the close of the volume. Brethren, there is one other way by which you might not only restore our loss, but make it a blessing, and that is, to send us new subscribers; if each will send us *one*, the end will be accomplished. We know how difficult it is to induce our friends to spend one hour in an effort like this, and yet we think we may reasonably ask it. We have spent much of our life in serving our brethren, without the hope of reward; and if the Signet is worthy the patronage of the fraternity at all, it should be the care of all to give it a wide circulation, and enable the proprietor to enlarge and ornament it. We shall wait the result of this appeal with great anxiety.

We tender our thanks to Brother WEMPNER and LEVY for their assistance at the late fire, and especially are we under obligations to Mr. JOHN LARE, but for whose energetic aid we should have lost our furniture, all our books, and the papers of the Grand Lodge.

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### EDITORIAL.

When it is known that our printer's office and its entire contents, including all our paper for the second volume, was consumed by the late fire, and that our publishing office is also among the ruins, we hope no one will feel dissatisfied at the late appearance of this number. We feel grateful to Messrs. CHARLES & HAMMOND for their untiring exertions to produce as little delay as possible; and from their known energy of character, we shall not be surprised if they



enable us to lay the July number before our readers, by the tenth of the month. We regret having lost much manuscript matter communicated by our contributors; and so selfish are we, that we also regret having lost several letters from distinguished men, commending the Signet in no ordinary terms. One of these from Carrolton, Geo., we prized very highly, and though neither of the letters can now appear in the Signet, we tender our grateful acknowledgments to the authors, and assure them that it shall be our constant care, if possible, to merit their praise.

By a mere accident, we saved the manuscript of our prize tale.

We think our readers will find this number unusually interesting. We were necessarily absent when our May number went to press, and our friend Dr. COONS, in whose hands we left its superintendence, was unceasingly occupied in his profession. No reasons were given for the non-appearance of either of the prize articles. The truth is, that some of the Committees were so engaged with their own affairs, as to delay any action until it was too late for even a notice to appear in the May-number. We now present one of the prize articles, and commence the prize tale. We make it a rule never to divulge the secrets of our correspondents, but we cannot resist the temptation of whispering in the ear of our readers an intimation that the "Triumphs of Innocence" will be found to grow in interest until it becomes a thrilling story. We thank brother MORRIS for the rich treat he has afforded us, and fraternally invite him to have another article ready by the time this is concluded.

We call attention to the article on "The Art of Building, &c." It is from the pen of one of our able contributors. We had hoped to present in our next number another article on the same subject, from the pen of a practical mechanic in Davenport, Iowa; but that, as also the one from brother S., of Illinois, we presume have been destroyed.

We do not profess an intimate knowledge of the art of building, but we confess having felt surprise that the Committee (able architects) declined awarding a cup to either of the competitors.

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### OUR PROSPECTS.

Well, they are somewhat contradictory. Many of our subscribers have gone to California, and in addition to this loss, quite a number have ordered the work discontinued, because we dared to repel the aspersions of A. CAMPBELL. Be it so, brethren; for though we are

sorry to lose your patronage, we are proud that our loss is the result of a fearless espousal of truth. But, thanks to Illinois, Mississippi, Alabama and Georgia, our loss is more than made up by new subscribers.

It will be seen that the address of brother BENTLEY is commenced only. It was all set up, but the type, as also the manuscript, was consumed.

We had answered a question of Masonic Usage in reply to an enquiry from Clarke county, Missouri. The manuscript was burned, and we have forgotten what the question was, but we remember that the action of the Lodge referred to, was in direct violation of the By-Laws of our Grand Lodge.

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### A NEW WORK ON MASONRY.

We acknowledge the receipt of a copy of the "Analogy of Masonry to Natural and Revealed religion, by CHARLES SCOTT, A. M., P. G. Master of Mississippi." We have not had time to examine this work; we will do so at an early period, and give our views of it freely. We have read enough to be satisfied that it is written with great ability; and if the author's theory shall be found to comport with the established principles and tenets of the Order, we predict for the work a popular run.

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We call attention to the advertisement offering for sale the valuable College property in Marion county, Missouri. Our Grand Lodge having made a re-location of the Masonic College, have ordered the sale of the above named valuable estate. Any society or association wishing to institute a school, or any one desirous of purchasing a beautiful farm in one of the best neighborhoods in the State, would do well to apply soon, as the agent is authorized to make the terms agreeable to the purchaser.

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We shall notice the proceedings of the Grand Lodge of Mississippi in our next number.

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### OUR ENGRAVING—THE SPIRIT OF '76.

THIS beautiful mezzotint engraving cannot fail to arrest the attention and elicit the admiration of all. The execution of the work is beautiful—but the design! How thrillingly interesting, to be able, through

this little picture, to look back near seventy-three years, and contemplate the magic power of that wonderful document—the Declaration of Independence—which emanated from the grave deliberations of the American Sages of 1776. Behold the little group! They are gathered around the family fire-side—the important news has just arrived—the shackles of slavery are broken—the veil of oppression is rent—the yoke of tyranny is spurned, and a nation of freemen is born. And what *was* the ‘Spirit of ’76.’ Did the grey headed fathers sanction the Declaration of Independence? Yes; behold the old gentleman carefully examining the lock of his gun that he who is about to use it may not miss of his aim. Did the young men approve of it? Yes; see the young man, with a firm resolve stamped upon his noble brow, as he prepares for the bloody strife. Did the mothers approve of it? Aye; look you at the venerable old lady as she presents the sword to her eldest son, and bids him strike for the cause of human rights, relying on the God of battles. Did the young wife, whose sleeping infant might wake to the life of a destitute orphan—did she, who might, perchance, go through this vale of tears a lonely widow—*could* she, too, look on with cool patriotism and see her beloved husband prepare to grapple with her country’s foe? Yes; she has just read the Declaration of Independence, and though her heart is deeply moved, still does she look calmly on, for her judgment approves. The little boys, were they too partizans in this glorious cause? Yes; see the little brother intently engaged in making cartridges. And were the little girls on the side of freedom; did the spirit of ’76 enter their innocent and confiding hearts? Yes; see the dear sister buckling on the armor that her own noble brother may not be the last on the field of parade. And yonder comes a farmer who has just heard the news, and without doffing his farming clothes, shoulders his gun and hastens to the scene of war. Yes; all approve. The spirit of ’76 was the spirit of freedom, and it pervaded all classes of society—young and old, male and female—all, all, as with one voice, cried on, on, to the rescue. But, oh! with what prospect of success! Leonidas lead his three hundred Spartan soldiers to the straits of Thermopylæ that they might harass the enemy and sleep the long sleep of death in a glorious cause: they hoped not to conquer. . But ours *was* a mightier band. With millions to oppose, and the strong arm of a relentless and powerful government to awe into subjection, our Spartan band dared unfurl the glorious banner of the stars and stripes, and strike with a resolve to live as freemen, or die in the last ditch.

We regretted that our engraving did not arrive in time for the first number; but now that we contemplate the near approach of the nation’s festal day, we are pleased at the delay; for it can but enkindle a flame that will continue to burn brighter and brighter in the hearts of all true Americans, till the dawning of another 4th of July.

# THE SIGNET AND MIRROR.

Vol. II.

ST. LOUIS, JUNE, 1849.

No. I.

## HISTORY OF FREE MASONRY.

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NO. XV.  
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WE do not feel it to be our duty to enter into a biblical research, in order to show all the striking evidences furnished by God to man, when and how the Messiah would make his advent into the world—this task appropriately belongs to Doctors of Divinity—but as being intimately connected with the authentic history of mankind, and especially with the Jewish nation, the birth-place of Masonry, we think it not out of place to quote the following prediction of the Patriarch Jacob. When his spirit was about to leave its tabernacle of clay, and appear before the awful judge of quick and dead, he assembled his twelve sons, who were the chiefs of the twelve tribes, and foretold many things which would befall that people, and amongst them the following stands conspicuous:

“The sceptre shall not depart from Judah, nor a law-giver from beneath his feet, until Shiloe come, and unto him shall the gathering of the people be.”

We will now trace some of the prominent events which transpired shortly before the coming of our Saviour, from which we may learn how far the above prophecy was fulfilled. About 40 years B. C., Pacorus, son to the King of Parthia, entered Syria with a powerful army, and from thence sent a strong detachment into Judea, with instructions to place Antigonus, the son of Aristobulus upon the throne. Several prominent Jews, amongst whom was a brother of Herod's, were enticed to the army of the enemy, under a pretext of compromise, when they were placed in irons. Herod, at this critical period, escaped from Jerusalem. When the Parthians entered the city, not finding Herod, they placed Antigonus on the throne, and delivered the prisoners into his hands. Phasaël, knowing that an ignominious

death awaited him, dashed out his brains against the wall of his prison. Hyrcanus had his life granted, but in order that he might never be able to enter the priesthood, Antigonus caused his ears to be cut off, knowing that the Levitical law required that the High Priest should be perfect in all his parts or members. In the life of Hyrcanus may be seen a striking exemplification of the devoted attachment of the Jews to the Holy City. After he was mutilated as above, the Parthians took him to Silencia, in Babylonia, where he remained a prisoner until Phraates received the crown, who caused his liberty to be restored and allowed him to have free intercourse with his countrymen, who regarded him as their King and High Priest, and raised him a revenue to keep him in splendor; yet the love he bore to his native country caused him to disregard these advantages and comforts. He returned to Jerusalem, whither Herod had invited him, and who afterwards had him put to death.

When Herod escaped from the city, he went to Egypt and thence to Rome. Antony was then enjoying the high power conferred upon him by the triumvirate. Herod desired Antony to procure the crown for Aristobulus, to whose sister he was betrothed; but Antony caused the crown to be conferred upon him, in violation of all Roman usage; for until now they had not ventured to interfere with the rights of royal houses in behalf of a stranger. But in this case, even the Senate bowed obedience to the will of Antony, by declaring Herod King of Judea, and caused the Consuls to conduct him to the capitol, where he received the usual honors; but it was by no means certain for some time that he would be able to keep his position. Antigonus refused to resign a throne which he had acquired at so much cost, and for two years maintained his defence. In the winter, B. C. 38, Herod made vigorous preparations for a successful campaign in the spring, and opened it with the siege of Jerusalem. Antony had given orders to Sosius, Governor of Syria, to use his utmost to reduce Antigonus, and give Herod full possession of the throne, and the two armies being united, amounted to sixty thousand, and after a siege of six months, took the city. This army, contrary to the orders and will of Herod, put thousands of the Jews to the sword, and flooded the land with blood. Antigonus, being thus defeated, threw himself at the feet of his conqueror, who sent him in chains to Antony. Herod, not feeling secure while Antigonus lived, induced Antony to have him put to death. He was tried, condemned and executed as a common

criminal. This was a violation of Roman usage, his being a crowned head.

Thus was this unexampled event, by which the sovereign authority of the Jews was given into the hands of a stranger, and the reign of the Asmoneans, which had continued 130 years, substituted by an Idumenian, and thus was the prophecy being fulfilled—thus was the sceptre about to depart from Judah, and the prediction of Jacob about to be fulfilled: Judah should reign over all other tribes until Shiloe come; the Jews should exist as a nation and be governed by Judah until the coming of the Messiah. The tribe of Judah has no longer the right to rule—the magistrates are no longer taken from thence, for Shiloe has come, “and unto him shall the gathering of the people be.” Herod had been made King contrary to all law, but the decree of Heaven had gone forth—the sceptre had departed from Judah, and King Emanuel was to commence his peaceful reign on earth. In the twenty-sixth year of Augustus, the Temple of Venus was closed up, because the whole world was at peace; the WORD was made FLESH; Jesus Christ was born—after Solomon’s reign 971 years, in the year of Rome 745, in the year of Herod 34, and in the year of the world 4,000. Four years after the birth of Christ, A. M. 4004, or Anno Domini 1, the Christian era begins. Augustus was a great friend and patron of Masonry, giving employment and respectability to all worthy Craftsmen; he reigned with great splendor 44 years, and was succeeded by his colleague, Tiberius, under whose reign the Lord Jesus Christ was crucified by Pontius Pilate, the Roman governor of Judea. Tiberius afterwards banished Pilate for this deed of injustice. Under this reign the Augustan style of architecture continued to be cultivated, and the Craftsmen met with great encouragement.

Nero built a splendid palace about this time, and erected a brass statue of himself, 110 feet high.

In the year A. D. 64, Vespasian sent his son Titus to subdue the Jews, and take possession of Jerusalem. When his soldiers were sacking the city, one of them, contrary to orders, set fire to the Temple, and soon after the whole city was leveled with the earth, so that not one stone was left upon another; and that the prophecies might be fulfilled, the conqueror caused a plow to be run over the ruin thereof, as a testimonial of its total and final desolation. Vespasian has the honor of introducing the Composite order of architecture, when he erected his splendid Amphitheatre. This Prince ordered the Jewish

Temple in Egypt to be demolished, A. D. 73, and died A. D. 77. When Titus had overrun the country of the Jews, he returned and caused a triumphal arch to be raised, and adorned it with splendid engravings and rich sculptures; also his noble palace and other public buildings. Domitian rebuilt the Temple of Capitolinus, which he overlaid with plates of pure gold. He also built the Temple of Minerva, and a palace more splendid than that of Augustus, containing stately galleries, halls, baths, and beautiful apartments for his women. He died A. D. 83, and was succeeded by Nerva, who died A. D. 95, having adopted Trojan, who, by aid of the renowned architect and geometrician, Apollodorus, constructed a splendid bridge over the Danube, built two triumphal arches, a palace, circus, and his famous column, 128 feet high, with 123 stairs. In those days no public buildings were erected without having mystical inscriptions, evidently designed to hand down to the Masons of future ages the mysteries of the Order. This noble column was ornamented with mystical figures, ascending in spiral lines, from the base to the capital.

In A. D. 130, Adrian, who was a Mason of great learning, built the Roman Wall, in England, the remains of which are probably yet to be seen in Northumberland. He also built a bridge at Rome, his Mausoleum, &c. &c.

We are now approaching a period when Masonry was neglected. We read of Antonious, Marcus Aurelius, Commodus, and others, as having built some edifices, and more or less patronising Masonry; but nothing remarkable is recorded until the reign of Constantine the Great, who reared at Rome the last triumphal arch after the Augustan style. In A. D. 306, this great Prince removed to Byzantium, which he called Constantinople. He took with him many monuments of Italian art, and the best artists, that he might ornament Constantinople, where he expended large sums in the employment of the Craft, to erect many magnificent structures, including his own equestrian statue, and died, A. D. 336.

Architecture, and indeed all the arts and sciences, now dwindled at Rome, and as an evidence of the liability of man to pass to extremes, we are constrained to notice that this state of things was much owing to the mistaken zeal of the christians; for such was their hatred of idolatry, that they injudiciously destroyed many of the noble monuments of art, until the Roman Empire was divided between Valentinian and Valens. The former died, A. D. 374, the latter, A. D. 378.

The northern nations of Europe, the Goths, Vandals, Huns, Allemans, Dacians, Franks, Saxons, Angles, Longobards, and many others, had grown in power and boldness, in proportion as Rome became weak. They invaded Greece, Asia, Spain, Africa and Gaul, and even Italy itself, overrunning like a mighty avalanche, the civilized world, trampling under foot every specimen of polite learning, and waging open war against the arts and sciences. How wonderful will appear the ways of Providence, when we remember what the Anglo-Saxon race once was, and what it is now! Verily, "the first shall be last, and the last shall be first."

Amidst the gloom of Masonic desolation, of which we have been speaking, one bright spot appeared and tended to preserve our noble art. Theodosius, the Great, ascended the throne in the east, A. D. 378, who arrested the onward march of the barbarians; and so devoted was he to our Order, that he enacted a law exempting all the Craft from taxation. Soon after he became sole Emperor of the east and west, and then partitioned the government between his two sons, Honarius and Arcadius. They both expended much of the rich spoils of war, from Greece, Egypt, and Asia, in building, &c.

When Justinian the First came into power, he determined, at all hazards, to support and sustain the noble Craft, and succeeded in restoring the Roman Empire almost to its former grandeur. In A. D. 526, finding the arts and sciences in great peril of being forever lost, he despatched his brave general, Belisarius, with a powerful army against Totila, the Goth, who, at the head of an army of savages, took old Rome, and set fire to it, which, after burning thirteen days, left poor remains to be rescued by Belisarius. From this period may be dated the downfall of the arts and sciences in Italy. The Augustan style of architecture was here lost—the harmony of Lodges was broken—Masonry was overthrown, and well nigh destroyed by Gothic ignorance. Justinian succeeded in arresting from savage vengeance the substance of the civil law, and by the assistance of his wise councilmen, digested a code which bears his name. He rebuilt the church of St. Sophia, at a cost of 340,000 in gold, which he vainly attempted to make equal to the Temple of Solomon. The world is indebted to Justinian for great achievements, and his name is venerated for many accomplishments and virtues; but there is one dark spot upon his fame, that centuries more will not efface. He caused the eyes of Belisarius to be put out, and left him in abject poverty,



and only able to preserve life by begging alms at the gates of St. Sophia. As if to hold up to derision and scorn the dastardly conduct of Justinian, the faithful historian has recorded the words of the royal beggar: "Give a half penny to Belisarius, whom virtue had raised and envy depressed."

From the period of which we have been speaking, the arts and sciences declined for several ages. Persecutions and bloody wars succeeded in quick succession. Emperor after Emperor was murdered by his successor; cruelty and rapine covered the land, and disgraced the very name of christian, and lead to still more disastrous results. In the beginning of the seventh century, the Mahommedans had become numerous, and stimulated by the vindictive spirit of their opponents—goaded on by the wild and merciless bigotry of their faith—they came forth as an avenging host—carrying fire and sword over the land—laying waste every vestige of elegance or refinement. The noble specimens of art were torn down or consumed, and even the gigantic tree of Masonry was shorn of its beautiful foliage and drooped beneath a cloudy sky for many ages. The Augustan style was here lost, and if not dug up amid the ancient ruins, in the nineteenth century, is lost forever. When, after the lapse of years, the Goths began to assume some pride and taste for building, it was but too manifest that the very principles were unknown, for, with all their wealth and ambition, and the unceasing study of their ablest designers, aided, too, by the secrets of the Order, which had been transmitted from father to son, and from Lodge to Lodge, they succeeded only in bringing forth that uncomely order, ever since called the Gothic, which to this day is sometimes used in massy structures—occasionally in a church or convent; but the taste that admires this order more than the Grecian or Roman style, must, we think, prefer disorder, and disproportion to form and symmetry. Yet the laudable efforts of the Goths to supply the loss of the old style of architecture, tended, finally, as we shall see, to restore in some measure, the earlier and more perfect orders.

Towards the close of the eighth century, Charlemagne endeavored, by every means in his power, to re-establish Lodges, and resuscitate the ancient orders of architecture. A taste for fine building was thus engendered, and the French kept up unceasing efforts for the cultivation of architecture, geometry, and the sciences, in the days of Hugh Capet; and the result was, that before the close of the tenth century,

the Fraternity had so improved on the Gothic style, that they run into the other extreme, making their work as much too slender and delicate, as the Gothic had been too massy and cumbersome. The Church of St. John, at Pisa, in Tuscany, under the direction of a Greek undertaker, Buschatto, presented somewhat the appearance of the ancient style of building, which was improved upon by others down to the sixteenth century; but the first Prince who publicly took steps to produce a revival of the ancient style was Charles of Anjou, King of Naples. He employed Nicholas and John Pisan, father and son, to build an abbey in the plain of Taglia Cotzo, where Charles had met and overthrown the Pretender Couradin. They built the King's new castle, at Naples, and other edifices, that did credit to the age. They, together with Cimaboius, took apprentices, and educated in their Lodge many young men, who became master builders; but the most distinguished was Giotto, who became an eminent architect, and established an academy, as Lodges were then properly called, and from this Lodge proceeded a fund of knowledge in geometry and architecture, that sent forth an undying influence over all Italy, A. D. 1300. Nor did the community, as now, fail to appreciate their learning and skill; their being mechanics was no bar to public favor or public honors. Many of them took part in the important offices and affairs of the government. One of the pupils educated in the Lodge above named, Laurentio Ghiberto, framed the two brazen gates of St. Johns, which, after standing long years, were seen by Michael Angelo, who in rapture exclaimed, "they are fit to be the gates of Paradise."

We pass over several who became distinguished as undertakers, and as men of science, and call attention to Dominigo Ghirlandais, who was the master of Michael Angelo, and several other distinguished men. But up to this time much of the Gothic style of building was used at Florence, when Brunelleschi—who served an apprenticeship, and studied at Rome the beautiful and just proportions of the old Roman buildings, then lying in ruins—returned and introduced the pure Doric, Ionic, Corinthian and Composite orders. In this noble effort, he and his successors were aided and encouraged by the Princes of the house of Medicis—for John de Medicis, and his son, Cosmo I, were educated in the Lodge at Florence, and each became Grand Master; and the society or Lodge was called the revivers, because they were mainly instrumental in reviving the Augustan style. Cosmo erected a large library building, and filled it with manuscripts from

Greece and Asia. To this library was attached a cabinet, containing every thing which he could collect that was either rare or curious. He established an extensive commerce by sea and land, and acquired the title of the father of his country. He died lamented by all and mourned for by the Masons, A. D. 1464.

Peter de Medicis succeeded him, and was a friend to the Craft; he died A. D. 1472, and was succeeded by his son, John Julian de Medicis, who was said to be the most remarkable youth of his day. He was the most beautiful, the most accomplished, and withal the best operative mechanic in Florence. He did much to restore and re-establish the ancient style of architecture. He died A. D. 1498. His grandson Lorenzo, built a great gallery in his garden, for the education of the most promising youths of the country. His second son John, afterwards elected Pope Leo X, was Grand Master of Masons in erecting the Cathedral of St. Peter at Rome. His cousin Julius, afterwards Pope Clement VII, was also Grand Master and continued the building of St. Peters—thus it will be seen that the whole family were devoted to arts and sciences, lovers and encouragers of Masonry, until Cosmo II, was created Grand Duke of Tuscany, A. D. 1561, who became so eminent in his knowledge of architecture and his devotion to Masonry, that Pope Pius V, and the Emperor Ferdinand, styled him the great Duke of Tuscany. He was the Grand Master of all the Masons of Italy. He established the famous Academy or Lodge at Pisa, for the education and improvement of Entered Apprentices. He died in his 56th year, A. D. 1574.

At the beginning of the fifteenth century, the Augustan style of building revived in Italy. Leon Baptista Alberti was the first author in modern times who wrote on architecture, so says Anquetel, Anderson, Reece and others. If this be true, it is not wonderful that Masonry remained so long at a low ebb. This author it seems, gave an impetus to the science, and ere another century had passed away, a greater number of distinguished architects lived, than in any other age of the world. The Popes, Princes, and the States of Italy, all united to encourage and give character to the learned Masons, and thus promote its cultivation in the higher classes of society. The celebrated Bramante, studied Masonry at Milan, examined the sleeping remains through all Italy and became so proficient in the art, as to be employed by three successive Popes to build at Rome the Cloister of the church of Peace, the Palace at Chancery, and many other splendid

and tastefully decorated edifices, including a beautiful little church at Mount Orio. Under Pope Julian II, Bramante was ordered to draw the design of St. Peters at Rome, and at the head of a large assemblage of Cardinals, Clergymen and Craftsmen, he leveled the corner stone, A. D. 1507. This mighty structure now stands the proudest specimen of human art upon the earth, but Bramante only lived to conduct the work seven years. He died A. D. 1514, and by order of Pope Leo X, was buried in the church.

Raphael, a celebrated painter had studied Masonry under Bramante, and succeeded him as superintendent of St. Peters, until he died A. D. 1520. Had he lived he was to have been made a Cardinal. Next came Jocunde and Antony San Gallo into the office of superintendents or overseers of the work, until they died A. D. 1535, when Pope Paul III, appointed Michael Angelo, now the most celebrated draughtsman and afterwards the most distinguished architect of that or perhaps any other age. He found fault with the draughts of his predecessors, hence made a new model, by which that lofty and magnificent Temple was carried on to completion. It would be tedious to mention all the buildings, the designs of which were drawn by Michael Angelo; suffice it to say, that his long life was spent in the glorious cause of both Operative and Speculative Masonry, and at the advanced age of 90 years, he left behind him a fame as imperishable as the world's history. It will not be uninteresting to illustrate the high estimation in which accomplished Masons were then held by Kings and Princes, by stating that Cosmo the great Duke of Tuscany, stole the corpse of Michael Angelo and solemnly followed him at the head of an immense procession of Masons to St. Cross at Florence, where he was interred with Masonic honors, and a tomb erected to his memory, which was beautifully adorned with three marble statues, representing Architecture, Painting and Sculpture.

Vignola, aided by Ligorio, as his warden, succeeded Michael Angelo, the latter was discharged from his office by Pope Gregory XIII, for altering the model of Michael Angelo. Vignola acquired a high reputation as a draughtsman, and died A. D. 1573, and was succeeded by Maderni, who built the frontispiece of the Temple. During this age, as intimated, many distinguished men lived and astonished the world with their learning and devotion to Masonry; but we shall mention only one more, and hasten to close this part of our history, so that, in the next number, we may commence considering

the history of our Order in England, about which all American Masons feel the deepest interest.

About the period of which we have been writing, Andrea Palladio of Venice, became distinguished by the publication of his opinions of the old orders of architecture, giving accurate descriptions of the most magnificent Temples of the ancients. This work is spoken of in such terms, as to cause us to regret our inability to lay hands on it.

We now leave Italy at the close of the sixteenth century, having been once the mistress of the world, by the strong arm of power, and twice the great cradle of learning, and the home of the arts. In this golden age of Masonry, Lodges were truly what they should be—academies of learning. Convocations were held not alone for the practice of Masonic ceremonies, but also to foster, protect and encourage the cultivation of true knowledge and virtue. Masons were educated and rendered scientific architects, learned draughtsmen, and practical builders. The world knew to whom application might be safely made for a competent and honest workman, to design and superintend the erection of substantial and beautiful buildings. How strikingly would a minute description of the house in which we are now writing, illustrate the falling off in architecture since the sixteenth century! Why, reader, several of our friends have warned us of the imminent danger we are supposed to be in, of being buried in the ruins of this our landlord's new four story house. The front wall is supported by wood pillars, said to be a little larger than Polk stalks, and made to present a *tolerable* appearance by being boxed up in one inch plank; and as for our office, the wind is now coming in so freely, above, beneath and at each side of the doors, that our light, a good old fashioned tallow candle, is blown hither and yon, so much that we know not whether our compositor will be able to make suitable allowance for our numerous *crow's feet*, and alas! should our city be visited by a summer's sun of sufficient heat to run up Fahrenheit to 90 degrees, a few days in succession, we are fearful the mice will crawl in between the panels of the door shutters. At any rate we state what we know and can verify, in saying that even now, before any warm days, the aforesaid panels have so far retreated from each other, as to present a decided contrast between painted and non-painted pine wood; but we ask the builder to take no alarm on our account, for we are consoled with the reflection, that a poor editor must needs sit at his desk late at night, and the ominous *grins* in the wood-work of our room may serve to keep us from nodding. So much for architecture of the nineteenth century!

# THE TRIUMPHS OF INNOCENCE; OR, THE FREE MASON'S FLIGHT.

## PRIZE TALE.

### A TALE OF MISSISSIPPI.

BY REV. R. MORRIS, OF JACKSON, MISSISSIPPI.

*Grand Chaplain of the Grand Lodge of Mississippi, also of the Grand Chapter.*

#### CHAPTER II.—A BROKEN WING LENDS NO LONG FLIGHT.

[Continued.]

THE first day after Wilton's escape passed by without incident.

The pursuit had evidently been discontinued, or turned into another channel, and he felt confident that his road would not be again obstructed. But with the knowledge of this, came the discouraging reflections which had not troubled him before, of his scanty means, the limited time before him, and what, at present, was the most annoying, the condition of his feet—now swollen and intolerably painful.

"If I am hindered from sickness," he observed to himself, "or inability to walk, better that I had made no escape. This reprieve of ninety days, only lengthens my agony, and how shall I part from her who has so long expected me? Inscrutable Providence! but I bow submissively. Teach me to endure as he endured who was *three times smitten!*"

Night ended these sad thoughts by calling him to pursue his journey. But the buoyancy of heart which he had enjoyed through all the diversities of the first night, now left him. His motions were slow and evinced great pain. Every obstruction presented an obstacle difficult to surmount, and his stiffened limbs fast failing, warned him that he must provide for the worst.

His darkest anticipations were realized before morning, by a total inability to walk. He had hoped that after gaining two night's travel and getting beyond the country in which he had been tried, that he might safely pursue his journey through the day; but this hope, with the others, was frustrated.

As already shown, his unguarded feet had been severely cut by the stony fossil shells in his first night's journey. Being afterwards

chilled from exposure to the storm, the inflammation had extended up his limbs to an alarming extent, and as he sat down exhausted with suffering, he felt that he could go no further.

While mournfully considering his condition, day broke upon him, and the approach of laborers going to their work, drove him again to shelter.

In this second hiding place he lay quiet through that day, and the succeeding night, in the hope that his strength would return; but now a cruel chill crept over him that froze his very blood. This was followed in a few hours by a fever so violent, that while it drove from his mind all recollection of his misery, made him careless of concealment, and he wandered out into the high road, wild with delirium.

Alas, poor Charles! what now avails the thoughtful boldness of your character? Where is the genius that has charmed your fellows, when presiding in the sunny east, you have won them to admiration of the mystic science? Alas, for haughty man! and is this pitiable object that staggers at noon day, with bleeding feet—is this he whose wealth and talents have commanded the respect of the highest? Is it he whose unmeaning words and glaring eyes affrighten the passers by, for whom the loved one mourns in her distant home, and wonders “why tarry his feet so long in coming?”

With that remarkable half-consciousness which often accompanies the wildest aberrations of the intellect, Charles took a course according to his original plan, and avoiding all by-ways, and selecting from the different routes the true one, pressed forward to the westward.

It may appear strange that out of the many who passed him in this day's journey, some were not found sooner to recognize in him the man whose trial for murder had drawn so many together from the surrounding counties, the more especially as handbills had been sent out announcing his escape, and offering a reward for his apprehension. But fever is a sad transformer, and the most familiar face, when lit up by inward flames, and unnaturally swollen, loses all distinctive features, and the darling child has the look of a stranger, even to the doating eye of its mother.

Many paused to offer assistance, and one man, more earnest or more pressing in his manner, endeavored by force to stop him, and to mount him upon his own beast; but the poor wanderer broke from him and hurried on his course alone.

To make the adventures of the day more diversified, however, there

was a scene of a different character presented in the conduct of a brutal, ill-dressed fellow, who after passing and scanning him with a curious eye, turned back to town and rode off upon a gallop, brimful of the rich reward offered for his capture.

Of all these different phases of human nature, poor Charles was happily unconscious, and it was not until the sun was dropping low in the West, that reason resumed her full dominion over his faculties.

He found himself reclining at length under a venerable oak, whose long drapery of Spanish moss hung like funeral banners over him.\*

He was near the entrance of one of those long narrow lanes, bounded on each side by immense fields of cotton, which were already bursting forth in such profusion, that a person from the land of snows could hardly resist the idea of its envelopment in a snow-drift. In these, the loud song of negroes showed that the *picking season* had arrived, when every hand upon a plantation is pressed into active service. The incessant hum from the direction of the gin-house, gave evidence, which the piles of cotton bales, already heaped up, served to corroborate of an abundant crop. It was every way a stirring and interesting scene, but to the mournful eye which Charles passed over it, no cheerful reflection was returned.

The stranger in a vast city—the unhappy where all else is joyful—can best understand the feeling of utter loneliness which oppressed him, as he strove to draw from the scenes around, some hopes of escape. To attempt any further progress in his original plan was useless. If the owner of this wealthy plantation were a Free Mason, he would doubtless give him some of that assistance which his ample means would so readily afford. If not, yet, for humanity's sake, and the whole-souled generosity of the southern character, he could not deny him a temporary shelter, and in any event, his situation could not be made worse.

With these considerations he again arose, and as *resolution often produces strength*, he was enabled to reach the house, which stood beautifully pitched in a grove of native oaks.† The open doors and windows made a hopeful *presage* for the southern gentleman is never

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\*There is something mournful in the appearance of our forests, clad with this singular plant, which often swings like a flag so low as to trail the ground.

†It has become a happy custom through this State, to leave the forest trees standing around the dwellings. The first settlers used to fell them, owing to some absurd prejudice in regard to their deleterious effect upon health.



so much *at home* as when his house is nearest thrust *out of doors*, by the swinging back of every door and shutter, as far as hinge can bear it. The opening of the gate was a signal for the proprietor to leave his comfortable chair in the portico, and to come down the gravel walk to meet him. He was a man upon whom the angel of life had bestowed some fifty summers, but who had made so good a use of them, that he deserved thirty more at least. Nay, if there was any thing in a contented face and a laughing eye, fifty would not dry up the fountain of his good feelings, nor put him out with the world.

To such a man, it seemed almost a work of supererogation to couple the character of a Free Mason. But such men are oftenest found in the *sacred precincts*, and Major Gray was well known there. This accounted for the additional sparkle, and the brighter smile visible, as Charles besought him with the *sign of distress*.

Perhaps his grasp then was a trifle too hard for so weak a hand; but if so, the delicacy with which he helped him to pick his steps through the sharp pebbles, amply compensated; and not more tenderly did mother ever lay palm upon her gentle ones, than this stout old gentleman conducted him through the portico—through the *very* open doors—through the parlor—scattering wife and daughters like a bomb-shell—through one bed room into a second, and, all soiled as he was, right upon the best bed.

Not a word of expostulation would he listen to. Not he. Quite uncivilly he ordered him to hold his tongue, and not say a word until dinner was prepared; and for fear he himself might be tempted to talk too much, he walked right back again to the portico, and lit his tremendous pipe with a miserable counterfeit imitation of unconcern. Back again, however, in less than a minute, to order all the house servants about, and fret the old cook into spasmodics. A bounteous meal was prepared with unprecedented speed, and Charles, bewildered by such treatment, was taken by bodily force and carried to the table.

The appetite of a Heliogababus would only have exhausted the pressing offers of his entertainer, and if poor Charles could only lay down knife and fork to burst into tears, we must not forget that he was yet very weak, and that the change of his prospects was too sudden. Back to bed they hurried him, treating him all the while like a helpless child, and the bustling Major made himself the servant to wash and anoint his mangled feet, asserting with a tremendous emphasis, that “no nigger on the place could hold a candle to him.”

All this time Charles was endeavoring to find an opening, to introduce an account of himself, but he was fifty times cut off in the shortest possible

manner, and bid to be still until morning, in which advice the plantation physician, who had been hastily summoned, concurred.

In justice, however, to the Major, we must say that he had recognized Charles already; otherwise his curiosity had been too severely tried, not to have required some pabulum; and we will whisper a word in our readers' ear, and inform him that the two zealous advocates of Charles' escape, had sent a hint to the Major that possibly he might pass that way and need help. And now that we have commenced telling secrets, it will do no harm to add, that the reason the road had been made so free from pursuers, was on account of a marvellous tale started by the Major, of some marks of human feet being seen at the entrance of a large cave near the village, which, of course, every body took to be Charles', and which had occupied the unremitting attention of every idler in the country, for three days, to trace it up.

While the worn out fugitive is thus enjoying some of the fruits of Heaven-born Masonic charity, we will take the occasion to relate, somewhat at length, the mysteries connected with Charles Wilton, and the circumstances which brought him so nigh to a miserable end.

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#### CHAPTER III.—OPENING OF THE MYSTERY.

The real name of our hero was Charles Lacount. He was of French ancestry, although his parents had resided in Louisiana from their childhood. From his youth, Charles had been noted among his acquaintances for a strong will, unbending in all things that he considered to be duty, yet ever ready to yield to lawful rule. Losing both parents while yet a boy and being one of those unfortunates denominated an *only child*, he was deprived of that restraint so essential to good government. But even this youthful freedom, and that deference to his little whims, so common with the negro servants, did not affect him further than to make his attachment to the right, and hatred to the wrong, a *fixed principle*, that sometimes, when its object was not visible to the world, appeared to be stubbornness.

As soon as he became old enough, he applied for the knowledge and privilege of Free Masonry, and speedily became eminent among the Craft for his attainments in the Sublime Art. Even at this early period his studies relative to these holy mysteries, were directed by the double purpose of present enjoyment and preparation for the busy world upon which he was soon to enter.

A few years practice made him familiar with the official duties to which his Masonic brethren delighted to call him, and it was known that his name throughout the State was coupled in the expectation of the Fraternity with the highest honors of the Order. But now the quiet life of young Lacount,

which had hitherto been chiefly devoted to the care of his large paternal fortune, was about to be broken up. The circumstance which had the principal share in this, was his attachment to a young lady whom he had seen at the house of her father, a leading Free Mason.

She was then upon a visit home from a New Orleans boarding school, and Charles, although but little prone to admiration of the sex, found to his surprise, that long after the Lodge business which had led to the place was completed, he was still lingering in the neighborhood upon the most shallow excuses, and at the house of her father.

These excuses were cut off wonderfully soon, after the departure of Julia for her school, and Charles, to his increased astonishment, found not the least reluctance in leaving, nor peculiarity in "the order of his going," except that he felt a remarkable desire for the first time, to visit New Orleans instead of his paternal halls.

It is not our purpose to indite a love story, nor would we record this part of Charles' history, but for its inseparable connection with the events already described in this veritable tale. For while newspapers and magazines are stuffed with the amatory and the sentimental, it should be reserved for the Masonic Signet to deal in sterner things.

He returned home, and if the memory of the sweet girl, whose charms had won his admiration, did not fade away, yet as years passed by, her image became more and more indistinct, leaving only a few lovely features which, like the notes heard across the broad waters, were the sweetest of all. But in the turning of this great globe, there are many conjunctures little anticipated by the wisest.

A summons came to the Lodges which brought a pang to every hearer, that Mr. Burliage, the father of Julia, was dead. Among the official mourners, the most conspicuous in character and station was Charles Lacount. He found that the little paradise which was formerly thrown around this family, was already darkened. Three of the children had followed one another to the grave, leaving none but Julia. The father, to whose burial he had been summoned, was the next to follow, and as Charles, dropping the emblem of the resurrection into the half-closed grave, looked around upon the scanty remnant of that lovely circle so much admired but three years ago, he vowed in his heart to be a friend to the disconsolate widow.

We have spoken of the remarkable fatality which followed this family in the removal of so many persons in succession, but in truth, we told not the half. Besides the head of the family and three of the children, the overseer, who had been in the family for twenty years, several of the servants belonging to the household, and who were the most intimately acquainted with the domestic arrangements, and a young gentleman studying for the ministry

under the auspices of Mr. Burliage, fell victims within an incredibly short period of each other, to this strange mortality.

Much inquiry was made into this sudden calamity. Many ingenious surmises were set on foot by the skilful or the curious, but none proved satisfactory, and after the event had passed its nine days marvel, it was numbered with things of the past and forgotten.

After a decent interval for mourning, Charles presented himself at the house of Mrs. Burliage, as an avowed suitor for the hand of her daughter. His visits soon assumed the character of an accepted lover, and when called away to his plantation upon the Washita, he departed with the hope that upon his return, her hand should be placed at his disposal. This hope was suddenly and mysteriously blighted, for a few days before his return, her mother disappeared under such circumstances as to induce the general opinion that she had been murdered. Every search, far and near, was made by public and private enterprise. Heavy rewards were offered, vigilant officers employed, persons imprisoned on suspicion, and the whole series of efforts brought into requisition which are reserved for such occasions; but all to no purpose, and again the billows of public agitation became settled, and the opinion gained credence that a blight was upon the whole race.

None joined more earnestly or continued so long in the pursuit as Charles, but when, after many weeks of uninterrupted yet bootless efforts, he returned, he was met by a message from Julia that opened a new field to his efforts. We will give it in her own words, commencing with some of her earlier history, which is necessary to connect the whole:

"When I was about five or six years of age," she said, "we were first visited by a brother of my father's, who had always resided in the West Indies. He was an ill-favored man, with a sinister expression of the eye, that always frightened me to look at him. A deep scar was cut across his left cheek, made, as he informed us, by a fall from a horse, and his horrible sea-oaths, when excited by passion, made my blood run cold.

"As I grew older, his visits became more frequent, and my little brothers made themselves quite familiar with him, but my own alarm at his appearance instead of diminishing, grew more intense, and I could hardly bear to be left in the same room. For several years he took much pains to win me over, bringing me presents suited to my childish tastes, but when he found that I refused his presents, and shunned his company, taking no pains to disguise my dislike, he suddenly changed his face towards me, and grew stern and harsh. Things continued in this way until I left home for the boarding school, and in my letters from the family, I could still hear that John Burliage was a frequent visiter at our house, and that by his presents and attention to the children, he had won their unsuspecting minds to place confidence in his

friendship. That confidence was destined to yield a fatal fruitage. You have heard how suddenly my brothers and father died. Within a short year, three darling boys were laid side by side in the family grave-yard, and a few months after, my father accompanied them. Death became our most frequent visitor. The servants who had nursed me, the kind young minister who had endeared him to all, our honest overseer—all were mysteriously smitten, and a blight seemed to rest upon every thing that concerned us.

“Amidst the confusion and dismay consequent upon such a state of things, my uncle remained under our roof, apparently the most assiduous friend and mourner. His unremitted attention to the sick and dying gave him a claim to the confidence of the family which was most fatally misplaced—for, listen Charles, to a tale that will excite your horror! Our dear family was murdered, and my uncle was the murderer! Yes—the gentle children, the youngest a mere babe, the hospitable father, all fell victims to this cruel man. But you shall know my reasons for this belief.

“A few weeks before my father was snatched away, and while we were in the deepest distress at the loss of the children, I was surprised one day at the conduct of my uncle in offering me a remarkably fine orange, which he had received from New Orleans.

“Although there had been so little communication between us for years, yet his attention to our dear lost ones, and his apparent grief at our bereavement, had naturally influenced me somewhat in his favor; and I took the gift from his hand and went to my room feeling self-reproach that I had so often repelled his kindness.

“Going into the room I accidentally struck the orange against the door as it swung back, and broke the rind. Laying it upon my dressing table, I was surprised to observe, an hour afterwards, that it was covered with dead flies. Not desiring it in that condition, I threw it into the yard, where it was seized as a plaything by a favorite little dog. What was my astonishment a few minutes afterwards, to learn that the animal had died in strong convulsions; a circumstance which, however mysterious at that time, appears plain now, for the orange was evidently impregnated by a subtle and deadly poison.

“After my father’s death, I one day communicated to my mother this suspicious circumstance. She turned deadly pale and fainted. Upon recovering, she implored me never to mention the circumstance, as I valued her honor, and until this day I have been silent. A few weeks afterwards, she called me to her room and entrusted me with a sealed package, enjoining me not to open it before her death, which she felt was not far distant. She especially cautioned me from consulting my uncle in regard to it, or even informing him that such a thing was in my possession, and added, that much of the mystery which surrounded us would be cleared up by its perusal. It was not long before the last blow fell upon our house, and I was left alone.

"My uncle had not visited us for more than three months, and rumor reported that he had returned to the West Indies to visit the United States no more. But on the fatal night which deprived me of my mother, I am confident that I saw his form, accompanied by another, emerge from the shadow of the trees that front the house, and a noise heard beneath my window is now well remembered as the peculiar tone of his voice.

"Amidst all the suspicions in regard to the manner of my mother's loss, I have retained my first impressions in silence. The honor of our family demands that the mystery be cleared up; but my mother's injunctions not to open the package until her death, were so precise, that I dare not disobey her, nor can I divest myself of the hope that I shall one day see her alive.

"In this state of mind, fluctuating on every hope, I give to you my confidence. That you have my love, I have frankly acknowledged; but could you ask my hand or desire to possess a heart so devoted to other hopes? No, Charles, I see that my resolution has become yours, and that you will execute what I could only resolve. Go, then, my friend, and my heart with you. Trace up this horrible mystery to its source, and while there can be a single reproach thrown upon the name of Julia, think not to gain her hand in marriage."

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#### CHAPTER IV.

"Seek and ye shall find."

We have not invested the character of Charles Wilton with any romantic or extraordinary drapery. And in making his resolution to pursue this subject to a discovery a part of his very life, it was a natural desire, strengthened by the remarkable firmness of his disposition, to win one whom he loved, and to release her mother from a bondage worse than death. There was enough at stake to justify every exertion, and enough of mystery connected with it to sharpen the wits to their utmost, and give spirit to the undertaking.

We have already observed that to accomplish a given end, Charles could even implore on his knees the compassion of strangers.

We shall now discover that this was but a part of the character of one whose mind being once established in the *right*, thought no honest means dishonorable to effect it.

The first part of his plan, when fully matured, was to visit the West Indies and make some investigations concerning the real character of this man who had been made known to him under the name of John Burliage.

He had no intimation as to which of those islands contained him, nor any description of his person, except such as the memory of Julia could supply him. It should be observed that he imparted to no one the direction or object

of his journey, only announcing his intention to be absent for a considerable period, and arranging his affairs accordingly.

Arrived at New Orleans he engaged the services of one of those men whose employment it is to supply ships with crews, rightly judging that their intimate acquaintance with that class of population might aid him in his search for Burliage.

This step proved most fortunate, for the astounding intelligence was speedily procured that his name, or that by which he was best known, was Capt. Loes, and that he was strongly suspected of being a *pirate*.

It appeared further that he was even now under the surveillance of the New Orleans police, having been reported to them by the authorities of Cuba as a *desperado*, well acquainted with all the jails of the islands, and one who had only escaped the gallows in a recent trial by a legal flaw.

Loes was reported to be accompanied in all his wanderings by a man named Hardy.

This was corroborative of Julia's worst suspicions, and Charles now proceeded on with a heart more determined, if possible, than before.

He took the first passage that presented itself for Cuba, being now assisted in his search by a written description of Loes, prepared by a member of the New Orleans police.

At Havana he applied to the Governor, to whom he had recommendatory letters, and received from him assurances of such aid as he might require, either to discover or arrest.

Accompanied by several members of the vigilant police of the island, he spent several weeks in examining all the boarding houses and places which Loes had formerly visited.

It was not at all difficult to find enough who were acquainted with the man, for it was evident that among a certain set, his evil acquirements had made him eminent; but for a long time he could light upon no information as to his present whereabouts.

The old sailors, many of whom had undoubtedly been his comrades in daring adventures, shook their heads when closely questioned concerning him, and only replied—"Capt. Loes keeps his own log-book."

The first intimation which Havana afforded him, was the discovery that the man Hardy, reported to be his inseparable companion, had arrived in a coasting vessel from Jamaica, and was shortly to sail for Tampico in Mexico.

Officers were immediately set to watch him by day and night, and pending the results of their vigilance, Charles took the return passage in the same coaster for Jamaica. His object in this was, of course, to trace out the motive of Hardy's visit to that place, and to follow up his villainous associate, if there.

The English authorities readily granted his request for a search warrant, and

a full month was devoted to making a survey of that island. All, however, that was gained by this diligence, was that Hardy had come there a few weeks before from New Orleans, and had made careful inquiries in regard to a woman whom he called his wife.

Loes was not with him, nor had any thing been seen of him there for several years.

Disappointed in this, he hurried back to Havana to find that Hardy had that very day departed for Tampico with the woman whom he was searching for in Jamaica.

Following up this clue, slight as it was, it occurred to Charles that the object of Hardy's visit to the West Indies was to gain over this woman to accompany him to Tampico, for some purpose connected with the detention of Mrs. Burliage.

To follow upon his track and satisfy himself, would have been an easy matter, but now the war had commenced between the United States and Mexico, and so strict a blockade of the Mexican ports was sustained by our squadron, that no master of a vessel could be induced for any price, less than the value of his craft, to risk its forfeiture.

In this dilemma, and goaded on by a burning desire to unravel this villainous conspiracy, he re-embarked for New Orleans, to gain a passage to Tampico by way of Matamoros, now in the hands of Gen. Taylor.

To Matamoros was an easy passage, for vessels were daily departing, laden with troops and munitions of war; but when arrived at that city, he found it entirely impracticable to proceed further, and discovered that his remarkable desire to visit the enemy's stronghold had thrown him under suspicion; so much so, that he received a gentle intimation from head-quarters, that his curiosity might invest him with the character of a spy. To fling off a reproach so foul to a sensitive mind, he accompanied the American army to Monterey, and in the dreadful three days' storming of that city, made himself conspicuous as a volunteer. Being severely wounded in the affair of the streets, he could only lie in the hospital for many weeks, impatient at the check. But from this confinement he was hastily aroused by the intelligence, that beyond Saltillo, Gen. Taylor was opposed to tremendous odds, led by Santa Anna, and that a battle was certain. By dint of hard riding, he reached Buena Vista on the evening of the fight, at the hour when the weighty results of the whole campaign were suspended upon so small a point.\* His welcome assistance as a volunteer aid-de-camp was accepted

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\*It is impossible to know what might have been the whole weight of a catastrophe to our arms at Buena Vista, but the immediate destruction of our whole army would have been the least, and the loss of the campaign most certain.



by one of the subordinate generals, and gratefully acknowledged in the subsequent report.

From a prisoner of the Tampico battalion, he here gained the unexpected intelligence that Capt. Loes, the object of his visit to Mexico, was an officer in the Mexican army, under the title of Col. Delany, and that he had been severely wounded in the late battle and carried from the field. The important fact was added, that Delany was accompanied to Mexico from the United States, by a lady who seemed to be in great distress, and that this lady, closely confined in a coach, had been brought out in the train of the battalion, when they were so hastily summoned to join Santa Anna in his attack upon the American forces.

This second confirmation of Julia's suspicions decided him, and his next step was to follow Loes back to Tampico, whither he would doubtless be carried. That he might incur no suspicion of a treasonable purpose with his American associates, he laid before the commander-in-chief enough of this mysterious affair, to induce him to grant a passport which should secure safety in case he was captured by American arms; and amidst the regrets of those who had been won by his valor and Masonic humanity, he departed.

Providing himself with the dress and usual equipments of a *Ranchero*, and being fortunately endowed with a knowledge of the Spanish tongue, thanks to judicious instruction, he struck out boldly from the American lines.

In this disguise he trusted that no one would recognize him as a member of Taylor's army, but to his disappointment he was detected while passing through a small village, by some renegades who had seen him at Monterey, and by them hurried to the hacienda which formed the temporary headquarters of Gen. Canales, chief of the guerilla forces. This renowned leader would doubtless have quieted Charles' hopes and fears with a short cord, but fortunately, before arriving there, his capturers were waylaid and cut to pieces by a band of McCulloch's Rangers.

Even then, however, his safety was by no means sure, for the Rangers did not consider the fact that Charles was a prisoner to Canales' men as any guarantee of his innocence, or of a good motive for leaving the American army; for Gen. Canales was very prone to hang up all who were brought suspiciously before him, especially if the contents of their purses promised to add anything to the weight of his own.\*

The exhibition of his passport released him, but it was with reluctance that the Rangers consented, and some rough advice was offered by the leader

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\* The writer became personally acquainted with this talented but vicious man, while in Texas, in 1840. Canales was then a refugee from Mexican tyranny, and  
! GREAT PATRIOT.

of the party, that "he had best know what he was about prowling alone among the guerillas."

Thanking them for the advice, however gruffly expressed, Charles left them with a light heart, and was fortunate enough to reach Tampico without further accident. Here he was quickly rewarded by the intelligence that Col. Delany had been brought back, and was confined with a wound that threatened his life. He lost no time in espying the situation of his house, and in the apparel of a *peon* walked up and down the street before it. While thus engaged, a pale and interesting face appeared at one of the barred windows, overlooking the street, and although greatly changed since he had seen her, he found no difficulty in recognizing the countenance of Mrs. Burliage. And oh! that change, from the happy mother of a large and wealthy family! She stood with her gaze fixed upon the shipping, plainly visible from the window.

Her eyes were red as if with long weeping, but dry as if though the fountain of tears were exhausted; and there was a profound expression of despair in the look, which being withdrawn from the distance, fell without recognition upon the face of Charles.

He stood in silence, noting the ravages of grief, and as he gazed, there came over her countenance a shade as of something wild and horrible, that made him tremble lest her reason might have departed.

A querulous voice now called her from the window, enquiring in Spanish whether the surgeon had arrived?

The meaning of this was soon explained by the appearance of the military surgeon, accompanied by several assistants, who seeing Charles under the window, dressed in a mean garb, commanded him to go in with them and assist in a surgical operation.

Charles had no time to refuse even if he had desired it, for observing him to hesitate an instant, one of the assistants pushed him by main force through the doorway, and he was fain to follow on with the rest.

Upon a moment's reflection, he felt that nothing could have been more fortunate than this hasty introduction to the very house he had so anxiously explored, and being entered, he determined to make the most of his opportunities.

The person who was the object of the surgeon's visit, and whose voice Charles had heard through the lattice, lay in the shaded part of the room upon a low camp bed. His face expressed great physical pain, accounted for by the swollen appearance of his right leg, which, as before mentioned, was wounded at Buena Vista.

That sinister cast of the eye which Julia had described as his characteristic expression of countenance, was plainly observable, although face and eye seemed parched by the fever which was consuming his very vitals.

The lady had retired upon the approach of the surgeon, and there was not a servant in the room to aid in the amputation, to which that officer now addressed himself.

This, in fact, was the reason of his sudden selection of Charles for an assistant, for the *peans* of the household had utterly refused to be present to witness so dreadful an operation, for which reason the matter had been once before postponed.

In spite of all his prejudice against the character of the man concerning whom he had heard so much, Charles could not but admire the firmness with which the wounded man endured so trying an operation. His voice which had been feeble, became firm and manly, and not a muscle quivered during the whole time occupied by the somewhat tedious surgeon.

Charles stood by the pillow and supported the patient kindly until the close, upon which the operator offered him a compliment upon his nerves, and a situation in the military hospital, in the same breath.

The difficulty he might have experienced in refusing such a lucrative place was obviated by the request of Delany, that he should remain by him until his recovery, an offer that Charles eagerly accepted; and the surgeon was compelled to accede to, though with evident unwillingness.

Upon the departure of the staff the patient fell into a profound slumber, giving Charles an opportunity to look around him. The house was built of *adobe*, in the form most common to Mexican towns, that is, a long front lighted by strongly barred windows, and two wings extending far enough to the rear to form a large open area or court yard, which in turn was attached to a well cultivated garden. The room into which he had been so unexpectedly introduced, was a low, square apartment, with white-washed walls, hung with coarse prints of naval commanders, battles, and such marks of a low taste, alternating with earnest looking cutlasses and pistols that had seen service.

Finding that all was still about the house, and that the man whom he was to serve, would not require assistance for a considerable time, Charles took the opportunity to survey the garden, and, if possible, to address Mrs. Burliage in person.

He was not long in gaining an opportunity, for, passing through long alleys beautifully bordered by the native shrubbery, and pausing for an instant to observe the magnificent marble fountain in the centre of the garden, he was fortunate enough to discover, at the farthest end, the object of his search. She was reclining in a pensive attitude upon a garden seat.

At his approach, she raised her head and motioned to him to return, saying in English, that he was mistaken in the place. But he continued to draw near, and looking hastily around lest he might be observed, he whispered the single word *Julia!*

For a moment she seemed to be nigh fainting, but by a violent effort, which a strong determination *not* to lose sensation will sometimes make, she was enabled to command herself, and after a short silence to say—"Go on; what of Julia?"

Charles made himself known to her—rapidly sketched the cause and course of his wanderings in pursuance of his promise to Julia, and ended by imploring her to reveal the strange mystery that surrounded her.

During the whole narration she uttered not a word, and save for a copious torrent of tears, when he described the heart-loneliness of her daughter, she listened as if unmoved. But when with an ardor that beamed from his eyes in irresistible fire, he besought her to reveal the secret upon which his own happiness, and that of Julia depended, all of *the mother* stood confessed, and the violence of her emotions shook her whole frame.

Being partially composed, she directed Charles to be at the same spot on the morning of the next day, and promised to attend and grant his request. Upon this understanding they parted, he to the bedside of his most hated enemy, she to her lonely chamber, to revive in tears that image which Charles had given her of her innocent and suffering daughter.

[To be continued.]

## GRAND ENCAMPMENT OF KENTUCKY.

The proceedings of the Grand Encampment of Kentucky, at its annual communication in January last, was duly received, and the Grand Master's address marked for insertion in the Signet, but was mislaid; we now give to our readers the able address of our old friend Sir Knight HENRY WINGATE, Grand Master, and ask for it a careful reading:

### *Sir Knights of the Grand Encampment of Kentucky:*

By the first article of your rules of order, it is made my duty to address you "in relation to the condition of Subordinate Encampments, as well as to the state of this Grand Encampment."

Coming as you do from your several Commanderies, it is but reasonable to suppose that you are much more intimately acquainted with the internal condition and wants of each one of them than I am. Their returns will be laid before you, and will, doubtless, receive such attention as they respectively deserve. I respectfully recommend a rigid examination into both the form and substance of each return.

Since our last Annual Convocation, I have granted a Dispensation for a new Encampment at Hopkinsville; and have directed their work, by-laws and proceedings to be laid before you, in order that you may judge of the propriety of granting them a charter.

It affords me sincere pleasure to state, that nothing has transpired in any part of our jurisdiction, during the past year calculated in the least to mar the peace of a single member; and although our numbers are small, we have evidence of a gradual and permanent increase in our order.

Having but so recently taken our stand by the side of the other Grand Encampments working under the authority of the General Grand Encampment of the U. S.—in a position (geographically) so central, and in the midst of a population increasing with a ratio that almost baffles the power of figures to estimate—we have a right to expect that our acts will be rigidly scrutinized by those who surround us, and may affect, either for weal or for woe, those that are to come after us.

On recurring to the past history of our order in Kentucky, and comparing it with the progress that has been made in ancient Craft Masonry, we are at once struck with the sparseness of our numbers—and after making all due allowance for the marked difference between the laws, religion, manners and customs of the 12th century, as compared with the present enlightened age of the world, we still are at a loss to account for the retrograde movement. Are our principles and the sacred objects of our organization understood and properly appreciated? Or, being understood, may it not be true that they are not appreciated, because we live and act so far below what we profess?

It is no part of my present purpose to enter into the history of the orders of Knighthood, or to pronounce an eulogy on the virtues of those worthies who, during the dark ages of bigotry and persecution, periled their honor, fortunes and lives in defence of the Christian religion. That has been done by other and abler hands. But I wish simply to call your attention to some of the *facts* attending the life and character of Him in whom they trusted, and on whom they relied for support amidst all their trials and afflictions.

Let us for a few moments contemplate some of the more prominent of these facts. And that we may have a nearer and more vivid view, let us in imagination transport ourselves back in the history of our world, somewhat more than 18 centuries, and to the land of Palestine, then nearly the centre of the civilized portion of the globe. In the vicinity of Bethlehem a group of pious shepherds are watching their flocks in the solemn stillness of night. Suddenly a dazzling radiance bursts from the dark skies above them; and as every eye is turned upward to the brilliant phenomenon, a glorious being from the upper world is revealed to their astonishing gaze. Every heart shrinks back, congealed with terror: but hear that voice in tones of seraphic melody, "Fear not, for behold, I bring you glad tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord." And as the sign is given by which the reality of the vision might be tested, around the celestial messenger, and stretching away on either side, thronged a vast concourse of shining ones robed in the splendors which heaven alone can furnish. Hark! they are singing. What words are these which come floating down on waves of heavenly music? "Glory to God in the highest, and on earth peace, good will towards men."

The wondering and ravished shepherds hasten to Bethlehem to see with their own eyes the thing which the Lord had thus made known to them. There, precisely as the angel had said, they find the babe, but in all external circumstances how great the contrast to the scene they had just witnessed.

Let us pass on some 12 years. The babe of Bethlehem has grown into a

marly and ingenious lad. We see him sitting modestly but independently among the renowned Doctors of the nation, in the then hall of instruction in the temple, filling them with unutterable astonishment at the profoundness and reach of his understanding, and his familiar acquaintance with the mysteries of divine science.

We pass over a period of twenty years more. A man of peculiar and unearthly aspect appears in the desert country of Judea, east of the city of Jerusalem, proclaiming an entirely new message to the people—"Repent, for the kingdom of heaven is at hand." He arrests universal attention, and produces a profound sensation in all classes, from the lowest to the highest. He is acknowledged as a messenger from God, and immense multitudes resort to him, and beg to receive the new rite which he declared he was divinely commissioned to perform upon all who obeyed the great injunction of his message.

While the eyes of all are intently fixed upon him, and their ears eagerly catching every word that fell from his lips, he solemnly declares he comes but as a herald to proclaim the approach of another infinitely his superior—for whom he is not worthy to perform the *most menial* office. Directly that personage is seen advancing from the crowd. In his mild and serene aspect, we at once recognize the features, expanded and matured, of the remarkable child we saw among the learned Doctors.

He asks to receive himself at the hands of the holy man, the rite he was administering to the multitude: but, divinely perceiving his true character, the baptizer shrinks in profound humility from the *service*. Being assured it was the divine will, he reverently acquiesces, and as they rise from the chrysal waves of the Jordan, behold an impressive wonder. The heavens are opened, and a glory descends and settles as a lighting dove upon his head, and a voice is uttered from the voiceless air, "This is my beloved Son in whom I well pleased."

Henceforth this *man*, thus accredited by the divine testimony, appears as a public, independent teacher of the people, and is known to them by the name of *Jesus of Nazareth*.

For three years he unremittently discharges this office, setting forth and inculcating a code of moral doctrines which reflects the purity, the spirituality and eternity of heaven itself; perfectly, beautifully, and most impressively exemplifying them all in his own person—performing the meanwhile a series of the most stupendous and beneficent miracles, and uttering predictions concerning himself and future events entirely beyond the range of human sagacity and human probability.

He gathers around him a few disciples, chiefly from the humbler walks of life; takes them into the most intimate friendship with himself; carefully instructs them in respect to his real character and mission, and the nature of the kingdom he had come to establish on the earth; and unequivocally declares himself to be the Son of God, and claims the highest prerogatives of divinity.

But strange and inexplicable contradiction! Just as the clear conviction of his true character had taken possession of the minds of his disciples, and they were exulting in view of the honor and glory which awaited them as his peculiar favorites, he declares he is about to be delivered into the hands of his implacable enemies, to suffer the most horrible and shameful death. His own soul is seized with an insupportable anguish, expressions escape him of mysterious and unaccountable import.

As he predicted, the proud and carnal rulers of the people, who had long been offended and exasperated with his independent teachings, and utter disregard of their authority, and his severe rebukes of their carnality and hypocrisy, after various fruitless efforts, succeed at length in apprehending him. To the utter amazement of his disciples, whose carnal views still prevented them from understanding his predictions, he unhesitatingly yields to the violence of his enemies; meekly bears their cruel indignities and mockings during a protracted trial, in which every principle of justice is shamefully violated; is pronounced worthy of death by the great national council, and sentence extorted from an unprincipled pagan ruler that he should be crucified.

In his trial and death there was concentrated upon the meek and unresisting victim every ingredient of humiliation, of ignomy and pain. Successful and frantic malice omitted nothing that could add intenseness and bitterness to the cup of shame and agony which it pressed to his lips. Terrific phenomenon of nature attended his expiring agonies. The sun is supernaturally darkened, the earth trembles and heaves, rocks burst; the great veil of the temple, which concealed from human view the holiest place, by unseen hands is rent in two from top to bottom! His bleeding and mangled body is taken from the cross and securely entombed. But on the morn of the third day—wonder of wonders!—he appears to his disciples alive (with the marks of his cruel wounds still upon him.) He manifests himself to them in various ways, times and places, during a period of forty days. He leaves no possible room for a supposed delusion. Every proof of which the case is susceptible is applied. The most doubtful are convinced, and rest in satisfied confidence and joy. Having completed and given his final commission in respect to his kingdom and its existence, he gathers round him his reassured and rejoicing disciples, ascends with them the Mount of Olives, and before their eyes, while intently gazing on him, he is taken up, and a bright cloud receives him, and he is lost to their view.

Such is a brief sketch of the life and character, the humiliation and triumph, the death, resurrection, and ascension of that Divine personage, to obey whose precepts, to emulate whose virtues, to commemorate whose death, and to protect whose down-trodden and persecuted followers, our orders were instituted.

The circumstances of the times, to be sure, cast around the orders, in their progress and brilliant achievements, a halo of military *eclat* and renown, which had the effect on superficial minds of leading them to regard the sword and plume, the war-horse and banner, as the more important elements and accompaniments of Knightly character; but he who is worthy to be enrolled among the valiant and magnanimous sons of the order, to enter the sacred asylum, looks upon these as merely incidental and subordinate to the grand designs and paramount objects of the institution. The impressive ceremonies of our order are not a solemn farce, but solemnities intended abidingly to impress the mind, and improve the heart.

The constant allusions in those solemnities, to the perfidious betrayal by Judas, the mournful scene of Gethsemane, the unjust condemnation by Pilate, the tragedy of Calvary, the gloom of the sepulchre, the glory of the resurrection, and the crowning triumph of the ascension—these are not intended to be passed through as mere empty ritual; and he who can so use them, hath, like Judas, betrayed his profession and his Lord.

Of this we should never suffer ourselves to be unmindful—our ceremonies are the most serious, deeply pious in tendency, and of touching pathos and tenderness; but deeply affecting and profitable as they must be to the piously disposed and devout Knight, the using them in any way of lightness or mere formality, cannot fail of tending to infidelity of feeling and hardness of heart.

In a word, it is impossible for us to pass through those solemn scenes and services without being made better or worse by so doing—*better*, if we use them with the devoutness of true Christian Knights—*worse*, if we employ them in a spirit of indifference or inconsideration.

Let us then ever bear in mind that our order is strictly Christian—that it was instituted specifically for the promotion of Christian principles, and the development of Christian virtues; and to be worthy sons of the pious founders of our order, our objects and purposes must be of the same character. And whether as *weary pilgrims* and strangers seeking an abiding city; as Christians *warriors* fighting our way through opposing hosts of enemies; or as humble *penitents* seeking to obtain remission of sins—in each case and character, and in all, our steadfast eye must be fixed on the cross—our steadfast steps we must bend towards Calvary and Christ. Then may we hope, through the redemption which is in Christ Jesus, that the *Pilgrim* and weary sojourner shall find at last an everlasting rest; the *Warrior* a crown of victory, and repose from the toils of battle and strife; and the *Penitent* access, acceptance, pardon and eternal salvation in the Grand Asylum above.

### GRAND LODGE OF MICHIGAN.

This Grand Lodge held its annual communication in the city of Detroit, January 10th, 1849.

We make the following extracts from the printed proceedings:

Bro. A. C. Smith presented his report as Grand Lecturer, which was read and accepted.

*To the M. W. Grand Lodge of Michigan, now in session:*

The undersigned, pursuant to the requirements of the Grand Lodge, would respectfully beg leave to Report: that he has been absent in the discharge of his duty as Grand Lecturer, sixty-six days, and visited sixteen of the twenty lodges working at the time of Grand Visitation.

The lodges in Detroit are admitted to possess at all times the means of perfecting themselves in Masonic works and lectures, without drawing upon the attention of the Grand Lecturer.

Stoney Creek Lodge, No. 5, has not been visited officially, but the undersigned, while engaged at that place on other business visited the lodge, and assisted in working therein.

Western Star Lodge, No. 10 was not represented at the last annual



communication. At the commencement of my trip, I addressed a note to an active member of that lodge, proposing to visit them, provided I could be of service; receiving no answer, and being in bad health while at Kalamazoo, and being informed that the roads were in very bad condition, I deemed it advisable not to visit that lodge. I should have come to a different conclusion had my health, while at Kalamazoo, been such as to render it safe for me to have proceeded to St. Joseph by the ordinary mode of conveyance.

During the sixty-six days, occupied among the lodges, the undersigned presided and assisted in conferring forty-one degrees, and lectured, or worked upon the several degrees of Ancient Craft Masonry—forenoon, afternoon, and evening—fifty-four days out of the sixty-six.

The lodges at Ypsilanti, Ann Arbor, Jackson, Battle Creek, Coldwater, Jonesville, Adrain, Port Huron, St. Clair, Pontiac and Mt. Clemens are in a peculiarly healthy condition, possessing sufficient strength to exercise a healthful influence on their respective local communities. Their records are well kept and exhibit a business like appearance.

The only thing to be feared at any of those points is found in the over activity, so common to modern enterprises of an ephemeral character. This tendency can alone be counterbalanced by the acknowledged good moral character and elevated standing of a large majority of the members of those lodges. In the opinion of the undersigned, the rule should be made imperative, that no person should, under any circumstances, be either *solicited* or *invited* to approach our order; and that all who come should do so voluntarily and uninfluenced by any motives of personal regard, favor, affection, or interest.

St. Joseph Valley Lodge, No. 4, has unfortunately, during the past year been somewhat crippled in its influence, by individual difficulties resulting from accident and inadvertence, but which it is understood and believed, have been properly settled, by a due exercise of Masonic charity.

The remaining lodges visited are principally young; some of them but barely organized; no reason is perceived why they should not, in due time, rank with their sister lodges in every good word and work.

At almost every point brethren of experience and Masonic age and worth, are to be found ready and willing to conform to the national work adopted by this Grand Lodge, and the undersigned would report with pride and pleasure the cordiality with which he has been met by almost every person connected with the order, during his Grand Visitation.

Mental quarries yielding specimens for the finest of perfect ashlers are of every day occurrence, yet in case of new enlistment there will of course be some degree of confusion for the want of proper designs upon the trestle board.

It was not to be expected that brethren emigrating to Michigan from every quarter of the globe, should, at once, agree in practice; but the zeal manifested for the establishment of uniformity by the entire fraternity is worthy of all praise.

The efforts of the Grand Lodge in this respect should be continued with a steady and unwavering hand, and by tutors of her own appointment, if she expects to arrive at uniformity in work upon Ancient Craft Masonry. Itinerant and self constituted lecturers should be discountenanced, except in lodges to which they are attached.

The undersigned has been invited to lecture *without* the jurisdiction of this Grand Lodge, but in each case, from self-respect, and with what is believed to be a due regard to the honor of the Grand Lodge, those invitations have been declined; neither has the undersigned in any case solicited contributions from a subordinate lodge, to apply on his expense account, but enough has been voluntarily donated in the aggregate to something more than settle the whole bill. An account of receipts and disbursements is herewith respectfully annexed (marked A.) Presents in some instances generously tendered by subordinate lodges have been declined, and receipts given in each case for the amount advanced, with directions, that the same be returned to the Grand Lodge, and the balance over and above its proportion credited upon the account of dues.

The question has often been asked the undersigned, whether, and how far Masonry could properly interfere in support of the various temperance movements of the day. The answer has invariably been that neither the Grand Lodge, or subordinate lodges could ever make a distinct issue upon that question. Ancient Masonry knew nothing about temperance or intemperance, except so far as general moral character is concerned.

If an applicant is known to be an intemperate man, he ought not to be received, and if a brother becomes intemperate he lays himself liable at once to be dealt with, and if not speedily reformed, to suspension or expulsion, and the edicts of this Grand Lodge require prompt action in all such cases; with the traffic in, and use of alcohol, Masonry has no right to interfere, neither can it be made an objection to a candidate, if he be in other respects worthy. We can no more make the total abstinence principle a test for admission, than we could the creed of a religious or political sect.

Intemperance is acknowledged to be directly at war with morality, and that degree of self-respect due to the Masonic character, and viewed in that light we are bound to reject, or expel all such as are known or found to degrade themselves by this loathsome vice, without hope of reform.

By the constitution of Masonry, it is made the duty of the Grand Lecturer, "with the advice of the Grand Master, to cause the work of

the several lodges to be uniform, and upon any question of difference of opinion, arising in the discharge of his duty, the decision of the Grand Lodge when in session, and of the Grand Master at all other times, shall be final.

The true position of the Ls. of the L. was early last season made a subject of enquiry; the lodges differing upon the question, the undersigned directed uniformity among the lodges *conforming to the lectures*.

This, although believed by the undersigned to be correct, is yet in conflict with the work of Detroit Lodge No. 2, (given us as a model) and if erroneous, the action of the Grand Lodge, whatever it may be, is respectfully solicited, and will be most cheerfully complied with hereafter.

The usual manner of declaring lodges open or closed, on the different degrees is also at variance with the national work adopted by this Grand Lodge, but as there was no want of uniformity in this *jurisdiction*, the undersigned has not thought proper to interfere, but leave that also to the Grand Lodge.

With the rapid increase and consequent value of our institution, cases more frequently occur for the exercise of Masonic discipline, sometimes resulting in suspension or expulsion, and as our regulations, thus far, are silent as to the mode of procedure, and deeming it important that the practice in such cases should be uniform throughout the State, the undersigned has taken the liberty to annex to this report, (marked B.) a brief code of rules for the government of lodges, when charges are preferred against a brother for unmasonic conduct, and would respectfully recommend rules, or something similar, to the favorable consideration of the Grand Lodge.

During my Grand Visitations I came in contact with one or two honorary degrees of androgyne character, which it is believed are circulating extensively in all parts of our State, and indeed throughout the entire west.

So far as I have been able to judge, they are purely American in their origin, and have no affinity, either with Adoptive Masonry (so called) of France, or with Ancient Craft Masonry, and ought not in any manner to be connected with it, and when properly conferred, the fact should be so stated. In their proper places and in proper hands, the undersigned can see no great objection to them, but on the contrary much good that might result to some of those so nearly and dearly allied by the ties of affinity or consanguinity to the brethren. They by no means belong to a chapter or lodge, and should never be given within their walls. Timely admonition on the part of the Grand Lodge may not be inappropriate, that the honor of Ancient Craft Masonry may continue unsullied and undebased by the inventive genius of the present age.

It has been, during the past year, the earnest desire of your Grand Lecturer to advance the interest, promote the harmony and well-being

of our time honored institution, and in the discharge of that duty it has become necessary to discourage, in some instances, rather than encourage the organization of new lodges, at points of doubtful ability for their support.

Since the adoption of the present constitution of the Grand Lodge upwards of twenty lodges have been organized, and more than that number are wholly unable to procure the "proceedings" of the Grand Lodge for the succeeding four years, and hence are unable to properly understand and conform to many of her edicts. To remedy this evil, the undersigned would beg to suggest, that the necessary preliminary steps be taken during the present session, either for a revision of the constitution or a codification of the Grand Lodge enactments from the time of its adoption to the period of publication, that all the constitutional rules and regulations of the Grand Lodge, now in force may be condensed into one pamphlet instead of, as now, being scattered through six or seven, many of which are out of print, and not to be obtained by a large majority of those lodges standing most in need of them.

Since our last communication, the hand of death has been in our midst, and among its victims, Past Grand Master Leonard Weed, has been duly numbered.

Of his public or private character it becomes me not to enlarge; suffice to say, he was always recognized as a *good Mason* and an *honest man*. In the hour of *Masonic adversity* he never for a moment deserted her standard; and during the past year, in ripe old age and after living to see our institution once more flourish, he has been gathered to the land of his fathers.

Respectfully and Fraternally submitted,  
A. C. SMITH, *Grand Lecturer*.

## GRAND LODGE OF MISSISSIPPI.

This Grand Lodge held its last annual communication at Natchez, on the 15th of January, 1849. We make the following extracts from the printed proceedings:

The Grand Secretary presented the following

### REPORT

#### *Of the Committee on Foreign Correspondence.*

Communications have been received, during the past Masonic year, from the M. W. Grand Lodges of Maine, Vermont, New York, New Jersey from 1843 to 1848 inclusive, Maryland, North Carolina, Flori-

da, District of Columbia, Alabama, Texas, Kentucky, Missouri, Iowa, Arkansas, Provincial Grand Lodge of Canada West, Georgia, Pennsylvania, Wisconsin, Michigan and Indiana, and the proceedings of the Lodges of Ancient York Masons in Louisiana, whose charters were derived from this Grand Lodge, by which a Constitution was adopted for the government of the "Louisiana Grand Lodge of Ancient York Masons," to which all the aforesaid subordinate Lodges have subscribed and organized a Grand Lodge in due form. Br. Martin R. Dudley was elected Grand Master, but during the Communication, our worthy and honored Brother was, by the decree of Divine Providence, called from his labors on earth, to enjoy, it is hoped, eternal rest in the bosom of his Heavenly Father. He has been succeeded by the Hon. Thomas H. Lewis, in the high office of Grand Master. The recognition of this new Grand Lodge, will not only be a duty, but will afford, without doubt, much pleasure to the Grand Lodge of Mississippi.

The subject of Free Masonry in Louisiana, or rather what is more frequently termed by the commentators, "the controversy between the Grand Lodge of Louisiana and Mississippi," referring to the old G. Lodge of Louisiana, has agitated the Masonic world. It is an error to call it a controversy, or to suppose that the Grand Lodge of Mississippi has any feeling upon the subject. We have certainly not exhibited any. We have simply discharged what we believed to be a sacred duty to the craft, in the only way in which we could do so with efficiency, and without too much delay. We knew, if we had been truly taught by our fathers in Masonry, that we were right, and that others, when they should be as well informed as we were as to the facts of the case, would coincide with us and applaud the action of this Grand Lodge. Such has been the case with several of our sister Grand Lodges; some however have failed to express any opinion. Others again, condemn both Louisiana and Mississippi—the latter for extending her jurisdiction over the State of Louisiana, but not for declaring the present organization of the old Grand Lodge of Louisiana illegal, and her practices as violations of our obligations as Free and Accepted Masons. One or two take sides openly with the old Grand Lodge of Louisiana. One upon the ground only that the old Grand Lodge had been once acknowledged by the Grand Lodges of the United States, as legally constituted. New York, however, while she condemns the accumulation of the higher degrees of Scotch and Modern Masonry, justifies Louisiana in accumulating the first three degrees of those rites, and confesses that she herself has recognized them, and informs us that the M. W. Grand Lodge of Ireland has accumulated the higher degrees in the same way, with the addition of the degrees of knighthood, that Louisiana has done. It is but justice, however, to the Grand Lodge of New York, to quote so much of the Report of the Committee on Foreign Correspondence as relates to this subject. It will be found

not uninteresting. We protest in advance, however, to the want of common courtesy, not to say charity, in charging Mississippi with "picking up scrapes to suit particular occasions," and "*artfully* perplexing questions," and in declaring that "*writers* of the circular letter," meaning the officers of the subordinate Lodges in Louisiana who have formed the Louisiana Grand Lodge of Ancient York Masons, "and their pretended grievances, as *not worthy of belief or respect.*" We may be permitted to say, that the writers of the Circular of the 4th of July, are good men and true, zealous and bright Masons, and are as worthy of belief and respect, as any equal number of Masons who may be selected from among the brightest ornaments of the Order, hailing from any part of the Globe; but we have no suitable language to answer to Brother Masons who accuse this Grand Lodge of any species of dishonesty. Modern Masonry may permit such language to be applied to a Grand Lodge, and to the members of the Masonic fraternity, but we are most happy to say, that as we have been taught, Ancient York Masonry does not, and if Mississippi is accused, justly it may be, of introducing innovations into the body of Masonry, decency of language is not one of the landmarks which she has removed. With these exceptional phrases excluded, the Report of the New York Committee, which contains really an argument in support of their opinion, is entitled to respect and is worthy of perusal.

Here, follows a lengthy extract from the Committee of Correspondence of New York Grand Lodge and the Mississippi Committee conclude the subject as follows:

Our time will not permit us to follow this argument, even if it were our duty, the duty of this Committee is discharged in presenting it to notice, the subject matter having been referred to a Select Committee, and to that Committee belongs the defence of this Grand Lodge. But we may be permitted to observe, that we cannot admit Louisiana to be right, because New York has partially adopted the error of Louisiana, or because Ireland has exceeded her in doing wrong. We cannot admit, though it may be claimed by New York and Ireland, the infallibility of any Grand Lodge, composed of men like ourselves, with few, if any better opportunities for receiving light than we have. The sun of Masonry, like the God of day, rises as brightly in America as in Europe, and he is as glorious *West* as *East* of the Alleghanies. His morning rays may have earlier vivified our brethern of Europe, but we also have had our morning, as with civilization, he passed on his journey around our Globe, and we of the West, equally with our Eastern brethern, enjoyed his meridian glory, and though passing clouds may have veiled his face from us in Mississippi oftener than we could have wished, yet we hope to be pardoned, if we are not always "hushed when New York speaks;" but on the contrary, we do not hesitate to say, that if new York, or even

Ireland, should give the same just grounds for exclusion from our association, Mississippi will be as ready, though great would be her regret for the existence of the cause, to withhold her right hand of fellowship from them as she was from the old Grand Lodge of Louisiana. It is proper for us to add also, that Mississippi, prosperous almost beyond example within her own jurisdiction, had no ambition to extend it beyond her own State lines; money she did not want, for she refused to receive the dues of the Lodges of Louisiana. She had no malice to gratify, and she has uttered no harsh word, nor has she anathematized any, nor even interdicted intercourse with the Masons of Louisiana, still acknowledging allegiance to the Old G. Lodge. Your Committee, however, believe the latter a duty which she ought now to perform. She has always been ready and willing to recognize all regular Ancient York Grand Lodges. She knows no others, and does not desire to hold communion with any which do not properly and proudly bear this title. If she has erred, she has erred in the praiseworthy attempt to keep pure the faith as she has received it, and faithfully transmit the trust to posterity.

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Milton on his Loss of Sight.

I am old and blind!

Men point at me as smitten by God's frown;  
Afflicted and deserted of my kind,  
Yet I am not cast down.

I am weak, yet strong;  
I murmur not that I no longer see,  
Poor, old and helpless, I the more belong,  
Father Supreme! to Thee.

A merciful One!  
When men are farthest, then thou art most near,  
When friends pass my weakness to shun,  
Thy chariot I hear.

Thy glorious face  
Is leaning toward me, and its holy light  
Shines in upon my lonely dwelling place—  
And there is no more light.

On my bended knee,  
I recognize Thy purpose, clearly shown;  
My vision thou hast dimmed that I may see  
Thyself, Thyself alone.

I have naught to fear,  
 This darknes is the shadow of Thy wing;  
 Beneath it I am almost sacred—here,  
     Can come no evil thing.  
 Oh! I seem to stand  
 Trembling, where the foot of mortal ne'er hath been.  
 Wrapped in the radiance from the sinless land  
     Which eye hath never seen.  
 Visions come and go;  
 Shapes of resplendent beauty round me throng.  
 From angel lips I seem to hear the flow  
     Of soft and holy song.  
 It is nothing now,  
 When heaven is opened on my sightless eyes,  
 When airs from "Paradise" refresh my brow.  
     The earth in darkness lies.  
 In a purer clime,  
 My being fills with rapture—waves of thought  
 Roll in upon my spirit—strains sublime  
     Break over me unsought.  
 Give me now my lyre!  
 I feel the stirrings of a gift divine,  
 Within my bosom glows unearthly fire,  
     Lit by no skill of mine.

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**The Emigrant's Tomb.**

Deep in the western forest's shade,  
 In the green recess of a sunless glade,  
 Where the wild elk stalks, and where strange flowers bloom,  
 Is a rough-hewn mound—the emigrant's tomb.  
 In the emerald isle, far o'er the wave,  
 The friends he loved had found a grave;  
 But one fair bosom—his hope, his pride—  
 Was left to him when the rest had died.  
 One fair little child his love to prove—  
 The only thing he had now to love—  
 Still cheer'd the heart of the lonely man,  
 And lit up the cheek that was sunk and wan.  
 At length the star of the poor man's night,  
 The one that made his home seem bright,  
 Like a blighted flower she pined and died,  
 And he sought a home o'er the ocean wide.  
 To the plains of the western world he sailed,  
 But his eye had dimmed, and his cheek had paled;  
 He died were the proud ship had touched the strand,  
 And they made him a tomb in this foreign land.



## ANCIENT CONSTITUTIONS.

CONTINUED.

ART. X. At the GRAND LODGE on *May 14, 1731*, upon the Motion of *LOVELL, Grand Master*, it was resolved, *That all former Grand Masters and Deputies shall be Members of the Committee of Charity.*

*That the Committee shall have a Power to give five Pounds, as casual Charity, to a poor Brother, but no more, till the Grand Lodge assemble.*

ART. XI. At the *Committee of Charity*, on *June 18, 1731*, it was agreed, That no poor Brother that has been once assisted, shall, a second Time, present a Petition, without some new Allegation well attested.

ART. XII. At the GRAND LODGE on *June 8, 1732*, Viscount MONTAGU being Grand Master, and in his Absence, Deputy Grand Master BATSON in the Chair, having signified, That notwithstanding the *general Charity*, some poor Brothers had molested Noblemen and others (being *Masons*) with private Applications for Charity, to the Scandal of the *Craft*; it was resolved, That any Brother who makes such private Applications for the future, shall be forever debarred from any Relief from the Committee of Charity, the Grand Lodge, or any Assemblies of MASONs.

ART. XIV. At the Committee of Charity, on *July 5, 1732*, it was agreed, That no Brother shall be relieved, unless his Petition be attested by three Brothers of the Lodge to which he does, or did once belong.

ART. XV. At the GRAND LODGE, on *Nov. 21, 1732*, Viscount MONTAGU being Grand Master, and, in his Absence, Deputy BATSON in the Chair, it was resolved, *That all former and present Grand Officers, viz: Grand Masters, Deputies and Wardens, with twenty Masters of contributing Lodges in a Rotation, according to the printed List, shall be Members of the Committee of Charity.* And,

ART. XVI. At the GRAND LODGE, on *Dec. 13, 1733*, upon the Motion of STRATHMORE, Grand Master, in the chair, it was resolved, *That ALL Masters of regular Lodges, that have contributed to the*

Charity, within twelve months past, shall be Members of the Committee, together with all former and present Grand Officers.

ART. XVII. That considering the usual Business of a Quarterly Communication was too much for one Time; whatever Business cannot be dispatched here, shall be referred to the Committee of Charity, and their Opinion reported to the next GRAND LODGE.

ART. XVIII. That all Questions, debated at the said Committee, shall be decided by a Majority of those present.

ART. XIX. *That all Petitions for Charity, presented to the Grand Lodge, shall be referred to the said Committee, who are to report their Opinion to the next Grand Lodge, viz. Whether or not the Case of any distressed Brother deserves more Relief than is in the Power of the Committee to give?*

ART. XX. *That the said Committee shall twice give public Notice, in some public News-Paper, of the Time and Place of their Meetings.*

ART. XXI. At the GRAND LODGE, on Feb. 24, 1834-5, CRAUFURD, Grand Master, in the Chair, it was recommended by the Committee, and now resolved here, *That no Master of a Lodge shall be a Member of the said Committee, whose Lodge has not contributed to the general Charity, during twelve Months past.*

ART. XXII. That one of the Brethren, signing and certifying a poor Brother's Petition, shall attend the Committee to attest it.

ART. XXIII. At the *Grand Lodge March 31, 1735.* Upon the Motion of CRAUFURD, *Grand Master*, in the Chair, it was resolved, That no extraneous Brothers, that is, *not regularly made but clandestinely*, or only with a View to partake of the *Charity*; nor any assisting at such irregular Makings, shall be ever qualified to partake of the *Masons general Charity*

ART. XXIV. That the Brothers, attesting a petition for Charity, shall be able to certify, that the *Petitioner* has been formerly in reputable, at least, in tolerable Circumstances.

ART. XXV. That *every Petition received*, shall be signed or certified by the Majority of the Lodge, to which the petitioner *does, or did belong.*

ART. XXVI. That the *Name and Calling* of the *Petitioner* be expressly mentioned.

ART. XXVII. At the *Grand Lodge*, on *April 6, 1736*, WEYMOUTH being *Grand Master*, and, in his absence, *Deputy Grand*

*Master WARD* in the Chair; upon the motion of the *Committee of Charity*, it was resolved, That no Petition for Charity shall be received, which has not been offered first to the *Secretary*, and laid in his hands *ten Days* at least, before the meeting of the *Committee of Charity*, that he may have Time to be informed of its Allegations, if they are dubious

ART. XXVIII. At the *Grand Lodge*, on *March 20, 1739*, *RAYMOND, Grand Master*, it was resolved, that a Brother's being intitled to, and receiving Relief out of, the Charity of a *particular Lodge*, in Pursuance of the Laws thereof, shall be no Objection to his being relieved out of the general Charity, in Case such *Lodge* shall contribute to said *General Charity*, according to the Laws of the Society.

ART. XXIX. At the *Grand Lodge*, on *December 3, 1741*, *MORTON, Grand Master*, it was resolved, that before the Brethren proceed to Bussiness in any Committee of Charity, all the laws relating to the Disposal of the *General Charity* of this Society be first read; and that, for the future, no petition shall be received, unless every Brother shall, at the Time of his signing the same, be a Member of some regular Lodge, and the Name of such his Lodge be always specified.

ART. XXX. At the *Grand Lodge* on *June 18, 1752* *CARYSFORT Grand Master*, it was ordered, That the Sum of three Guineas be paid to the Grand Secretary, at every *Communication* and *Annual Assembly*, for his own incidental Charges, and that of an Assistant Secretary, out of the publick Fund.

Ordered, That any foreign Brother, after due Examination, shall be relieved by this Committee, with any Sum not exceeding five Pounds, any law to the contrary notwithstanding.

ART. XXXI. At the *Grand Lodge* held on *Nov. 29, 1754*, *CARNARVAN Grand Master*, it was resolved, and ordered to be entered as a standing regulation of this Society, that if any *Mason* shall without special Licence of the *GRAND MASTER* or his *Deputy* for the Time being, attend as a *Mason*, cloathed in any of the Jewels, or Cloathing of the *Craft*, at any Funeral or Funeral Procession, he shall not only be for ever incapable of being an Officer of a Lodge, but even of Tyling, or attending on a Lodge, or of partaking of the *general Charity*, if he shall come to want it.

ART. XXXII. It was then also ordained, That if any *Mason* shall attend, tyle, or assist as *Tyler*, at any Meetings or pretended

*Lodges of Persons calling themselves Masons; not being a regular constituted Lodge, acknowledging the Authority of our Right Worshipful GRAND MASTER, and conforming to the Laws of the Grand Lodge, he shall be for ever incapable of being a Tyler, or Attendant on a Lodge, or partaking of the general Charity.*

ART. XXXIII. At the *Grand Lodge on July 24, 1755, CARNARVAN, Grand Master*, it was ordered, That, for the future, every Certificate granted to a Brother of his being a *Mason*, shall be sealed with the *Seal of Masonry*, and signed by the *Grand Secretary*; for which five Shillings shall be paid to the Use of the general Fund of *Charity*. See Makings, Art. 9

Thus the *Committee of Charity* has been established among the Free and Accepted Masons of England, who have very generously contributed to their *general Fund*, and do still persevere in the good Work.

ART. XXXIV. The *Committee* regularly meets, according to the Summons of the Grand Master, or his *Deputy*, and has relieved many distressed Brothers with small Sums, not exceeding 5*l.* to each: But the GRAND LODGE has ordered the *Treasurer* to pay to some Petitioners, ten, or fifteen, or twenty Pounds, as they thought the Case required. So that the Distressed have found far greater Relief from this *general Charity*, than can be expected from particular *Lodges*; and the Contributions, being paid by the Lodges in *Parcels*, at various Times, have not been burdensome.

ART. XXXV. The *TREASURER'S* Accounts have been audited and ballanced at every Grand Lodge; whereby all know the Stock in Hand, and how every Parcel of the *Charity* has been disposed of; every Thing being duly recorded in the *Grand Lodge-Book*, and in that of the *Committee*, of which every Master of a contributing Lodge is a Member.

#### OF THE STEWARDS.

The first Mention made of *Stewards*, is in the *Old Regulations* 23, concerning the *Annual Feast*, where it is ordained, That in order to relieve the two *Grand Wardens* in the extraordinary Trouble of that *General Assembly*, and that all Matters might be expeditiously and safely managed, the GRAND MASTER, or his *Deputy*, shall have Power to nominate and appoint a certain Number of *Stewards*, as his Worship shall think fit, to act in Concert with the two *Grand*

*Wardens*; And that all Things, relating to the *Feast*, should be decided among them by a Majority of Votes; except the *Grand Master*, or his *Deputy*, interpose by a particular Direction and Appointment. See *Grand Wardens*.

ART. I. On *April*, 28, 1724, the *Grand Lodge* ordained, that at the *Feast*, the *Stewards* shall open no Wine till Dinner be laid on the Tables; that the Members of each Lodge shall sit together, as much as possible; that after Eight of the Clock at Night, the *Stewards* shall not be obliged to furnish any Wine or other Liquors; and that either the Money or Tickets shall be returned to the *Stewards*.

ART. II. On *November* 26, 1728, the Office of *Stewards*, that had been disused at three preceeding Feasts, was revived by the *Grand Lodge*, and their Number to be always Twelve; who, together with the *Grand Wardens*, shall prepare the *Feast*.

ART. III. On *March* 17, 1730-1, the *Stewards* for the Year were allowed to have *Jewels* of Silver (though not gilded) pendant to red Ribbons, about their Necks, to bear white Rods, and to line their white *Leather Aprons* with red Silk.

Former *Stewards* were also allowed to wear the same Sort of *Aprons*, white and red.

ART. IV. On *March* 2, 1731-2, the *Grand Lodge* allowed each of the acting *Stewards* for the future, at the *Feast*, the Privilege of naming his Successor in that Office, for the Year ensuing.

ART. V. On *June* 24, 1735, upon an Address from those that have been *Stewards*, the *Grand Lodge*, in Consideration of their past Service and future Usefulness, ordained,

That they should be constituted a *Lodge* of *Masters*, to be called the *Stewards Lodge*; to be register'd as such in the *Grand Lodge Book* and *printed Lists*, with the Times and Place of their Meetings.

ART. VI. That the *Stewards Lodge* shall have the Privilege of sending a Deputation of Twelve to every Grand Lodge, viz. the Master, two Wardens, and nine more; and each of the Twelve shall vote there; and each of them that attends shall pay *Half a Crown*, towards the Expence of the Grand Lodge.

ART. VII. That no Brother, who has not been a *Steward*, shall wear the same Sort of *Aprons* and *Ribbons*.

ART. VIII. That each of the *Twelve Deputies* from the *Stewards Lodge* shall, in the Grand Lodge, wear a peculiar *Jewel* suspended in the red Ribbon; the Pattern of which was then approved.

ART. IX. That the *twelve Stewards* of the current Year shall always attend the Grand Lodge in their proper *Cloathing* and *Jewels*, paying at the Rate of four Lodges towards the Expence of the *Communication*: But they are not to vote, nor even to speak, except when desired, or else of what relates to the ensuing *Feast*, only.

## OF CONSTITUTIONS.

*The Ancient Manner of CONSTITUTING a Lodge.*

A new Lodge, for avoiding many Irregularities, should be solemnly constituted by the GRAND MASTER, with his *Deputy* and *Wardens*; or, in the Grand Master's Absence, the *Deputy* acts for his Worship, the *Senior Grand Warden* as *Deputy* the *Junior Grand Warden* as the *Senior*, and a present Master of a Lodge as the *Junior*.

Or if the *Deputy*, is also absent, the GRAND MASTER may depute either of his *Grand Wardens*, who can appoint others to be Grand Officers pro tempore.

The Lodge being opened, and the Candidates, or the new Master and Wardens being yet among the *Fellow-Crafts* the Grand Master shall ask his *Deputy*, if he has examined them, and find the Candidate Master well skilled in the Noble *Science* and the Royal *Art*, and duly instructed in our Mysteries, &c.

The DEPUTY, answering in the Affirmative, shall, by the Grand Master's Order, take the Candidate from among his *Fellows*, and present him to the Grand Master, saying, Right Worshipful Grand Master, the Brethren here desire to be formed into a Lodge; and I present my worthy Brother A. B. to be their Master whom I know to be of good Morals and great Skill, true and trusty, and a Lover of the whole Fraternity wheresoever dispersed over the Face of the Earth.

Then the GRAND MASTER, placing the Candidate on his left Hand, having asked and obtained the unanimous Consent of the Brethren, shall say, I constitute and form these good Brethren into a New Lodge, and appoint you, Brother A. B. the Master of it, not doubting of your Capacity and Care to preserve the Cement of the Lodge, &c., with some other Expressions that are proper and usual on that Occasion, but not proper to be written.

Upon this, the *Deputy* shall rehearse the Charges of a Master; and the GRAND MASTER shall ask the Candidate, saying, *Do you submit to these Charges, as Masters have done in all Ages?* And the New Master signifying his cordial Submission thereunto.

The GRAND MASTER shall by certain significant Ceremonies and ancient Usages, instal him, and present him with the Book of Constitutions, the Lodge-Book, and the Instruments of his Office; not altogether, but one after another; and after each of them, the Grand Master or his Deputy shall rehearse the short and pithy Charge that is suitable to the Thing presented.

Next, the Members of this New Lodge, bowing all together to the Grand Master, shall return his Worship their Thanks; and shall immediately do Homage to their *New Master*, and signify their Promise of Subjection and Obedience to him by the usual Congratulation.

The *Deputy* and *Grand Wardens*, and any other Brethren present, that are not Members of this New Lodge, shall next congratulate the NEW MASTER; and he shall return his becoming Acknowledgments to the GRAND MASTER first, and to the rest in their Order.

Then the GRAND MASTER orders the New Master to enter immediately upon the Exercise of his Office, *viz.* in chusing his *Wardens*: And, calling forth two Fellow-Crafts (Master Masons) presents them to the Grand Master for his Approbation, and to the New Lodge for their Consent. Upon which

The *Senior* or *Junior Grand Warden*, or some Brother for him shall rehearse the Charges of each *Warden* of a private Lodge: And they signifying their cordial Submission thereunto,

The NEW MASTER shall present them singly, with the several Instruments of their Office, and in due Form instal them in their proper Places. And the Brethren of this New Lodge shall signify their Obedience to those NEW WARDENS by the usual Congratulation.

Then the Grand Master gives all the Brethren Joy of their New Master and Wardens, and recommends Harmony; hoping their only Contention will be a laudable Emulation in cultivating the Royal *Art* and the Social *Virtues*.

Upon which, all the New Lodge bow together in returning Thanks for the Honour of this CONSTITUTION.

The GRAND MASTER also orders the *Secretary* to register this New Lodge in the Grand Lodge Book, and to notify the same to the other particular *Lodges*; and after the Master's Song, he orders the *Grand Warden* to close the *Lodge*.

This is the Sum, but not the whole Ceremonial by far; which the Grand Officers can extend or abridge at Pleasure; explaining Things

that are not fit to be written: Though none but those, that have acted as Grand Officers, can accurately go through all the several Parts and Usages of a new Constitution, in the just Solemnity.

ART. I. On Dec. 27, 1729, ordered, That every *New Lodge*, for the future, shall pay *two guineas* for their Constitution, to the general Fund of Charity.

ART. II. Dec. 27, 1727, the Precedency of Lodges is grounded on the Seniority of their Constitution. *New Reg. Art. 3.*

ART. III. Nov. 25, 1723, no New Lodge is owned, nor their Officers admitted into the Grand Lodge, unless it be regularly *constituted* and register'd. *New Reg. Art. 12.*

ART. IV. If any Set or Number of *Masons* shall take upon themselves to form a *Lodge*, without the Grand Master's Warrant, the regular Lodges are not to countenance them, nor own them as fair Brethren, duly formed, nor approve of their Acts and Deeds; but must treat them as *Rebels*, until they humble themselves, as the Grand Master shall in his Prudence direct, and until he approve of them by his Warrant signified to the other Lodges; as the Custom is, when a New Lodge is to be register'd in the Grand Lodge Book. *Old Reg. Art. 8.* See *Pages* 265, 266. See *Makings*, Art. 3. *Duty of Members*, Art. 5, 6.

## OF MAKINGS.

Art. I. No Lodge shall make more than *five new* Brothers at one and the same Time, without an urgent Necessity; nor any Man under the Age of twenty-five Years (who must be also his own Master) unless by a Dispensation from the Grand Master. *Old Reg. Art. 4.*

At a Quarterly Communication, Nov. 23, 1753, Carysfort, Grand Master, it was unanimously ordered,

Art. II. That no Lodge shall ever make a Mason without due Enquiry into his Character; neither shall any Lodge be permitted to make and raise the same Brother, at one and the same Meeting, without a Dispensation from the Grand Master, which, on very particular Occasions only, may be requested.

Art. III. That no Lodge shall ever make a Mason for a less Sum than One Guinea; and that Guinea to be applied either to the private Fund of the Lodge, or to the publick Charity, without deducting, from such Deposit, any Money towards the defraying the



Expence of the *T——r*, &c., under the Forfeiture of their *Constitution*. But this not to extend to the *Making* of Waiters, Servitors, or menial Servants, who may be instituted by the Lodge they are to serve; provided such *Making* or Institution be done *without* Fee or Reward. See *Art. 8*, below.

ART. IV. Every *new* Brother at his *Entry*, is decently to *cloath* the *Lodge*, that is, all the Brethren present; and to deposit something for the Relief of indigent and decayed Brethren, as the *Candidate* shall think fit to bestow, over and above the small Allowance that may be stated in the *By-Laws* of that *particular* Lodge: Which *Charity* shall be kept by the Cashier.\*

Also, the *Candidate* shall solemnly promise to submit to the *Constitutions*, and other good Usages, that shall be intimated to him in Time and Place convenient.

ART. V. On *April 25*, 1723, Every Brother concerned in making *Masons* clandestinely, shall not be allowed to visit any *Lodge* till he has made due Submission, even though the Brothers so made may be allowed.

ART. VI. On *Feb. 19*, 1724, None, who form a *Stated Lodge* without the *Grand Master's* Leave, shall be admitted into *regular* Lodges, till they make Submission and obtain Grace.

ART. VII. On *Nov. 21*, 1724, If any Brethren *form* a *Lodge* without Leave, and shall irregularly make *new* Brothers, they shall not be admitted into any *regular Lodge*, no not as *Visitors*, till they render a good Reason, or make due Submission.

ART. VIII. On *March 31*, 1735, Seeing that some *extraneous* Brothers have been made lately in a clandestine Manner, that is, in no *regular* Lodge, nor by any Authority or Dispensation from the *Grand Master*, and upon small and unworthy considerations, to the Dishonor of the *Craft*;

The *Grand Lodge* decreed, that no person so made, nor any concerned in making him, shall be a *Grand Officer*, nor an *Officer* of a *particular* Lodge; nor shall any such partake of the *general Charity*, if they should come to want it. *New Reg. Art. 8*.

#### *Of the MASTERS and WARDENS of particular LODGES.*

ART. I. On *Nov. 25*, 1723, It was agreed that if a *Master* of a *particular Lodge* is deposed or demits, the *Senior Warden* shall forthwith fill the *Master's* Chair till the next Time of chusing; and ever since, in the *Master's* Absence, he fills the Chair, even though a *former Master* be present. *Old Reg. Art. 2*. See *Grand Lodge, Art. 5, 6*.

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\*Only particular Lodges are not limited, but may take their own Method for Charity; *New Reg. Art. 7*.

The MASTER of a particular *Lodge* has the Right and Authority of congregating the Members of his *Lodge* into a *Chapter*, upon any Emergency or Occurrence ; as well as to appoint the Time and Place of their usual *Forming* : And in case of Death or Sickness, or necessary Absence of the MASTER, the *Senior Warden* shall act as *Master* pro tempore, if no Brother is present who has been Master of that *Lodge* before : For the *absent Master's* Authority reverts to the last *Master* present, though he cannot act till the *Senior Warden* has congregated the *Lodge*. *Old Reg. Art. 2.*

ART. II. On *March 17, 1730-1*, *Masters* and *Wardens* of particular *Lodges* may line their white *Leather Aprons* with white *Silk*, and may hang their *Jewels* at *white Ribbons* about their *Necks*. *New Reg. Art. 2.*

ART. III. The *Master* of each particular *Lodge*, or one of the *Wardens*, or some other Brother, by Appointment of the *Master*, shall keep a Book, containing their *By-Laws*, the *Names* of their Members, and a List of all the *Lodges* in Town, with the usual Times and Places of their *Forming* ; and also all the Transactions of their own *Lodge*, that are proper to be written. *Old Reg. Art. 3.* See *Grand Lodge, Art. 2, 8, 11, 17*, and *Grand Feast Art. 2.* *Duty of Members, Art. 3.* *Removals, Art. 2.*

#### Of the DUTY of MEMBERS.

ART. I. No man can be accepted a Member of a *particular Lodge*, without previous Notice, *one Month* before, given to the *Lodge* ; in order to make due Enquiry into the Reputation and Capacity of the *Candidate*, unless by a Dispensation. *Old Reg. Art. 5.*

ART. II. But no man can be entered a Brother in any *particular Lodge*, or admitted a Member thereof, without the unanimous consent of *all* the Members of that *Lodge* then present, when the *Candidate* is proposed, and when their Consent is formally asked by the *Master*. They are to give their Consent in their own prudent Way, either virtually or in Form, but with *Unanimity*. Nor is this inherent Privilege subject to a Dispensation ; because the Members of a *particular Lodge* are the best Judges of it ; and because if a *turbulent* Member should be imposed on them, it might spoil their Harmony, or hinder the Freedom of their *Communication*, or even break and disperse the *Lodge*, which ought to be avoided by *all True and Faithful*.

But it was found inconvenient to insist upon *Unanimity* in several Cases : And therefore the GRAND MASTERS have allowed the *Ldges* to admit a Member, if not above three *Ballots* are against him ; though some *Lodges* desire no such Allowance. *New Reg. Art. 6.*

ART. III. The Majority of every particular *Lodge*, when congregated, not else, shall have the Privilege of giving Instructions to their *Master* or War-

*dens*, before the Meeting of the *Grand Chapter* or *Quarterly Communication*; because the said *Officers* are their Representatives, and are supposed to speak the Sentiments of their Brethren at the said *Grand Lodge*. *Old Reg. Art. 10.*

Upon a sudden Emergency, the *Grand Lodge* has allowed a private Brother to be present, and with Leave asked and given, to signify his mind, if it was about what concerned *Masonry*. *New Reg. Art. 10.*

ART. IV. All particular *Lodges* are to observe the same *Usages* as much as possible; in order to which, and also for cultivating a good Understanding among *Free Masons*, some members of every *Lodge* shall be deputed to visit the other *Lodges*, as often as shall be thought convenient. *Old Reg. Art. 11.*

The same *Usages*, for Substance, are actually observed in every *Lodge*; which is much owing to *visiting* Brothers, who compare the *Usages*. *New Reg. Art. 11.*

ART. V. On Feb. 24, 1734-5, If any *Lodge*, within the Bills of Mortality, shall cease to meet regularly, during twelve Months successive, its *Name* and *Place* shall be erased or blotted out of the *Grand Lodge Book* and engraved *List*: And if they petition to be again inserted and owned as a *regular* *Lodge*, it must lose its former *Place* and *Rank* of *Precedency*, and submit to a *new* constitution. *New Reg. Art. 8.*

ART. VI. No Set or Number of Brethren shall withdraw or separate themselves from the *Lodge*, in which they were made, or were afterwards admitted Members, unless the *Lodge* become too numerous; nor even then, without a Dispensation from the *Grand Master* or *Deputy*: And when thus separated, they must either immediately join themselves to such other *Lodges*, that they shall like best, or else obtain the *Grand Master's* *Warrant* to join in forming a *new* *Lodge*, to be regularly constituted in good Time.

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WE extract the following from the Circular of the *Grand Lodge* of New York, dated June 11th, 1849:

"It becomes my duty to apprise you of the formation, in this city, within the last week, of a clandestine body, that is composed of expelled Masons and their associates, and which has assumed the name of a *Grand Lodge*. Its organization was attended with scenes of riot and outrage which are believed to be without a parallel in the history of the Masonic Fraternity, and which are detailed in an Address that has been prepared by a Committee of the *Grand Lodge*, and that will soon be transmitted to you. Fraternally yours,

R. R. BOYD, G. Sec."

# THE SIGNET AND MIRROR.

VOL. II.

ST. LOUIS, AUGUST, 1849.

NO. IV.

## HISTORY OF FREE MASONRY.

NO. XVI.

By those who are well acquainted with the history of England, as found on record, we shall not be expected to fix the date when Masonry was introduced into that country with any reliable accuracy. There is intermingled so much fable with all the early accounts of the settlement of that Island, that no one at this day can distinguish between the romance of heathen Mythology and sober truth. Whether Bladud, who lived about 900 years B. C. was educated in Athens and coming here built Bath, and produced the waters there, and afterwards in an attempt to fly with artificial wings fell from the Temple of Apollo—or that the entire story is a fiction, cannot now be determined. Whether the Druids of Britain practiced many of the customs and usages of Masons near 1100 years B. C., or whether their story is not something like the surmises of the present day, that because one of the red men of the forest is found in possession of a piece of bark or bone with some unintelligible characters engraven thereon, *ergo*, he is a Mason—we shall not undertake to decide; but we venture the opinion that there is about as much reason in the one as the other. The Druids are supposed to have been Masons, because they had their secret societies and refused to publish what transpired therein. Now, if it could be shown that this was the only secret society in existence at the time, then we should be constrained to conclude that it was a masonic society, or that no society of Masons then existed; but it is easy to show the existence of quite a number of secret societies, all teaching and practicing the doctrines of infidelity about the period alluded to; and if we rely upon our traditions it must be manifest that Masonry was not then instituted, and though it came into being very soon after, it never did teach the doctrines of infidelity; so that the

authors who make the ancient Druids a masonic society must be reckless of truth, or know but little of the traditions of our Order, for the Druids were infidels or believers in a plurality of Gods. In the history of England we have another proof that Geometry and Masonry never were one and the same thing; for there is abundant proof that while the Island was inhabited by bands of savages—and long before the visit of the Romans—they erected dwellings, and even built towns, the remains of which are yet to be seen. In applying the term savage to the first settlers of Britain, we do not use the term to be understood in the ordinary acceptance of the present day. We do not mean to say that they knew nothing of the arts—far from it—for they must have not only understood much about architecture, but also the science of navigation; while they were, nevertheless, savages in their manners and customs. The cities of York and Edinburg were built before Masonry was instituted, and the only way writers can succeed in ante-dating Masonry is by making it exclusively Operative; and hence it will be found in the writings of all these lovers of the marvellous; every monarch who caused any buildings to be erected is set down as not only a Free Mason, but the Grand Master of Masons; and indeed we must use some caution in the examination of this subject, or we are liable to be deceived, because until the 18th century a very large proportion of the members of our Order were Operatives; but it must not be inferred that they were not also Speculative. On the contrary, our traditions clearly show that at the building of Solomon's Temple the principles of morality and the doctrines of Moses were clearly taught. We have before stated that for many centuries no employment or occupation was regarded more honorable than that of architecture—the best men and the best minds were employed or occupied in the cultivation of a practical knowledge of the art of building; and hence, when we now read an account of the building of cities in former times, we are bound to infer that Masons were employed therein—but it is a great mistake to suppose that all workmen employed on every building, were Masons or members of the society. A mistake very much like this has been the cause of a very incorrect account of the number of Masons employed at the building of Solomon's Temple, a large proportion of writers having regarded all that worked on the Temple or in the forests, as Fellow-Crafts or Entered Apprentice Masons, when it would seem to us as ridiculous to suppose King Solomon would make a levy of 30,000 men, and unconditionally

introduce them into the Society, a leading characteristic of which has ever been that no one could be admitted but by a voluntary request, leaving it very certain that drafted men were not likely to obtain its benefits. On the other hand, we know of no period since the building of the Temple, when architecture flourished, that it was not mainly in the hands of Free Masons, either under this name, or that of "Solomon's Builders," and hence, in writing the history of the Order through the middle, or dark ages, we are authorized to infer that Masonry was prosperous or depressed much in proportion as architecture advanced or declined. But there is the more difficulty in fixing the period at which our Order was introduced into England, because of the perpetual wars and changes were so long kept up. The first account upon which we can rely for information, in relation to the inhabitants, is to be found in Cæsar's Commentaries, about 50 years B. C. Doctor Anderson gives a singular reason to account for Cæsar's not pursuing his conquests, viz: that he wished to be Grand Master of Rome, unless the Doctor regarded every king or ruler as holding that office.

Agricola is probably the first Roman that undertook any buildings of magnitude; nor have we any evidence that he done much more than to throw up a wall of earth to protect the Romans against the Picts, whom he had defeated, or rather, for a time driven before him, until they were reinforced; for they soon broke over the wall and continued their barbarous warfare upon the south, rendering the Roman possessions a scene of continual bloodshed. Adrian came in person, A. D. 120, and built Adrian's wall, which also failed to protect the Romans. About ten years after this, King Lud is spoken of as being the first Christian who ruled on the Island; but during his reign the Romans suffered so many and heavy losses at the hands of the northerners, that they were compelled to purchase peace, at a heavy sacrifice of money. Then came Severus, A. D. 207, and in his efforts to subdue the barbarians lost over 50,000 men, and was glad to retire within Adrian's wall and rebuild it with stone. The first edifice of any note of which we have an account, was a Temple built by Chrispiness, the altar stone of which was found in the beginning of the 18th century. We read of one called the worthy Knight Albanus, who, A. D. 303, was converted to the Christian faith, and became a great encourager of the Craft, and as he was the first who suffered martyrdom for Christianity, it may not be difficult to account for his name having come

down to us as "St. Alban." Doctor Anderson says that "the old constitutions affirm, and the old English Masons as firmly believe it, that Carausius employed St. Alban to environ the city of Verulain with a stone wall, and to build therein a fine Palace; for which that British King made St. Alban steward of his household, and chief ruler of the realm. St. Alban also loved Masons well, and cherished them much, and he made their pay right good, viz: two shillings per week, and three pence to their cheer; whereas, before that time, through all the land, a Mason had but a penny a day and his meat. He also obtained of the King a charter for the Free Masons, for to hold a General Council, and gave it the name of Assembly, and was thereat himself as Grand Master, and helped to make Masons, and gave them good charges and regulations."

It is a curious fact, and well worthy of notice, that several writers who contend that Masonry originated in the Garden of Eden, or at least in the days of Enoch, and continued to be practised in all countries, but especially in Greece and Rome, and yet contend that Masonry was not introduced into Britain until the 12th century, when it was sent there by a Lodge then recently established, at Kellwinning, Scotland. Now, if Masonry was flourishing in Rome, A. D. 55, when Cæsar visited Britain and laid the foundation of a colony, it is by no means unreasonable to suppose Masonry was soon after introduced; and that we have no evidence of its introduction before the time of St. Alban, viz: near the close of the third century after Christ, can only be accounted for on the ground that the Roman settlers were almost unceasingly harrassed by the Picts, Saxons, and other northern tribes, for more than two hundred years, and it may be that no attempt had been made to establish a Lodge until the days of St. Alban, and yet it is not unlikely that traveling Lodges existed in the Roman army from the time of the first invasion, a record of which may have been lost. At any rate, we cannot think it unreasonable to believe that St. Alban was a Mason, and that the institution flourished in Britain during his day; for it will be remembered that long before this period, the natives in the south part of the Island, had adopted the manners and customs of the Romans, and imitated them in the erection of buildings, and the cultivation of some of the sciences; indeed, historians inform us that many of the more wealthy sent their sons to Rome, where they received a knowledge of the polite arts and the sciences as taught in the best schools. Leland informs us that

St. Alban was thus educated, and soon after his return home he was converted to the Christian faith by his fellow traveler, Amphibalus. Being a man of unblemished integrity, and unwavering in the honest discharge of all his duties, it may easily be seen that from his conversion he left no fit occasion unemployed to promulgate the doctrines of Christianity—thus rendering himself obnoxious to the hatred and unrelenting persecutions of the infidels, in A. D. 303, when, in honor of his high birth and eminent learning, they condescended to behead him.

Guthrie in his history of England tells us that the Emperor Carausius, who governed the Island at this period, was not only an accomplished architect, but gave great encouragement to learning and learned men, and he induced many distinguished architects to remove from Rome; so that at the close of his reign he had gathered around him a large body of accomplished workmen, many of whom were doubtless Masons; for about this period the city of Autun is spoken of as having suddenly grown into a beautiful town by the rebuilding of the ancient houses, erecting splendid temples, and other public edifices, which attracted attention to the “Roman Brotherhood,” by which title the Masons were then best known in Britain.

The British Empress Helana, wife of Constantious Chlorus, enclosed London with a stone wall, A. D. 306. After the death of Constantious, Constantine the Great, his son, ruled with great wisdom—encouraging learning and the Christian religion, and during his reign the Emperor enjoyed the blessings of peace and prosperity; but soon after his death, A. D. 336, the Northerns joined with the Saxon pirates and renewed hostilities with the South, which was continued from time to time with opposite results until A. D. 410, when Honorius was forced to renounce the Roman sovereignty over Britain; but being reinforced changed again the fortunes of war, until A. D. 426, when the Roman Legion was withdrawn, leaving the Southrens at the mercy of the Northern barbarians, who overrun the country and destroyed many fine specimens of Roman art and Masonic skill. Masonry now dwindled into ruin on the Island, for the few Romans that remained and became identified with the Southrens, lost their influence with the natives. But many specimens of their Masonic art are still to be seen, among which is “Arthur’s Oven,” a temple erected by the Romans to their God Terminus.

About A. D. 450, the Southrens invited the Saxons of Lower Ger-



many to come over and assist them, which invitation was accepted by Prince Hengist, who brought over a small army, consisting of only 2000 men, and here commenced laying the foundation upon which was destined to be raised the great Saxon race. For more than 300 years the Romans had tried in vain to maintain their foothold; they had lost in a single campaign 50,000 men—suffered innumerable defeats and disasters, until finally they were forced to withdraw their forces and abandon their claim; but now 2000 Saxons joined the Southrens, drove before them the Scotts and Picts, and being from time to time reinforced, they succeeded in establishing seven kingdoms, when the Anglo-Saxons rapidly increased in numbers and power; until King Arthur died, leaving the Britains with only a few petty kings, whose powers were soon surrendered or taken from them. The Anglo-Saxons were a blood-thirsty, savage people, unacquainted with any science, unless, indeed, a skill in butchering human beings be dignified with that appellation—then would they have high claims, for they deliberately murdered three hundred nobles at one time. But, nevertheless, the material for a great and chivalrous people lurked in their composition, for very soon after they were converted to the Christian religion—the fruits of great and energetic minds were manifested. A. D. 597, about forty Monks sent by Pope Gregory, converted all the kings of the Heptarchy, when the Island commenced changing its appearance as by a magic wand—churches, monasteries, and towns sprung up, and the arts and sciences were industriously cultivated—but they knew nothing of any but the Gothic order of architecture.

The Cathedral of Canterbury was built A. D. 600, Rochester 602, St. Pauls, London, 604, St. Peters, Westminster, 603, but they were greatly deficient in the art of building until A. D. 710, when Kenred, king of England, sent to Charles Martel, then Grand Master of Masons in France, with a request that he would send some of his most skilful Masons to instruct the Anglo-Saxons, not only in geometry and architecture, but also in the ancient customs and usages of the Order. Martel cheerfully complied with this request, and while we have reason to admire the rapid strides that were soon after made in the cultivation of the arts and sciences, and the great moral influence exerted by the introduction of the Christian religion, we are, nevertheless, furnished with a striking instance, tending to show the proneness of man to pass suddenly from one extreme to another. This

people had but recently emerged from barbarism and irreligion; they had but recently held in contempt the people and doctrines of Christianity, and yet, as soon as they embraced the doctrines of the Bible, no act was too rigorous, no taxes too high, to enforce the consummation of any and every plan devised by their priests, to promote the interests of the church. Masons were in high favor, and were courted by Kings and Princes, for they alone could be relied on to erect churches and build splendid monasteries, in every nook and corner of the earth. The common people were taxed until the church owned nearly half the real estate in Britain and Scotland, and were lorded over until they became, in effect, slaves to the church, instead of worshippers of God. Nor did religious fanaticism stop here; piety was not estimated by a godly walk and conversation, and an effort to reform the world by the mild teachings of our Saviour; but a spirit of bigotry and intolerance crept into the church, until practical religion assumed the appearance of a scourge, rather than a blessing to mankind. Thousands, both male and female, secluded themselves in cloisters, and thus hid themselves from the face of men, spending the remnant of their days in moping from cell to cell, with a woe-begone and ghastly countenance, as if God had created and filled this world with the rich bounties of his munificent hand, to be appreciated and enjoyed by the beasts of the field and fowls of the air, while man was doomed to pass his pilgrimage on earth in a living grave.

But this inordinate religious zeal effected much good in the cultivation of the arts and sciences. Kings and queens, princes and nobles, priests and laymen, vied with each other in cultivating a knowledge of geometry and architecture, in order that costly churches, gorgeously ornamented, might spring up all over the land. Masons were courted and caressed by the heads of the church, and although down to the close of the heptarchy nothing was known about the use of brick, architecture continued to advance, though confined to the clumsy Gothic order.

CAPE GIRARDEAU, (Mo.), June 23d, 1849.

*Dr. J. W. S. Mitchell, P. G. M.—*

DEAR SIR: The undersigned having been appointed a committee for that purpose, by St. Mark's Lodge, No. 93, beg leave to request for publication, a copy of the able and eloquent address delivered by you in this city to-day.

Respectfully and Fraternally yours,

ALFRED T. LACEY,  
E. W. HARRIS,  
ALEX. WAUGH, } *Committee.*

CAPE GIRARDEAU, July 5th, 1849.

*Brethren* :—Your note of the 23d, asking, in behalf of St. Mark's Lodge, No. 93, a copy of the address which I delivered on that day, for publication, has been received, and though I very much doubt the propriety, I now promise to furnish a copy as soon as I can command the leisure to write it out.

Respectfully and Fraternally yours,

J. W. S. MITCHELL.

ALFRED T. LACY, E. W. HARRIS, ALEX. WAUGH, *Committee.*

## A MASONIC ADDRESS;

*Delivered at Cape Girardeau, Mo., on the 23d of June, 1849, by J. W. S. Mitchell, P. G. M.*

CALLED a second time to appear before an audience in Cape Girardeau, I cannot but feel how difficult will be the task of meeting your expectations. Were I the partizan advocate of one of the thousand ephemeral institutions of the day, I might claim the barrenness of the subject as pleading an apology for a failure; but my theme is one of olden time. Its history is interwoven with the events of near three thousand years, and if I fail to interest, the fault will be mine, and not that of my subject. But strange to say, I apprehend the more difficulty because I come to tell "a round, unvarnished tale of truth." The mind of man is strangely constituted. We are prepared to believe any—the most ridiculous thing—if it be skilfully and tastefully clothed in mystery; while the plain and simple truth is lost sight of or rejected with scorn. We find it difficult to believe that the strong arm of Jehovah is shielding and protecting us from the peltings of life's pitiless storms, and that he will reward us according to our merits; and yet, how easy to believe that a chiseled piece of wood is

given the power to speak the oracles of God, and proclaim the secrets of futurity! How difficult to believe that God loves the humble and contrite in spirit—that repentance and sorrow for sin is always an acceptable sacrifice to God; and yet how easy to believe that ascending a flight of stone steps on the bare knees will appease the wrath of an offended Deity! How difficult to believe the miracles wrought by our Saviour, though testified to by thousands of witnesses; and yet how easy to believe that the very blood of Emanuel is yet in the hands of the frail descendants of Peter and capable of working miracles at the beck and nod of poor human nature! How difficult to believe that if we confess our sins to our Heavenly Father he will be faithful to forgive us our sins; and yet how easy to believe that if we confess our sins to our fellow-men, they shall be blotted from the book of God's remembrance! How difficult to believe that it is our duty to search the Scriptures, and yet how easy to believe that it is the business of others to search them and do our thinking! In like manner, how difficult to believe that Masonry is a plain and simple system of ethics, and yet how easy to believe that it is the true religion, and a false religion! How difficult to believe the well authenticated traditions of our Order, and yet, with what avidity we lay hold of the marvellous accounts of its origin in the Garden of Eden, and its wonder-working mysteries down to the flood! There is now no work so highly commended by those who stand upon the watch-tower of Masonry, as that one which makes God communicate a Masonic secret to Enoch. Is it wonderful, then, that the sober, thinking portion of the community should look upon Masonry with suspicion and distrust? I now declare to this audience that there is no tradition in Ancient Craft Masonry, that does not trace the institution to Solomon's Temple, and there is none that goes beyond that period.

Until 1718, nothing was ever published upon the subject; and therefore, we have no recorded testimony to resort to, and hence it follows, that we must look alone to our traditions for the history of Free Masonry. Nor do we hesitate to rely upon this testimony. If we cast our minds back through the vista of time, and penetrate beyond the dark ages, we shall have no difficulty in believing that the tradition which was handed down from father to son—from society to society—is much more likely to reach us in its original simplicity and purity, than through any other channel; indeed, we have none other to which we can look for reliable testimony. Then, why claim that Adam,

Enoch, Abraham, Isaac, Jacob, Moses, Joshua, Aholiab, Bazaleel, and all the distinguished men of every age were Masons, when there is no traditionary account of the fact? Is it necessary to resort to such a subterfuge, in order to make Masonry acceptable to this or any other people? I stand here to-day prepared to challenge the world to produce a human institution that will compare with it in beauty, sublimity, and moral grandeur. I stand here, prepared to prove that its claims to public favor stand proudly above all others; and is not this enough? Does any Mason wish it to measure arms with the great Jehovah, and be equal to the religion of our Saviour? Was God's omnipotent arm shortened, that he could not institute a plan of salvation without the aid of Masonry? No! no, my friends, it is not religion; it teaches many of the principles of religion, because it inculcates morality, brotherly love, relief and truth; faith, hope and charity. It is the hand-maid of religion, because when these things are in you, they must lead you on from virtue to virtue—from grace to grace—till, at the foot-stool of Sovereign Mercy, the soul is set free, and permitted to mount on wings of redeeming love, and fly to the realms of never-ending glory. Is it far-fetched, then, to say that it was instituted and has ever been sustained by the providence of God? To maintain this position it will be necessary to ask you to concede two important facts: first, that at the time of its introduction man had fallen from his primitive purity, and stood in need of moral teachings; and second, that God works by means. If we take a survey of the condition of man when Moses was called of God to bring the children of Israel from Egyptian bondage, we shall find them running after strange gods, and trampling under foot the mandates of high Heaven. Nor were the chosen people of God free from this vice; for even while God was being made manifest as their deliverer, they could make a golden calf, and look upon it as mightier than Him who holds worlds in the hollow of his hand. Man seems strangely under the influence of the wicked one from the dispersion at the tower of Babel, until the days of David. Every nation and people had their peculiar ceremonies of worship, but the Israelites alone were blessed with a knowledge of the one only living and true God. All others practiced their religion by some secret or miraculous mystery; the world was in love with secret societies, which had for their object the worship of their various gods. Temples were erected for this purpose; but that method which most attracted attention, and won

upon the passions of the people, was groves and caverns in the rocks where all who claimed any respectability, or hoped for peace in this world, or blessings in the world to come, were induced to apply for initiation. Most of these societies required the most inhuman probation and bodily suffering, before the candidate was received; and he who failed to accomplish his probation was considered not only disgraced, but under the curse of the gods, and was, therefore, shunned by all human society, and suffered to die an outcast.

The society which Pythagoras instituted was one of this kind; five years of total silence was imposed, during which probation the severest bodily punishment was inflicted—all which was borne with great patience, with the hope that at last the secret cavern would be gained, knowledge would be obtained, and the Gods would bestow temporal and eternal blessings. Had John the Baptist lived at that day and proclaimed the coming of our Saviour, he would not have been believed—the minds of the people were wedded to the various forms of infidel worship. We have seen that even the chosen Jews were not exempt from these baneful influences; but the time had come when God determined to win their minds from these abominations and plant in their stead the principles of the holy religion. It may be asked, whether if God designed to effect this change, he would not have operated by the direct interposition of his divine power? We answer no. The life of our Saviour upon earth, proves that he works by means, else why spit upon the clay to open the eyes of the blind? Why command the invalid to go to the pool of Siloam and wait for the troubling of the waters? If man is a free agent he must act from motive, and the very capacity for pain and pleasure pre-supposes his power to choose, and thereby become responsible for the choice he makes. And that God did disapprove of the heathen worship of the day, none can doubt who believe the sacred record, and is it unreasonable to believe that he permitted the institution of the society of Free Masons, with the view to counteract and finally upturn all these secret societies of infidelity? This may, at first blush, seem to be a mere chimera of the imagination, but he who will give the subject the attention it deserves, will see the force of the argument. Masonry does not teach religion, but it does teach the doctrine of one God, the Creator and upholder of all things. It teaches all the morals and virtues that are inculcated in the holy Bible; in short, every principle it inculcates is in open and direct opposition to the doctrines

of infidelity, and as we have seen that the propensity of the people then was to learn of Divine things through secret societies, it is but fair to suppose Masonry was made the medium through which their leading propensities might be gratified, and thus have their minds led off from false worship, and drawn to the doctrines of the Bible; for we boldly assert that no man can be an infidel and a consistent Mason. The doctrines of the Bible are not only taught in Masonry, but constitute the object and aim of the association, and there is a principle entering into its compact so strictly in accordance with the religion of our Saviour, that I wonder it has so long escaped the notice of Masonic writers. I allude to its universality. We have seen that at the time of building the Temple, God had condescended to reveal himself only to the Jews; but the day was then at hand when he was to teach the doctrine of repentance and remission of sins to all nations. The doors of his church were thrown open to all, even as Christ died for all; and it does seem in strict conformity to the Divine plan, that Solomon should commence teaching the Jews that the blessings of Heaven were alike free to all people; but we have not time to pursue this subject here, nor do I suppose it will be expected that I will enter into a detailed account of the institution of Free Masonry. Those who are readers of the Signet will be better informed there. I will briefly state that David, when he had grown old and laid by the weapons of war, became a true worshipper of God, and ardently desired to erect and dedicate a house to the service of God, and to do honor to the ark of the covenant; but as before intimated, God's mission upon earth was at hand, when he would proclaim peace and good will to man; and it was, therefore, proper that the house in which the great Shekina was to dwell should not be erected by him whose hands were stained with human blood. To the peaceful reign of his son Solomon, therefore, was the honor reserved. And here I ask your careful attention; for, much as I condemn the practice of claiming Masonry to be every thing, I am about to claim for it more than you will all readily admit.

Solomon, when he came to the throne of Israel, prayed that God would endow him with great wisdom, that he might properly govern his people. This prayer met the approbation of his Divine Master, and we are told that God did bestow upon him greater wisdom than had ever been given to any King; and we suppose the language used is intended to convey the idea, in the most forcible

manner, that Solomon was the wisest man that ever lived, for kings were supposed to be wiser than other men. Now, I ask, why this superior wisdom was given? Was it alone that Solomon might govern the Jews more wisely than had ever been done? Was it that he might build a house to surpass all others? Do those objects seem to be of sufficient importance to claim the special interference of Jehovah? Is it not more reasonable to conclude that the wisdom of heaven was employed, not only in the proper government of the Jews, and the erection of the house of the Lord, but also in the laying the foundation of a great moral reformation throughout the habitable globe? The very first step taken by Solomon furnishes corroborative testimony of this fact. The Jews had ever held in contempt the people of every other nation, and here God put it into the heart of Solomon to call to his aid the King of Tyre, and bind by the strong ties of mutual friendship these two great nations, and begin the good work of faith in the hearts of the people; and that this association should be the more acceptable to all, Hiram Abiff, the widow's son, of the tribe of Naphtali, whose father was a man of Tyre, who was, therefore, both Jew and Tyrian, was brought into the compact, and caused to figure largely in this glorious work. I think it was here that Solomon instituted Free Masonry, by and through the superior wisdom which he had received from Heaven. I think the workmen were classified, and suitable instructions given to each, not only in reference to the art of building, but that they were all required to cultivate a knowledge of the sciences, and that system of morality which has ever characterized those who have manifested a belief in God, and his holy laws—that system of faith in the God of Moses, which fitted and prepared the minds of men for the teachings of the blessed Saviour. That the institution of Masonry was necessary to the peace and harmony, and good government of the workmen on the Temple, and to the speedy completion of that splendid edifice, is evident to all who understand its powerful influence upon the minds of men; but how did it so operate as to restrain the vicious, and bind the whole into a band of brothers? Was it by those sordid motives which actuated those who sought to enrich themselves by the superior knowledge which they there obtained of the art of building? No, no! the same holy influence which now comes over the minds of all who enter within the walls of a Lodge, pervaded the minds and consciences of Solomon's builders; it was those sacred principles inculcated



in every Lodge, in every age, where, with the holy compass, of truth, we are taught to circumscribe our desires, and keep our passions in due bounds; it was by the principles of brotherly love which must ever cement us into a band of friends and brothers, amongst whom no contentions should ever exist, except that noble contention of who best can work or best agree; it was by the influence of that charity which thinketh no evil, but covers, as with a veil, the faults of others. These, these, are some of the benign influences which were brought to bear upon the minds of men, and which were destined to be spread and communicated from nation to nation, from kingdom to kingdom, and from empire to empire, until a knowledge of the arts and sciences and the spirit of the true religion shall cover the earth as the waters cover the great deep. Behold how speedily the influence of Solomon's superior wisdom spread and communicated. The Jews had never been willing that any other people should enter the portals of their Temples; but now, in this mighty structure, consecrated to the God of their fathers, and in which dwelt the great Shaker, a place was provided for the uninterrupted worship of all nations—thus typifying that worship and that religion which Christ commanded his apostles to preach to all nations, both Jew and Gentile. Here was middle ground where all could meet. Masonry opened wide its arms of brotherly love, and invited all who acknowledge the Supreme God. Here was an asylum for the backsliding Jew and the doubting Gentile. Here was an asylum and a home for the humble poor. Here were refreshments for the wayworn pilgrim and the benighted traveler.

Soon after the Temple was completed the wise men of all nations traveled to see the wonderful work and learn wisdom of its founder. Solomon made them Masons, and thus sent forth a knowledge of the arts and sciences and a system of morality taught no where but in God's holy word. Who then can doubt that Free Masonry is of Divine origin? Who shall doubt that it has been upheld and sustained by the providence of God? Kingdom after kingdom has come and gone; empire after empire has risen and passed away; nation after nation has sprung into being, and been numbered with the things that were; revolution after revolution has stalked forth upon the earth. Grim visaged war has done its bloody work and all things have been changed,—yet Masonry survives. The scorpion tongue of slander has done its dirty work; the storms of persecution and the withering blasts of falsehood have been hurled against its bulwarks; but Phoenix-

like, it has risen from its own ashes more bright and glorious for its fall; the thunder of the Pontiff and the rack of the Inquisition have been tried in vain. I could relate scenes of relentless persecution that would make your blood to run cold; I could tell you of the fall of martyrs to the glorious cause of Masonry, equalled only by the martyrs to our holy religion; I could bring to your mind the young man who had been made a Mason where all secrets were denounced save the secrets of the priesthood; I could ask you to behold him brought before the bar of so called justice, and commanded to reveal the secrets of Masonry,—and hear his answer: “I would rather have my tongue torn out and my hands chopped off than betray my trust.” And could any but the beasts of the forest fail to respect this noble sentiment? yes, that very king, before whom his victim stood, coolly replied, “be it so.” Nineteen years after, this king died, and was succeeded by one who released all the prisoners that were confined in the dungeon; one of these wended his way to the Lodge room—a committee was sent out and finally he made himself known as a Mason, and on being admitted he sought an old Lodge book—pointed to his name and briefly wrote down the facts, that upon his refusing to reveal the secrets, the king ordered his hands to be chopped off and his tongue torn out by its roots, and he was confined in a dungeon nineteen years. And now he was recognised by an old grey headed Brother who had presided at his making, and they were locked in each other’s embrace; every eye was as a fountain of tears, and though the unfortunate being could not give the right hand of fellowship, or speak a word of thanks, the big bright tear of joy stole down his cheek and told his gratitude to God and to Masonry for the happiness of that hour.

My friends, Masonry is no chimera of the brain or idle tale; it is a mighty engine for the pulling down the strongholds of vice; for more than twenty-nine years has my humble spirit been embued with its benign influences; I have traced its history through sunshine and thro’ storms; I have lived to see it attacked with falsehood and misrepresentation in this land of ours; I have seen political demagogues and mushroom orators spit their vindictive spleen at its hoary head, and even now methinks I hear the new made thunder of Bethany, and behold the lightnings glare of the Harbinger pouring forth the venom of bigotry and the gall of low flung and scurrilous abuse,—but the genius of Masonry looks with benign piety upon her bitter but harmless assailants—her beautiful robes are still fluttering in the breeze—her

banner of peace and good will to man waves in triumph as in mid air it rises above the beggarly elements of time and sense. But will it be so always? Will her glorious principles

"Shine on and still shine on, by no shadow made tender,  
Till in glory they wake in their sameness of splendor?"

Is there no hand that can dim her burning rays and pluck a laurel from her time honored brow?

I am tempted to ask your imaginations to go and see what mine has seen. By way of prelude, I may be permitted to tell you that my engagements have been such that I have scarcely had time to block out even the skeleton of an address. I need not tell you that since my first visit to your city, Cape Girardeau has occupied one of the greenest spots in the tables of my memory. I have heard that there are some here who are enemies to Masonry, and I need not say that I was anxious to make them friends. For some days past my mind has been deeply anxious lest I should not be able to do a good work on this occasion. One night I lay awake long after the usual sleeping hour, combatting with the enemies of our Order, and when at length I fell asleep my dreaming imagination was transported to the bosom of a wide-spread and beautiful ocean of water. I saw a splendid ship under sail—the breeze was steady and gentle—the sailors were idly enjoying a prosperous voyage. There was one old veteran tar, whose numerous scars told of his services in honorable war. The crew gathered around and called upon him to spin a yarn to enliven the monotony of the scene. Usually his large liquid eyes would brighten when called to perform this pleasing task, for he loved to recount his deeds of daring, and fight over again the battles of his country; but now a gloom hung upon his aged brow, and he would gladly have evaded the call, but being pressed he said he would relate a scene which to his mind was far more terrible than any battle he had ever witnessed. At this moment a lovely female came forward and listened with intense interest. She was a young and happy wife, her husband had preceded her to America a few months, and she was now almost in sight of that land which promised again to unite them—but fear or superstition, or it may be, presentiment, marked upon her face traces of doubt. The old veteran's tale went on—he told of once being in sight of an American vessel off the Cape of Good Hope, when she came in contact with a spectre ship; he described the manly struggles of the crew—he told of the shrieks of the females when spell bound the vessel commenced sinking—and then how the hardy crew folded their arms

and awaited their awful doom—he then pointed to the rigging and described the climbing of the passengers into the shrouds; and last of all the prayers, supplications, shrieks and groans as they all went down to a watery grave. When his tale was ended, the beautiful wife stretched forth her hands towards America, her eyes strained forward as if in hopes to penetrate the mist and behold the object of her soul's idolatry, despair marked her every feature as she exclaimed: "My husband, we meet no more until Gabriel's trump shall call up the inhabitants of the great deep; my grave is in this waste of waters." These words aroused the sailors, and the old tar was seen to be peering into the far off horizon, then turning to his comrades calmly said, "I fear the predictions of that young lady are too soon to be realized; look you in the distance—behold the blackness of a most fearful tempest." I looked upon the bosom of the deep but could see no signs of a gathering storm; on the contrary every breeze had died away, and I beheld the noble vessel gliding like a zephyr upon the surface of the glassy pool; the very ruffling of the by-gone breeze seemed to be giving back to heaven the dimpled smiles of a happy bride,

"Like any fair lake that the breeze is upon,  
When it breaks into dimples and laughs in the sun."

But in this awful calm the boatswain called all hands on deck—active preparations were made, but so suddenly did the storm whistle through the shrouds that before the order to reef maintopsail could be obeyed, that beautiful sail was carried away in tattered rags by the howling blast; then another and another gust came on in quick succession, until every mast was strained to its utmost bearing; now the vessel rides majestically upon the snow white mountain wave, and now dashes to the hollow depths beneath; one angry surge, like a roaring cataract, sweeps over the decks; a stern, brave, determined look sits like an awful judgment upon the faces of the weather-beaten crew—no murmur escapes their lips, nor do they cheer each other with visions of false hopes, but conscious of their doom they seem resigned and ready to meet the final struggle. But not so with the passengers—terror, confusion, fearful shrieks and heart-rending supplications rend the angry spirit of the storm; but where—oh, where is the beautiful wife? Look yonder—she stands upon the bow of the noble ship—drenched with the overflowing but unheeded waters; no shriek, no cry of terror is heard; but her hands are clasped—her head bent forward, and her eyes are straining to catch a glimpse of that shore—the home

of all her hopes—oh, must she look in vain? must, must that pure and devoted heart be severed from the tender ties that bind it to a paradise on earth? Nay, it cannot be; some mysterious hand may yet be stretched forth from the portals of heaven to quell the raging storm,—but list—hear you not the soft music of the spheres and the mellow songs of angels stealing through the angry elements, and a voice, sweet as the æolian harp, whispering the following mandate from the throne of God: “Laura, Laura, you have turned from the worship of your Saviour to the worship of your husband; come away, come away to realms of ineffable glory.” As the voice of the angel died away I saw a black mist of angry elements coming like a volcanic eruption—one loud, sharp crack is heard above the bellowing storm—a heavy splash tells that the mainmast is gone—the vessel shakes in every point—the death struggle is come—once more she rises high upon the mountain billow, and as if fearful of an awful precipice, she stands upon the topmost verge—trembles, cracks, lets go—dashes headlong into the raging deep, and all is lost. A spirit of melancholy sits like an incubus upon my wearied soul as I thought of the vanity of all earthly hopes; I thought of my own earthly idol called away to glory leaving me to wander alone through this pilgrimage of tears, and in bitterness of spirit I exclaimed, all, all that bears the mark of humanity, must ere long pass away and be numbered with the things that were. And then I thought of our little Masonic bark, made of the cedars of Lebanon, built by permission and under the smiles of an approving God; 2862 years has she been sailing over life’s ocean wave; sometimes her canvass has been filled with gentle zephyrs, fanned by angel’s wings—sometimes the storms of persecution like a whirlwind dash in and dismantle her of her noble masts—sometimes the withering blight of falsehood sweeps like a simoon over her spacious decks, paralysing the high and noble energies of the heaven-bound crew. Anon the holy men of God fly to her rescue; their fervent aspirations mount as on wings of the morning and penetrate the holy of holies—the spirit of God descends and moves upon the face of the waters—the storm subsides and the vessel once more rides smoothly on. Anon I turned my thoughts to this beautiful land of ours, the evils that beset me, and the blessings that it shadows forth. I remembered that here every man is a king, and all men do homage to the ladies, and as I thought of their unlimited power, I looked forth, and oh, mortifying spectacle, while I beheld our beautiful

ship riding majestically over the smooth surface of life's blissful wave, a fearful rock stood out in her onward course. I asked of what it was composed, and who placed it there? The answer comes like a deadly sirock, "it is woman's frowns of disapprobation." A fearful shudder seized upon my frame, for I loved every timber in her ancient hull; my soul was sad with fearful forebodings—all other enemies had been met and conquered, but against this beloved foe I knew no loyal tar would raise a hostile arm, and in despair I turned my eyes to heaven and beseechingly asked, and must this noble ship that has lived from age to age, weathered all storms and steered clear of the quicksands of mortal life—oh, must she founder against this fearful rock? must she be destroyed by those she would most gladly serve? must she sink under the curse of those for whose happiness she has sailed from land to land, and from sea to sea? Then I thought of the noble, generous nature of the female heart, and in the joy of my soul I cried, Ureka—helsman hold, tempt not the fearful onset, for though the mighty obstacle stands in the channel and cannot be passed without springing a leak, yet keep back a little while—behold, the orphan's cries are ascending to the secret courts of heaven, and now the angel of peace is pouring upon the rock showers of widow's tears, and like the morning mist it is melting away before the brilliant rays of the sun of benevolence; and again I heard the soft music of the spheres, and the sweet song of heaven's angelic choir. Once more a prosperous breeze springs up and the masonic ship rides safely and gloriously on—aye, and on it will continue to ride—there is but one goal it cannot pass—there is but one talisman it cannot conquer, for God is at the helm; but when that auspicious day shall arrive, when the gospel of our Saviour shall be proclaimed in every land, to every people, when the glad tidings of great joy shall resound from land to land and from pole to pole; when every knee shall bow and every tongue shall confess that Jesus is the Christ; when anthems of praise and soul stirring hozannahs shall gush forth as rivers of love from all quarters of the earth; then, and not till then, shall the masonic bark be overcome and divested of every mast, and finally sink beneath the mistress of the seas—Emanuel's ship of glory.

Ladies, have I overdrawn the picture; is it flattery to say it is not in your heart to condemn that which is good? And if you do not believe Masonry is a good institution, I will tell you on my honor it is because you do not understand its principles. I will briefly state

some of the requirements and operations of our Order, and leave you to judge whether, with a conscience void of offence, you can longer continue your opposition to Masonry. We have declared that it teaches morality, brotherly love, relief and truth; and it moreover requires us to be industrious, good citizens—honest and honorable in our dealings with all men—kind, benevolent and charitable to the poor of whatever country or faith, but especially to those of our own household. Masonry requires us to protect and support the bereaved widow and destitute orphans, preferring Mason's families. Masonry requires us to shield and defend the character of our brethren and their families against the unjust aspersions of the slanderer; Masonry requires us to abstain from all the vices and immoralities denounced by the Bible, and makes it our duty to admonish and warn each other against a violation of these rules; Masonry inflicts no pecuniary fines, but expels the man who wantonly slanders his brother or any of his family; Masonry requires us to be sober, temperate and discreet; Masonry commands us to defraud no one, but punishes with disgrace he who will cheat, wrong or defraud a brother, his widow or orphan. But in the infliction of these punishments, Masonry recommends us to temper justice with mercy, throwing the veil of charity over the faults and first derelictions of duty; Masonry enjoins us to lift our falling brother from the temptations and allurements of vice, and lead him by kind and gentle suasion along the narrow path of virtue; Masonry admonishes us to do no evil, but to love one another and be faithful to our trust; Masonry requires us to keep secret those forms of initiation, and those signs and tokens which are essential for the recognition of each other, and without which the institution would be powerless. But Masonry permits us to explain the principles, objects and ends of the association to all who desire to learn; Masonry requires but one religious test of faith, *but this is imperative, and without exception*: all its recipients must believe, unservedly, in the one only living and true God. Masonry enters not upon the sacred doctrine of the divinity of our Saviour, but where is the Master Mason that does not see the figurative allusion to the ruffian attack upon Christ—his fall by the hands of violence—his short sleep and triumphant rise from the tomb of his enemies, and his glorious ascension to the sanctum sanctorum? This is ancient craft Masonry. The encampment degrees are christian in theory; no Mason can be a Knight Templar who does not believe in the Christian religion.

Then may we not entreat you to come and learn ; enough is being published to satisfy every reflecting mind, and I beseech you not to condemn the institution because some of its members disgrace themselves and the very name of Mason. But brethren, how is it in Cape Girardeau—how is it in Jackson—how is it in New Madrid—how are you rendering an account of your stewardship? In vain do we proclaim the sacred principles of our time-honored institution, if we who live under the smiling rays of its genial sun make not a noble effort so to live, that others seeing our good works, may honor our cause. I came not here to tickle the fancy or captivate the imagination ; I come to tell a tale of truth—I come to render unto Cæsar that which is Cæsar’s—I come to the pool of Siloam and wait for the troubling of the waters—I come to knock at the door of your heart and plead for the cause of humanity—I come to twine a wreath around the brow of them who best work or best agree. Brethren, I ask again have you been faithful in the discharge of your Masonic duties? Are you punctual in attendance upon your Lodge, and on entering its portals, have you felt the solemn responsibility which devolves upon you? Have you offered council and advice with a heart overflowing with gratitude to God, and love for your brethren? Have you denounced intemperance and every other species of vice? Have you contributed to the charity fund? Have you secretly hunted in the bye paths for the humble abode of the bereaved widow and destitute orphan, and have you with no other witness than your Heavenly Father, administered the corn of nourishment, the wine of refreshment, and the oil of joy? God will not receive the excuse that you are too poor ; you can all give the widow’s mite, aye, and I am authorized to say a rich boon awaits the liberal poor. I have but to mention the parable of the rich man and Lazarus, and where is the heart that does not thrill with the recollection of the justice and mercy of God? Oh who can contemplate the scene that will be presented on that great day for which all other days were made, when we shall be called to render an account of the deeds done in the body ; when the poor workman shall be told by the Grand Overseer “When I was an hungered you gave me meat, when I was athirst you gave me drink, when I was naked you clothed me, when I was sick and in prison you visited me.” And when the poor Brother shall humbly ask “Lord, when did I these things,” he will be told “inasmuch as you did it to one of the least of my little ones, you did it unto me, you gave freely of the



sweat of your brow to feed, clothe and educate the destitute orphan." Oh, who will not lend to the Lord with such prospects of pay? Who will not "cast his bread upon the waters to be gathered after many days?" Do you want an incentive to action? behold a bright beacon fire is burning to lure you on; the widow's fervent prayers for a divine blessing on your head will ascend to the portals of heaven; the recording angel will write down in letters of gold the noble deed, and God will pour out of his rich abundance a glorious reward, given only to the just and true. Oh, then let us do our work anew, let us plant the standard of Masonry—destined to grow in greatness, power, might, glory and renown when we shall have gone to the spirit land. Let us once more hoist our little banner, bearing the inscription of faith, hope and charity; let us devoutly pray the God of Heaven to hover over, shield and defend its spotless purity; let us once more unfurl its silken folds and give it to the breeze. Brethren, in vain is all opposition if we do our duty—your wife may scold you for your late attendance upon the Lodge, but when she learns that each visit improves your morals and fills your soul with kindly and benevolent feelings to the sons of men, she too will fall in love with Masonry; but should the evidence given by you on your return home be the reverse of this, you must expect her affectionate and confiding nature will attach the blame, not to you, but the institution you dishonor.

Sir Knights, Companions and Brethren, we cannot remain here long and whether we receive the praise or the blame of the world, what matters it? what matters it—a little while and we shall receive a just recompense of reward. Oh, let us not live so much for ourselves, let us sometimes remember and profit by the sentiment of the Scottish bard,

"Man's inhumanity to men, makes countless thousands mourn."

If to give relief be praiseworthy, the giving alms is Godlike. Behold yon noble steamer as she plows up the bosom of the "Father of Waters," see the passengers that crowd the cabin and hurricane deck; hope sits like a smiling God upon the face of each; some are returning home from a voyage of successful trade, some are going to make a profitable investment; yonder female who sits upon the guard playing with a prattling babe is returning to the outstretched arms of an affectionate husband; yonder old matron is on a visit to her married daughter—and look you at that young and beautiful female as she hangs upon the arm and smilingly gazes into the face of that noble looking young man; she is a young and happy bride—the sun of pro-

mise and a world of hope is beaming from her eyes—the present is sunshine, and the future is made of golden dreams; but look, what means that bustle and the sound of that alarm bell, and yonder curling smoke that rises like a black cloud and hides all from our view? but, oh, see the mighty volume of flame that bursts from all sides of the vessel—the boat is on fire—the rudder rope is burned in two, and the helmsman has lost his power to control—the wind, too, is against them; oh let us hasten to the rescue, ferry flats, skiffs, canoes, all, all hasten to save the sufferers, and is there a man on shore who will not lend his aid? No, not one—this community would expel from its midst he who, unmoved, could look on that heart-rending scene; no, none are so poor but they can and will do something. But let us turn from this picture to this:

In yonder lowly cabin lives a poor and disconsolate widow, her husband has fallen a victim to intemperance, having lost his respectability and caused his amiable wife to be deserted by her neighbors. Who knows her history? None. Who knows whether she is meritorious? None. Who knows her name? Oh, all know that she is the widow of the old drunkard John. Who knows how she makes her living? Well, says one, “I gave her a little sewing, but I don’t think she’s a fashionable seamstress, and I can’t afford to employ her, for my neighbors would laugh at me if they knew *she* made a dress for me.” And it may be this ends all inquiry after the humble poor. And now it is winter, the shrill whistle of the night blast tells of the pinching cold, all nature is putting on her robes of snow; but hark, a gentle tap is heard at the widow’s door, a feeble and trembling voice is heard to say come in, a stranger enters and is kindly asked to be seated, but his astonished gaze is riveted on the scene before him; a female is seated on a stool with a form wasted to a skeleton, and a countenance which tells of mental suffering and a breaking heart. Four little children are sitting in a group around a few coals of fire; they are covered with clean rags—the wind whistles through the cracks and all are shivering with the pinching cold; not a table or chair is in the room—a straw bed with some worn out quilts are in one corner. This is indeed the home of poverty in its most cheerless and gloomy form. “Madam,” said the stranger, “I called to see whether you were provided with the necessities of life, but, alas! I have the evidence before me; but allow me to ask how long you have been in this suffering condition, and why you have not made your

wants known to this community?" "Oh, sir," said she, "I have been gradually sinking from affluence and respectability ever since my poor deluded husband became a dram drinker, until death called him hence. My health declined with my loss of happiness, so that when left alone with the care of my poor children I was scarcely able to make an effort towards supporting them; but stimulated and goaded on by their cries for bread, I have resolutely struggled against a disease which must ere long close my earthly career. I have sought employment with my needle, but the rich preferred employing a more genteel seamstress, and the poor do their own work. I scarcely know myself how I have been able to live thus long. Thus far I have lived honestly, but, oh sir, I have been fearfully tempted; for myself I would rather die a thousand deaths than violate the laws of God, but when penury and want speaks trumpet-tongued through the emaciated forms of my poor children; when I see ravenous hunger gnawing at their hearts; when I hear their supplicating cries of 'mother, mother, give me some bread,' I am sorely tempted—to steal. You ask me why I have not made my condition known? I answer, it has seemed to me that my neighbors cannot but know my condition, for though they enter not my door they all know I have sought in vain for work, and they have all seen my rags." When she had concluded, the stranger said, "Dear madam, dry your tears, hold up your head and hope for better things, from this hour your wants shall be supplied and your children shall no more cry in vain for wholesome food." The poor widow in wonder and astonishment gazed wildly into his face; at length with a bursting heart she asked, "Sir, what sacrifice do you demand me to make, must dishonor be the price of food?" "Madam," said he, "I ask in return but this one favor, let no one know whence your assistance comes." The poor widow threw herself upon her knees, clasped her hands and lifting her sunken eyes to heaven, silently communed with God till tears of gratitude told that a new fountain of hope was opened up in the depths of her soul.

My friends, do not these two pictures furnish a fair portrait of the world? All men are kind if the world is to know it; most men will give relief if it is to be proclaimed upon the house-top; but how few seek the bye lanes where woe and misery dwell, and secretly pour the oil of consolation into the wounded heart; and yet who is he that would not be this stranger, giving alms as God has commanded, rather

than the most daring of those who were engaged in saving their fellow-beings from the flames, for while both are praiseworthy, the one is Godlike. While the gratitude of the relieved on the one hand is expressed in words, or it may be in gold, on the other hand something purer than gold is received in exchange; the widow's prayers for a divine blessing on the stranger's head have gone up to heaven—the recording angel has written them down with the pen of eternity; and when age on age has rolled away; when millions more have come and gone, when time is no more, and eternity shall roll on and roll on and still roll on, that record shall stand in the book of God's remembrance.

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## THE TRIUMPHS OF INNOCENCE; OR, THE FREE MASON'S FLIGHT.

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### PRIZE TALE.

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#### A TALE OF MISSISSIPPI.

BY REV. R. MORRIS, OF JACKSON, MISSISSIPPI.  
*Grand Chaplain of the Grand Lodge of Mississippi, also of the Grand Chapter.*

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#### CHAPTER V.—THE MYSTERY SOLVED.

[Continued.]

There was no rest in store that night for Charles Wilton. For now the fever that resulted from the operation added to that which the wound had produced, threw his patient into a state from which there seemed small hope of his recovery.

Every moment of the time through the night was demanded by his duties as nurse, and while the persons of the family slept, Charles did not relax his attention for a minute.

His faithfulness was rewarded by some expressions which fell from the lips of the delirious man, and which formed the basis of future action.

The pirate's tongue was loosened while all his caution slept. He at times engaged in some fearful hand-to-hand combat, and his eyes would glare like a demoniac's, and his arms be wildly flung aloft as if his good sword fitted them, while he shouted the battle cry which had rung through many an inlet of the West Indian groups.

Then the scene changed and a hideous grin distorted his countenance as he would invite some imaginary fiend to drink with him "one single glass of wine."

All this, however, though accompanied with such expressive looks that murder seemed personified in him as he lay raving mad upon his low bed, was still disjointed ; nor could the listener catch enough of his words to establish any thing for his own purpose.

But now another change was observable in his appearance, and Charles drew closer as he marked it.

He imagined himself engaged in argument with some one who, although not addressed by name, was evidently his friend and confidant Hardy. The debate related to the propriety of taking the life of some one who stood between them, and the consummation of some hellish scheme, and the words which Charles treasured up as of the greatest possible importance, were these :

"No, I'll be d—d if I do. As long as I have this document she may just as well live, for she can do us no harm. *And then how could I kill a Free Mason's widow, knowing her to be such !*"

*Knowing her to be such, think of that !*

In reply to some remark from Hardy, he said with great vehemence, "what if I did kill my brother?—*he made no sign.* What if I did poison three of his brats? Could they know that I was a Free Mason? But this woman shall live ; this Free Mason's widow shall not die. I've said it Hardy, and by — I'll kill *you* before you shall touch her. May be she will be kinder after a while ; I know the sex well." The document is enough, and I have that safe and she shall not die."

Morning broke, and found Charles in the deepest consideration of these words.

What could Delancy mean by the *document* to which he clung with so much satisfaction.

The woman referred to was plainly Mrs. Burliage ; and one remark was mingled with his ravings which filled the heart of Charles with gladness, spite of the foul and blasphemous ideas with which it was connected.

*That she had repelled all his brutal advances*, he himself bore witness ; and Charles who amidst all the mystery of the case had clung tenaciously to Julia's opinion that her departure was involuntary, was yet rejoiced to be relieved of a horrible doubt, which in spite of himself, would sometimes possess him.

Day returned, bringing with it two members of the family whose absence Charles had noticed with great surprise. These were Hardy and his wife; they had been absent on some errand whose purport he could not learn, and the former expressed much surprise and even indignation that a stranger had been employed to officiate so near the person of Col. Delancy, and he too in a state of delirium.

He eagerly inquired of Charles what had been said during his ravings, and heard with a start, the words which Charles, desiring to know their connection, related to him as a part of last night's conversation.

From this moment Charles saw himself to be an object of suspicion to Hardy and his wife. He was no more permitted to approach the patient's bed, and although they did not dare dismiss him, knowing Col. Delancy's desire, yet he was made to understand that his station was with the other servants and his place as nurse was superceded.

At all this, Charles was so far from complaining that nothing could have been more opportune, for he would now be enabled, without difficulty, to keep his engagement with Mrs. Burliage, and even to withdraw himself eventually from the family, without suspicion.

He was punctual to the time of assignation, but found her already arrived.

Her appearance indicated that state of preparation, in which all our efforts to prepare only serve to unnerve us, and to unfit us for the very object we are pursuing.

She, too, had passed a sleepless night, and when she raised her head to acknowledge his approach, he was alarmed at her manifest state of exhaustion; but observing his fear, she hastened to assure him that she felt quite sufficient for the task, and requesting him to be seated before her, commenced her painful task:

"You have been informed of the ruin to which our house was devoted. I lost within eighteen months all, save one, of those whose life was wrapped up in mine. Mourning in my widowhood, I felt that I must go down sorrowing to my grave, and that my cup of grief was full.

"But heavy as my affliction was, I was destined to far greater trials than any yet experienced. Julia has told you her suspicions that my family was poisoned. She was not mistaken in the conjecture, but she knows not, and how could she, and live—that *her mother's hand* administered the fatal draught which deprived her father of life."

Here she paused in such extreme agitation that Charles, although shuddering with horror, begged her to compose herself before she proceeded further; but she went on:

"I perceive that you have drawn the worst inference from my confession, and have already coupled the word *murderess* with my name. But cruel as my fate has been, *innocence* at least is spared me. But hear me before you judge.

"Fatigued with a long walk my husband had one day thrown himself upon a sofa for rest; my brother-in-law was in the room seemingly intent upon reading a paper; I was called out for a short time upon domestic business, and when I returned noticed him standing by the sideboard with the water pitcher in his hand. My husband had requested a glass of water and I took it to him from the hand of his brother. That night he was taken suddenly ill with the same symptoms which preceded the death of the others, and soon followed them to the grave.

"But a few days after his decease, I was arrested in private by John Burliage, who addressed me with the astounding charge that *I had murdered my husband*, and proclaimed in evidence, the contents of the pitcher which he had preserved, and which he proved to me contained sufficient poison to destroy the life of a dog in a few minutes.

"Recollecting that I handed my husband a glass of water from this very pitcher immediately before his strange attack—my mind weakened by long grief—terrified by the threats which he made to expose me to the world as the assassin of my family, and regardless of every thing but the fear of the moment, I threw myself upon his mercy and begged him to spare me.

"Vain confidence! My terror and distress only increased his power over me for evil. Day after day he repeated the cruel charge in my ear, torturing my mind with images of the dead, terrifying me by threats of the gallows; and when he found me sufficiently wrought upon for his purpose, he demanded of me a certificate written and signed by my own hand, but dictated by himself, to the effect, that I had administered the draught which destroyed the life of my husband. No sooner had I delivered this document into his possession than I saw the folly of the act; but giving me only a short interval of rest, he next produced a document in which I professed voluntarily to acknowledge certain claims against the estate of my deceased husband, sufficiently large in the aggregate to absorb the whole property.

“It seems to me almost incredible that I could thus have been led by such a monster, and I sometimes think that I had lost the control of myself, and was led captive at his will. But no! for when to conclude the long catalogue of his baseness he made dishonorable proposals to myself, I spurned the monster from my presence, threatening to expose all that had passed between us—rather to suffer ignominy from the law, than to suffer such an insult to pass unrevenged. Perceiving that he had gone too far, he abjectly supplicated my forgiveness, and departed for the West Indies, as he said, to return no more.

“I put no faith, however, in this, but lived in hourly expectation of his hateful presence; and feeling my health rapidly decaying under such an accumulation of mental sufferings, I wrote out for Julia’s benefit the statement which I have now made to you.

“Upon the night of my departure—that fatal night, I had retired early, being oppressed by a severe headache. While lost in an imperfect sleep, I was seized with a sudden consciousness that some one was in my chamber, at which, knowing that I had carefully secured the door, I listened with extreme terror to catch some sound of the intruder. While thus vigilant, a strange and pleasant odor seemed to fill the room, and my senses became absorbed and lost in the most bewildering associations.

“The return to consciousness found me in a boat, a hundred miles from home, in the possession of my brother-in-law, and a man, whom I then saw for the first time—*Hardy*.

“My subsequent history is brief. Repelling every advance of this wicked man, my struggles would doubtless have been vainly protracted against the combined strength of the two, but that in the moment of my greatest need, I bethought me that this man, in his younger and better days, had been a Free Mason. You know that my dear husband was an active member of the Order, and God gave me power to recall the past and to press upon the stony heart of this man, *that sacred and irresistible plea*.

“The result was that he was baffled, and that too by his own conscience. Unmoved by anything else, his Masonic obligations restrained him, and when no plea would have availed me from his lust, the plea of *a Mason’s widow and the daughter of a deceased Mason*, was not in vain.

“I have followed him to this hour. Exposed frequently to his solicitations, he has never, since that first attempt, threatened me



with force; and although more miserable with him than the wretch in Perote's lowest dungeon, yet I have remained as safe as the nun in her sanctuary.

"You of course wonder why I have not endeavored to escape, or why, when passing through New Orleans, I did not demand release of the police. But no opportunity was ever afforded me until I reached Tampico, as I was kept stupified by the same drug that was employed on the night of my abduction. And after arriving here among strangers of whose language I knew nothing, and people who regarded me as the mistress of this man, I had nothing to hope for in an appeal for assistance.

"And what was there to live for if I returned? How should I ever explain my mysterious disappearance? How account for remaining so long in the possession of this dreadful man? Would any believe in my innocence, where such evidence of guilt were at hand? And then those documents—those fatal papers, too carefully preserved, and ready to be exhibited against me, if by any means I should escape.

"No! a mysterious providence has guided me thus far, and I will abide its workings; soon I shall be called away to no harsh judgment, where *the faults* are already recorded, and this dreadful pursuer of me and mine cannot come."

Here she assumed a wild and fearful expression of countenance.

"Go from me Charles Lacount to a happier lot. Go, and with my Julia, lost to me forever, find that happiness which once I knew, but is now, alas, forever debarred me."

Her feelings became too intense, and she fell insensible. Long and difficult was her restoration; nor was it for an hour that Charles dared revive the subject which had so greatly agitated her. When, however, she expressed her assent, he plead with her *to return*. He solemnly pledged himself that *he* would never return to Julia while her mother lived, unless that mother could be restored her. He combatted the arguments which her over-sensitive mind, stimulated by her ingenious tormentor had framed—hinted that the stain upon the honor of her family could only be removed by her return, and showed her that Delancy would never dare to exhibit the documents while she lived.

Perceiving that he had made an impression, he placed in her hands a letter given him by Julia for that purpose, and then left the garden.

The result was equal to his anticipations. During the latter part of the day he received from the hand of a servant a scrap of paper on which her reply was written couched in these well chosen words from Scripture: "It is enough; Joseph my son is yet alive; I will go and see him before I die."

Free Masonry has always been an object of persecution in Mexico. The obligations of the Order come into direct collision with the requirements of the Confessional, and Catholicism has long been its enemy. Yet it has flourished in spite of open persecution and secret opposition, and during the campaign of our victorious army which resulted in the capture of Mexico, many an incident is recorded which beautifully illustrates its tendency to soften the barbarism of war, and to lend a pleasant hue to its gloomy shades.

In the city of Tampico there were several Lodges, and so deeply had the principles of the Order taken root there, that it was not even concealed from the knowledge of the priests that most of the leading inhabitants were Free Masons.

To some of these, Charles applied that very day, as a visiting brother, for admission into the Lodge, and the request was readily granted in deference to his evident knowledge of the whole subject.

Entered here, he selected with a critical eye, several of the members to whom he thought it safe to make application in aid of his escape.

To all of these thus chosen, he made private appeals—laid open enough of his history to enlist their sympathies, and found that they would lend ready aid.

Lest he should want in funds, they took on themselves to supply him liberally, and one who was a ship owner provided him a passage in a craft that was about to run the blockade in a trip to Cuba.

It would be a task more tedious than profitable to follow our hero in the various steps of his escape. Suffice it to say, that he was safely placed at midnight on board the schooner with his charge, and that by the parting pressure of many hands in the darkness, he well understood that those who had silently accompanied him were "*kindred by one holy tie.*"

The run to Cuba was swift and uninterrupted. From that place a transfer was quickly made to a New Orleans packet, and Charles felt in this, his second travel upon that route, hearty gratitude for dangers past, and hopes of joy soon to come.

But now a change began to be visible in the appearance of his companion; while her spirits rose in view of her escape from him who had so cruelly entrapped her, her health, long precarious, gave way; a weight was on her mind that she could not shake off. The fatal certificates which she had signed, still presented consequences involving the loss of fortune and character; and it was evident that she was not long for this world.

The meeting between mother and daughter can be better imagined than described. But it was as brief as precious. A speedy decline hurried her to the grave, even before the many friends of the family could be informed of the strange conclusion of her stranger journey.

In the expression of her last wishes she enjoined upon Charles, nearly in the same words that Julia had employed a year before, not to wed her daughter until the documents could be rescued from the hands that retained them, and the least possibility of reproach be removed.

Charles promised according to her request, and after paying the last sad rites to her memory, prepared again to go forth.

Believing from some expressions which fell from Delancy's lips, on the night of his delirium, that he carried these important papers about his person, he first resolved to revisit Tampico, and learn where he was at present living.

This was now an easy matter, for the war was ended, and the way unobstructed.

Arriving there, he found that the quondam Col. Delancy had entirely recovered the illness and the amputation, and had gone to Mobile.

Hardy accompanied him as usual, but, this time left behind him the woman whom we have called his wife, as upon the escape of Mrs. Burliage he had no further occasion for her. This desertion had so alienated her mind, that Charles found no difficulty in gaining a full and faithful reply to every question.

He found that Delancy had certainly sailed for many years under the black flag, and that his piracy was of the most ferocious character. That he had always retained a remarkable control over his various crews, partly owing to an opinion prevalent among them, that he possessed a supernatural power of putting to death those who thwarted his views or defied his authority. Being captured and tried by the Spanish authorities, and only escaping by a flaw in the

indictment, he had spent a considerable period in the United States, and finally, brought from there a woman whom he said he had seduced. Removing her to Mexico, he applied for, and obtained a Colonel's commission, in which capacity he had displayed great valor at Buena Vista.

The absence of Hardy and his wife on the night of his amputation, was accounted for by their having been sent to a village a considerable distance off, to examine a convent in which it was proposed to confine their prisoner, Mrs. Burliage.

Charles learned further that Capt. Loes, *alias* Delancy, had always carried some papers carefully concealed upon his person, ever since his return from the United States, and Mrs. Hardy showed him where to find the secret pocket that would contain them.

In reply to his inquiries as to Delancy's present business in the States, she gave him to understand that it related to the prosecution of a claim which he possessed against the estate of a deceased brother, which lay in Louisiana, and that he took the circuitous route by Mobile, because he was too well known in New Orleans for his safety.

Fortified by these facts, and rewarding the woman for her information, Charles followed to Mobile with a light heart, and soon discovered Delancy and Hardy by means of her description of their haunts.

He had arrived in good season, for they were on the eve of embarking up the river with an evident intention of pursuing the plan which the woman had detailed to him.

Charles embarked upon the same boat in disguise, and never for a minute lost sight of them. When they stopped and purchased horses for their land journey, he also procured one. When they tarried for a night he halted but a short distance behind, and in the trial which resulted in his conviction for murder, it was clearly proven that from their departure from Mobile he had watched them in all their windings with the most dogged obstinacy.

Being arrived within the borders of Mississippi the sun was just setting, as Charles passed over a narrow skirt of prairie on the further side of which he had distinctly observed Delancy and Hardy riding together. He waited a few minutes according to his custom, to give them time to advance farther, and while pausing, was startled to hear the report of a pistol in their direction.

As soon as prudence permitted he rode forward and found by the road-side the body of Hardy, alone and quite dead.

Shocked by this unexpected occurrence, he was standing anxiously by the body, when several persons who like himself had heard the report, came up and seized him for the murderer.

The pistol which had been discharged lay upon the ground, and the mate of it was *in Charles' pocket*. It had been a gift of Julia's, having formerly belonged to her father, from whom Delaney had doubtless stolen the other.

This was the first link in the chain of evidence; others were added with fearful rapidity and distinctness. His perseverance in a pursuit so difficult and fatiguing—his anxious inquiries upon the road concerning the two men—the fatal want of any evidence to show the real nature of his business,—every circumstance which being combined with others, forming an irresistible chain of circumstantial evidence, was brought forward and distinctly proved, amidst an ominous silence on the part of the prisoner, and Charles was condemned to death for the murder of one who had fallen by the hand of his own companion.

[To be concluded in our next.]

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## MASONRY IN NEW YORK;

### A DISGRACEFUL SCENE.

We have often heard it said that much of the Anti-Masonic feeling which a few years ago pervaded the northern and eastern States, was justly attributable to the reckless conduct of New York Masons; but until now we have believed that there was a conservative principle—a moral power in Masonry amply sufficient to restrain the vicious, and put to shame the reckless disorganizer. We have averred that men, in the heat of debate, might, even in a Lodge room, be led astray, and for a time cease to remember the solemn and responsible duty which they owe to themselves and our beloved institution. But we regarded them as isolated cases, forming only an exception to the benign influences of our Order. But, alas! it has fallen to our lot, even now, when Masonry is gloriously in the ascendant, to record an account of a tumultuous, rebellious, and riotous scene in a Grand Lodge, that would disgrace a cockpit or a grog-shop; and while the blush of

shame mantles our cheek at the thought of trumpeting our disgrace to the world, we feel called upon to lay the facts before our readers, which, but too conclusively shows, that many of the Masons in New York have never learned the true principles of the institution; or forgetting their high trust, have made them pander to the grossest passions of the human heart.

We have received, too late for publication in this number, a detailed account of the affair from both parties; and if liberal extracts will not present the subject fairly, we shall publish the whole in our next, although the report of the Grand Lodge of New York covers thirty-two pages. For the present, we will hastily allude to some of the leading facts.

The Grand Lodge of New York at its Communication in 1848, took legal steps to amend its Constitution, so as to curtail the powers of P. Masters as members of that Grand Body. The proposed amendment went before the Subordinate Lodges and was by them approved and ratified, thereby making them part and parcel of the code of laws for the government of the Grand Lodge. When the Grand Lodge assembled in annual Communication on the 5th day of June last, the Grand Master informed the Grand Lodge of the legal adoption of said amendments, at which time and place, it seems there was assembled a large number of P. Masters for the preconcerted purpose of resisting the law and trampling under foot every wholesome principle inculcated by our Order. We say preconcerted, because it is proven that at an early hour, prior to the arrival of the Grand Master in the room, and after being informed that he was in the city and would be at his post very soon, the disorderly party tumultuously called upon the J. G. W. to open the Grand Lodge; and on his refusal to do so, a Brother Phillips, P. D. G. M., declared that he would open the Grand Lodge; and placing a Brother Willis in the chair, they did proceed with the ceremony of opening. Soon after the Grand Master, Brother Willard, entered, and was permitted legally to open the Grand Lodge. Soon after the Grand Lodge was opened, tumult and confusion was produced by repeated calls for the reading of the minutes of the quarterly meeting, and other propositions evidently designed to disturb the harmony and arrest the regular business: but after repeated efforts the Grand Master was allowed to read his annual address. This being done, he was asked whether he considered the amendments as legally in

force; to which he replied affirmatively. Bro. Phillips then said, "Then I pronounce that the Grand Lodge of the State of New York is dissolved." Verily, we think the Autocrat of Russia never speaks with more apparent authority. But Bro. Phillips did not stop here; he called upon all who felt inclined, to join him in *perpetuating* the Grand Lodge. He called William Willis to the chair, viz: a chair selected for the occasion, for the Grand Master still retained his station; the other nominal chairs were filled and they proceeded to elect the following individuals to fill the offices in the so called Grand Lodge, viz: Isaac Phillips, G. Master; Joseph Cuyler, D. G. M.; Thomas D. James, S. G. W.; David Booth, J. G. W.; James Herring, G. Sec.; John Honspool, G. Treasurer; John Coffin, G. Chaplain, &c.; and as an evidence that there was concert of action, all these brethren were elected unanimously.

During all this period the Grand Master Bro. Willard retained his station, *using what power was vested in him to restore order; but without effect.*

But the riotous conduct of the self-styled Grand Lodge did not stop here—they took violent possession of all the funds which had been received by the Grand Secretary at that Communication; the Grand Treasurer joined their standard, thereby placing at their disposal all funds in his hands. They then got possession of all the keys of the hall, and thus acquired the possession of the books, papers, &c., and when the Grand Lodge regularly called off, the rioters locked them out; and now, this illegal and Unmasonic body unblushingly send forth their printed proceedings, having the name of the Grand Lodge of New York.

The Grand Lodge being forcibly dispossessed as above stated, obtained another building, where it continued in session until its business was closed.

Before the Grand Lodge adjourned it expelled the following brethren, viz: Isaac Phillips, William Willis, James Herring, John Honspool, Joseph Cuyler, and Fitzgerald Tisdall.

Who are these noted leaders in rebellion? We should like much to know something more of their Masonic history, for really, away off here in the far-west, we are half inclined to look upon them as disappointed office-seekers. We recollect when a great political struggle was going on in the county where we resided, in Kentucky. The parties were nearly equally divided, and both exerted themselves man-

fully during the three days of the election; but on the evening of the third day one of them became convinced that they were defeated, and entered into an arrangement to take violent possession of the poll books. Up to this period they were apparently good patriots, and law-abiding people, perfectly willing to be governed by a majority, but being defeated, they made the discovery that the majority was wrong, and had no right to govern. Thus it seems with these Masonic jugglers of New York. Both parties issued circulars to the Subordinate Lodges, calling upon them to do their duty, and stand by the interests of the time honored institution, as good men and true; and when the one party was defeated, they accomplished that which the political party spoken of only attempted to do, *viz*: formed themselves into a mob and violently seized upon the property of the Grand Lodge. If we are not mistaken one of the leaders of this mob was once Grand Secretary of the Grand Lodge of New York, and labored zealously to prove that the St. John's Grand Lodge of New York was an illegal and clandestine association of Masons, some of whom were expelled. Yes, this same James Herring was a law-abiding Mason so long as he was retained in the office of Grand Secretary, and produced the conviction on our mind that the members of the St. John's Grand Lodge should nowhere receive the right hand of fellowship. And now if it can be made to appear that the association of which he is styled Grand Secretary be a legally constituted Grand Lodge, then we must insist that the St. John's Grand Lodge is the superior and entitled to the presidency. That the brethren who withdrew from the Grand Lodge of New York and established the Grand Lodge of St. John's, were unkindly treated and that they had serious cause of complaint, cannot be well denied by any one; and thus far they are entitled to the sympathies of all good Masons; but is this the case with those who constitute the Grand Lodge of Phillips, Herring & Co.? We think not. The only complaint which they can make with any show of truth, is, that a constitutional majority of the Grand Lodge choose to legislate for the good of the whole, rather than for individuals; in short, that the majority were against them. Do they throw themselves upon their inalienable rights? Who ever heard of the inalienable rights of P. Masters to a seat in a G. Lodge? Did a P. Master ever occupy a seat in any Grand Lodge, except by an act of mere courtesy, granted by that Grand body? Does not every one know who has devoted any



attention to the history of Masonry, that the Grand Lodge is made of the three principal officers of the Subordinate Lodges, and that if P. Masters have a seat at all, it is alone by legislative enactment? The Grand Lodge of Missouri has seven Grand Chaplains and makes them all members. But will any one question her right to repeal this law?

When brethren talk about the inalienable rights of members of a Grand Lodge, they would do well to enquire somewhat into the history of Grand Lodges, and satisfy themselves that the whole system is not of modern invention; and should they satisfy themselves that it is as old as the hills, they should yet enquire whether the power that creates has not an inalienable right to abolish, especially if in the act of creating, a legal method of abolishing is pointed out, as is the case in the Constitution of the Grand Lodge of New York.

The Grand Lodge of New York gave to each P. Master a seat and vote. The Grand Lodge of Kentucky gives to the P. Masters collectively, one vote. The Grand Lodge of Missouri gives to each P. Master one vote, but counteracts this undue influence by giving to each Lodge five votes, and to each delegate one vote, so that a Lodge with a full representation gives eight votes, while P. Masters give but one each:

And will any contend that all these Grand Lodges have not the power to repeal, alter or amend these laws? We are not opposed to the *giving* P. Masters a seat in the Grand Lodge, but we utterly deny their right to *demand* a seat by any ancient regulation, or in any other way than by legislative action. But suppose we are wrong, and the P. Masters of New York were entitled to a seat in the Grand Lodge by a law as old as Masonry, and suppose they were illegally deprived of those rights, did they seek redress in a legal and constitutional manner? Did they demean themselves as becomes men and Masons? On the contrary, they violated a rule in Masonry which subjects all to the highest punishment known to the Craft. We unhesitatingly assert that the Mason who will not preserve order *when legally summoned to do so by the Grand Master*, deserves to be expelled; and though we admire the cool deliberation and spirit of forbearance manifested by the Grand Lodge during this disgraceful scene, we cannot but think that forbearance was extended quite too far when they failed to expel or suspend every Mason who aided in producing the disturbance. We might now very

properly animadvert upon the conduct of these disturbers of peace, by adverting to the fact that the good citizens of New York have long been in the habit of denouncing the people in the West and South, because at times mobs were raised for the avowed purpose of taking the law in their own hands, and by force redressing their wrongs. Now, while we with shame confess that this is too often done, we utterly repudiate the thought that the time will ever come when the Masons of the West or South will so far lose sight of the high and holy principles which have banded them together, as to disgrace themselves and the very name they bear, by conduct so flagrant as that which was acted within the sacred walls of the Grand Lodge of New York.

Brethren of New York, before you again assume the lofty and dictatorial throne from whence to issue laws as models for the Masonic world, we beg of you to clean out your stable and sweep from your barn doors the chaff and rubbish which now obstructs the passway. We have long thought you wanted a castigation for your unbounded bigotry; but we had not thought you deserved to be cursed and scourged by a lawless mob.

The Grand Lodge of Missouri has an edict requiring the Subordinates not to admit visitors hailing from New York, unless they produce a certificate showing that they are in good standing and hold under the jurisdiction of the acknowledged Grand Lodge. Now the seal of that Grand Lodge is in the hands of expelled Masons claiming to constitute the Grand Lodge, and lest impositions may be practised, we are not sure but it would be proper for our Grand Master to issue a circular instructing the Subordinate Lodges to admit *none* hailing from New York, until our Grand Lodge shall meet. We know this will operate rather roughly upon those who have remained true to their trust, but we know of no other way to preserve our portals from defilement.

Since writing the above, (it is known we are behind with our publication,) we have received the August number of the "Masonic Review." The Editor, in his closing remarks upon the New York difficulties, uses the following language: "Ours shall be the task of casting oil upon the troubled waters, and although we may at a future day express our own opinion on the question, and take our stand firmly and decidedly; yet we shall try to do it with kindness and fraternal regard."

We confess we read this with surprise, and yet it caused us to go back and read what we had written with the view of ascertaining whether we had "set down aught in malice," but now that we have finished and considered well the meaning of our words, we do not feel at liberty to alter or withhold them. We have assumed to occupy a high and responsible station. We are not sitting at our editorial desk to promote our aggrandizement, but "to pour oil upon the troubled waters" when there is a merit in it; nor is this all—it is our duty to sound the tocsin of alarm, when the dignity and honor of our Order is wantonly assailed. It is hard to bear in silence, the unjust aspersions of those who owe us no allegiance, and who are not linked with us by the mystic ties of brotherhood; and shall we tamely submit or cowardly shrink from the performance of our duty when it is proven that the citadel is attacked by those within our borders, and falsely claiming to be our friends? The only oil we have to pour upon *these* troubled waters is to call upon the rebellious brethren of New York to repent of their evil deeds—sue for pardon—and sin thus no more. This we are satisfied they will not do, if the journals and Grand Lodges in the United States should pursue a wish-washy, go-between course towards them. A glaring outrage has been perpetrated, and which if not speedily denounced by good and true Masons, will soon bring down the just indignation of the moral portion of the world upon our Craft.

We beg Brother Moore to believe that we highly appreciate the feelings which have dictated his course; and it may turn out to be the most judicious; but as we do not now think so, we feel called upon to denounce the factious party of New York as enemies, so long as they are opposed to Masonic law; and we shall be greatly surprised if every Grand Lodge in the United States does not at the earliest moment speak in tones not to be misunderstood. Masonry is no longer worthy its high name, if conduct so at war with its holy principles, shall pass unwhipped by those who are the guardians of its purity. If there was room to doubt if the Grand Lodge of New York had treated those brethren harshly, if they had been deprived of any means of legal redress, for their supposed wrongs; in short if we could find any palliating circumstances, we should be the last to withhold the olive branch or discourage the mild intercession of persuasive means; but in our examination (and no one who has watched our course can accuse us of being partial to the Grand Lodge of New York) we can find no apology or excuse for the offenders. We will not assume the high and lofty tone of Brother Phillips; we will not undertake to declare that *his* Grand Lodge is dissolved; but we do believe that the Grand Lodges in the United States will speak a language quite as authoritative, and as easy of comprehension.—Ed.

**EDITORIAL.**

WE are again at our desk ready to serve our patrons. Our printers, too, are at work, but as yet, not able to fill their office with hands. We, however, confidently hope that this state of things will not long exist, as we are very desirous not to remain much longer behind in our publications.

WE went to Cape Girardeau by invitation—met the brethren in a large and handsome procession, on the 23d of June—delivered an address to a large audience of ladies and gentlemen, assembled in the Baptist Church, which the ladies had decorated with great taste for the occasion. We then went in procession with the brethren, and a large number of Masons' wives, daughters, &c., to Brother Block's Hotel, where we partook of a sumptuous dinner; indeed the table groaned—not audibly—with good things; and if we may judge others by ourself, all did ample justice to the skill and taste of Mrs. Block. But of our speech! We suppose some will think we owe an apology for permitting it to appear in print; but whether we do or not, we shall make none, for the reason that we threw the responsibility upon St. Mark's Lodge, before we gave our consent to furnish a copy, and with becoming modesty we add another reason of no ordinary magnitude, viz: That after giving to it a somewhat careful examination, we have come to the conclusion that it is a very fair address of the *kind*; yet we fear we are the only editor who will have the boldness to say so—always excepting Brother Dawson of the Eagle, whose composition is so mixed up with human kindness, that he must needs think well of every thing that is intended well. The truth is, we delivered an address to the same audience some eighteen months ago, in which we entered into and continued an argument in support of the principles of Masonry; and hence, a different course was adopted in this, and while it may not satisfy the more fastidious, we, knowing the ladies abound in generous feelings, confidently look for a favorable verdict from that quarter; and if our expectations are realized, we shall have acquired glory enough for one campaign.

While at Cape Girardeau we received an invitation to visit New Madrid, which being duly accepted, we shipped as soon as we could, and landed there *just one day too late!* We, however, made a speech to the citizens and brethren, and whether we effected any good or not, we made the acquaintance of as high-toned and noble-hearted

a people as are to be found even in the sunny south. We would like to give a detailed account of our visit to the various towns in Missouri and Illinois, and gratefully acknowledge the fraternal reception we every where met with; but having already afflicted our readers with a great amount of our own composition, we forbear—promising to turn over a new leaf next year, and give a description of every town and county we visit; provided we think we can make our geographical observations interesting.

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We call attention to the advertisement on our cover, of "*The Franklin Medical and Literary College of St. Louis.*" The charter is liberal in its provisions. We make the following extract:

SEC. 10.—The Faculty of Medicine and Surgery in said College, shall annually present, if requested, free from charge or fee, their tickets to one person from each congressional district in this State. Provided, such person be in indigent circumstances, and is a son of a worthy member of either the Order of Free Masons or Odd Fellows; and also, that the recipient is in good and reputable standing in society, and recommended by the senior Lodge of either Order, in said District.

This provision, we suppose, is intended to accomplish a two-fold purpose; first, to do a praiseworthy and benevolent act, and second, to enlist the friendship and aid of the Masons and Odd Fellows in establishing the school. And why not? If this school will afford all the advantages of medical instruction which is afforded by any other, there is no good reason why Masons and Odd Fellows should not throw their influence and patronage in its favor, and especially as it is the only one that offers to bestow benevolence. But we respectfully suggest whether it will not be necessary to establish some rule explanatory of the section above quoted. Suppose, in the same congressional district, the Masons and Odd Fellows each offer a student as provided for in the charter, to whom will the tickets be given? If the oldest Lodge, irrespective of the society, is entitled to the benefits, the Masons will have an advantage not contemplated, as we suppose, by the framers of the charter. Most of the Masonic Lodges are older than those of Odd Fellows, for the reason that the latter is a society of recent birth. We do not know how many of the faculty are Masons. We know some of them are, but *we do not know that any of them are working Masons*; but even if they are not, they are offering to commence a *good work*—they propose to give poor

and worthy young men an opportunity to honorably compete with the rich in the attainment of medical knowledge, and we repeat, that this generous offer of benevolence should not be overlooked by our benevolent societies.

We have been so long an *outsider* in medicine, that we do not know enough of the professional reputation of the faculty here named to venture any decided opinion of their claims upon the public as teachers, but some of them, we think, will favorably compare with those of the other schools in this city.

As this school has voluntarily placed the faculty under the special notice of the Fraternity, we shall watch them with much interest, and unhesitatingly praise or blame as we think they deserve.

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We are sometimes requested by the Subordinate Lodges of this State to publish suspended or expelled Masons, which we are not at liberty to do. The Grand Lodge of Missouri gives every brother thus dealt with the right to appeal, and never publishes or authorises it to be done until after its Annual Communication; and this is proper, for the reason that if a brother is not legally and finally pronounced guilty, until he has an opportunity to be heard before the Grand Lodge his reputation should not be injured by a publication, before it is thus known he is guilty.

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We invite attention to the advertisement of the Marion Masonic College property. We think it strange that there is not an active competition for its purchase, as it is the most desirable landed estate we know of for sale.

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To our subscribers we ask to say, that while our list is regularly increasing, and thus our prospects daily growing brighter, we cannot expect to arrive at the perfect day, without money. Brethren, we made an appeal to you in our June number that we verily thought would move you to tears, and cause you to shell out; but it seems to have had no effect. We have not received money enough within the last two months to meet half the expense of getting out one number. Now this is not just nor fair. We are under obligations to our printers, paper maker, and hotel keeper, and rely upon you for means to meet those engagements. The sum due from each is so small that we know it can make but little difference to you whether it is paid early or late,

and while we readily believe the payment is delayed from sheer neglect, we must be permitted to tell you that it exposes us to great inconvenience. We now ask *every subscriber, personally*, who is indebted to us to forward the money by mail, at our risk. Those who still owe us for the first volume can forward us a five dollar bill; those who owe for the second only, can remit a two or three dollar bill, and we will receipt accordingly; but where there are several subscribers near the same post office, which is generally the case, there can be no difficulty in remitting the proper amount. We dislike very much to be driven to the necessity of so often making a public call. We would cheerfully wait until *you think it your duty to pay us*, if we had the means; but we have not received one-fourth as much money in the first three months of the second volume, as we did during the same period for the first. We really trust it will not be necessary for us again to make a call for a long time.

We have received two or three orders to discontinue the Signet after the writers have received and retained three numbers of the second volume, and we have done what they asked; but it is so manifestly unjust, that we now give notice, that we will not do so any more. It is universally customary to consider the subscriber bound for the volume, if he receives and retains the first number. Those who wish the work stopped, must give us a reasonable notice, and not expect that we will make arrangements for the year, and they receive one-fourth of the fruits of our labor and money, and then tell us they do not consider themselves bound for the volume. Each of those here referred to, give as a reason for stopping the work, that they are not able to pay for it. This shall not be an excuse with our consent. We desire to extend the circulation of the Signet as well to promote the cause of Masonry, as to furnish us the means of a living, and if we have a single subscriber who cannot conveniently pay two dollars and a half at some time during the year, we will cheerfully wait until he can.

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We call attention to the removal of Bros. Levy and Campbell.

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We have been compelled to suspend our notice of the Grand Lodge of Mississippi, and withhold some other valuable matter.

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We have ordered, and hope it will arrive in time for the next number, "*The Bridal Prayer*," a beautiful mezzotint engraving.

An error was committed on the first page of our last number, which was not observed until it was in the hands of the binder. The word *June* instead of *July*, and *No. 1* instead of *No. 2*, were unintentionally inserted by the compositor. The cover of the July number is right.

Our comments on "*Arkansas*," will appear in our next.

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## OBITUARY.

TROY, Mo., July 28th, 1849.

*Esteemed Friend and Brother:* Thinking that it might not prove entirely uninteresting to you to hear how we do things hereabouts, I have determined to send you a copy of our proceeding on the 16th day of July, on the occasion of the funeral of our lamented brother, **RICHARD HENRY WOOLFOLK**, who was taken from our midst by death on the morning of the 15th. The cause of his death was a very severe attack of inflammation of the stomach and bowels. A little band of brothers scattered in the various corners of our county, from three to twenty miles distant, assisted by a few brothers who were spending some weeks in our little village, having left your city on account of the prevailing epidemic, assembled in our hall, (I say *hall*, the room is 16 by 20 feet only; but even there we have seen and felt some pure and happy moments,) and opened as usual on such occasions, when the throne of grace was addressed in a most appropriate, fervent and impressive prayer by our much esteemed brother, the Rev. David Dimond.

A procession of twenty-five was then formed and repaired to the house of our deceased brother,—his remains were taken to their final resting place, accompanied by a very large concourse of people, who came together to witness for themselves our solemn rites on such an occasion; and I rejoice to learn that an impression favorable to Masonry was made.

After returning to the Lodge room, the following resolutions were offered, and unanimously adopted:

Whereas, it has been the will of our Heavenly Father to deprive us of our worthy and highly esteemed brother, Dr. Richard Henry Woolfolk, we the Masters, Wardens, and Brethren of Troy Lodge of Free Masons assembled,

Resolve, That we deeply deplore his loss as a brother, as a friend, and as a Physician. We further resolve that we deeply sympathize with his bereaved relatives, and especially with the partner of his bosom, who can sustain the shock only by that grace which God gives to his afflicted children.

Resolved, That in this, her hour of need, we point her to the Lion of the tribe of Judah, who has testified to us that this mortality shall put on immortality, and appear in the Great Lodge, above, where God is Master and his members redeemed spirits, made perfect by the blood of our crucified Saviour.

Resolved, That as a testimonial of respect for our deceased Brother, the members of this Lodge wear crape upon the left arm for thirty days.

Resolved, That a copy of these proceedings be affectionately presented to the widow of our deceased brother by the Secretary of this Lodge.



Brother Woolfolk was born and raised in or near Shelbyville, Ky.—graduated in the Medical Department of Transylvania—came to Missouri in 1826, and settled in Troy where he has lived respected and died regretted.

With my best wishes for your health and prosperity, *temporal* and eternal, I remain yours, fraternally,

EDWARD J. PEERS,  
Sec'y TROY LODGE, No. 34.

J. W. S. MITCHELL, P. G. M.

### MASONIC MEETING.

☞ At a called meeting of Jefferson City Lodge, No. 43, on Monday evening, August 4th, 1849, the following preamble and resolutions were unanimously adopted:

WHEREAS, it has pleased Almighty God, in his infinite wisdom to remove from amongst us our well beloved and highly esteemed brother, PRESLEY T. CORDELL,—and whereas, it is not only our privilege but our bounden duty publicly to express our heartfelt regret and deepest sympathies in the loss which this community, but more especially this Lodge, (of which he was a member,) has sustained by this sad bereavement,—and, whereas, the circumstances attending the decease of our beloved Brother, calls for our most exalted admiration, (he having gone to St. Louis to attend upon his sick parents, while the most awful scourge, the cholera, was prevailing to a fearful extent,)—therefore,

*Resolved*, That in the death of our well beloved brother, our time-honored institution has lost one of her most exemplary members—Masonry has lost one of her most ardent votaries—his relatives a kind and affectionate brother, and this community a cherished and valued citizen.

*Resolved*, That the members of this Lodge deeply sympathize with the relatives of our deceased brother in their bereavement, and that we will, in token of respect, wear the usual badge of mourning for thirty days.

*Resolved*, That the Secretary be requested to furnish a copy of the foregoing preamble and resolutions to the relatives of our deceased Brother; also, a copy to each of the papers in this city, and the Masonic Signet, for publication.

Attest:

C. W. STEWART, Sec'y.

### TO ALICE.

There is a form oft visits me  
In the lone and silent night;  
Floating thro' its ebon sea  
Like a happy child of light.  
It seems basking in a glow  
Like to radiance divine;  
Oh! my heart has wished to know  
Lady, that the form is thine.

There is a hand I often see  
Waving in the viewless air;  
And a breast swell silently,  
Where nor swell, nor waving are:  
And in the motions, gentle, sweet  
Thus with love they intertwine;  
Do my fancies reason cheat?  
Lady, I have thought them thine.

There is a voice that whispers me  
When nor voice nor echoes break,  
And its tone is melody  
Like the spheres in Heaven, awake.  
Oh! its strain steals o'er my heart  
With a magic too divine;  
Say—can mortals such impart?  
Lady, then it must be thine.

There is an eye whose liquid light  
Oft mantels mine with brilliant beam  
And a smile so purely bright  
That wreathes about my waking dream  
That I would fain believe them true;  
Believe, that they may ever shine  
Ever, brighten and renew,  
Lady, know that they are thine.

ILLINOIS, 1849.

M. M\*\*\*\*\*

## CHOLERA.

This dreadful disease has left our devoted city in weeds of mourning; thousands have fallen beneath its unerring sway. We sincerely hope it has, or will, soon leave the valley of the Mississippi; but lest we should be disappointed, we feel called upon to say a few words in addition to what we have heretofore written. We again say to our friends, if the disease makes its appearance in your neighborhood, not to change your habits of living suddenly; live on that which usually agrees with your system. If the form of our teeth be regarded as a proper evidence, vegetables are as necessary to man's health and well being as is animal food; and he who suddenly abstains from the one or the other, subjects his system to be operated on deleteriously by any prevailing cause of disease. Especially will he be exposed to that class which effects the alimentary canal or digestive organs. We are aware that we may be met by the declaration that the knowing ones of our city excluded all vegetables; but we ask, with what results? How many lives have been preserved by it? On the contrary, we should ask how many lives have been lost by it? The truth is here, as well as every where else, we find almost as many and opposite opinions, as there are Physicians. Only a few days ago we were amused with an article in one of the daily papers, coming as we suppose from some patent right man-killer, ridiculing the very idea of employing a calomel doctor, or any other except of *his class*, to cure the cholera. Verily, what has become of the blush of shame, that it does not blister the cheek of that man, who has resided in St. Louis for the past four months, and dares insinuate that he can cure the cholera, (we mean after it arrives at that stage which entitles it to the name as given by the Physicians generally.) Where are the witnesses of his skill?—in the grave! But a wonderful discovery has been made in St. Louis, and which cannot fail to give tone to public sentiment throughout the world. We are told that a gentleman of high standing and belonging to the class of old fashioned doctors, recently used the following language in a public speech, viz: I KNOW THE CHOLERA TO BE CONTAGIOUS.

Well, if the question is settled, it might be justly regarded as supererogation in us, who belong to the class of "has beens," to attempt to disturb its repose. But we may be permitted to express our regret for the very unceremonious manner in which the thing has been done. Now, until we received this latter day light, we have held that cholera, like all other diseases, is governed by laws peculiar to that particular disease, though the *modus operandi* may not be understood. For example, cholera, generally, yea almost universally, makes its appearance in the form of diarrhoea; if so, then diarrhoea is the first stage of the disease, and not a premonitory symptom, going to show that at some future period there will be a disease which may be called cholera. If this hypothesis be correct, we may state a fact easily proven, viz: that during the prevalence of the disease in this city, not ten adults out of every hundred escaped the first stage of the disease. If so, we would like to have permission to ask if ninety out of every hundred contracted the disease by means of contagion? And then, if allowed, we would ask one more question and quit, viz: did any contagious disease ever simultaneously attack a whole city?—ED.

## THE SIGNET TO BE ENLARGED.

WE have always intended to continue enlarging the SIGNET so as to make two volumes per year, and we have not been wanting in exertions so to extend its patronage as to hasten that period. We have now the pleasure of announcing the fact that our list of subscribers has been so liberally extended since issuing the first number of this volume, that we have entered into an arrangement with our printers to make the seventh number\* of this volume contain 64 pages—at which size the work will be continued.

A few have heretofore objected to the SIGNET on the ground that the price was higher in proportion than similar publications; although we do not admit this to be true, we are now about to leave no room for similar objections, for the price will remain the same, and it will be by far the cheapest work of the kind ever offered to the public. The present volume will contain 672 pages, and thereafter we intend to divide the work into two volumes per year, thus furnishing our readers with 768 pages—just double the number contained in any other Masonic magazine in the United States.

Now, brethren, will you not assist us in making the SIGNET useful as well as cheap? The heavy outlay consequent upon the enlargement, will make such inroads upon our profits, that we should be left without the means of a *genteel* support, did we not confidently anticipate a sufficient increase of patronage to save us from this mortification. We are, however, more anxious about the popularity of the work. We wish, if possible, to send it into every reading family, and take with it a satisfactory elucidation of the sacred principles of our Order. This object would be greatly aided by ornamenting the work with fine mezzotint engravings. The great demand for the June number, which contained as fine an engraving as can be found in any magazine, proves this fact. But we cannot meet the expense of enlargement, and also ornament the numbers, without a very liberal increase of patronage; but this we confidently rely upon. We believe the brethren generally, will feel it to be their duty and will take pleasure in making a personal effort to procure us new subscribers. We have always refused to take subscribers for less than a year, which rule will only be deviated from in this instance, viz: we authorize our friends to take orders for the last six numbers or half of this volume, for \$1 25—they will thus receive 384 pages, just what twelve numbers of the Boston magazine contains. We invite this half yearly subscription to induce all Masons and other reading persons to take the work long enough to judge of its merits, and determine whether to take it permanently or not. Brethren, try to send us a large list as early as possible, that we may make arrangements for the additional number that will be required.

We shall continue to print the work on fine book paper, and with renewed efforts endeavor to render the work interesting and useful.—ED.

# THE SIGNET AND MIRROR.

VOL. II.

ST. LOUIS, SEPTEMBER, 1849.

No. V.

## HISTORY OF FREE MASONRY.

NO. XVII.

The Anglo-Saxons had always called the Britons Gualish or Walishmen until after the days of King Arthur, when they denominated the settlement beyond the Severn, Walishland, or Wales. All the old French writers call this people Galles, from their ancestors, the Gauls.

During the barbarous wars on the Island, for more than one hundred and sixty years, operative Masonry was almost entirely neglected, but that Lodges continued to meet and practice their speculative or moral rites in Wales, we have reason to believe; indeed, operative Masonry did not lay dormant very long, for before the days of Martel we find in that country numerous churches, and other public buildings, erected by the Brotherhood.

When Egbert succeeded to the sovereignty of the Six Kingdoms, A. D. 830, the Angles were more numerous than any other tribe, and hence he called the country England, and the people Englishmen. Masonry continued to flourish under his reign, as also under those of Ethelwolf and Edward, Sr., who was succeeded by Ethred, deputy King of Mercia, the husband of Edward's sister; she who became renowned as the great heroine of Mercia, because by her daring bravery she drove out the Danes. The next who had charge of the Craft was Ethelward, who founded the University of Cambridge, A. D. 918. The King died A. D. 924, and was succeeded by his son, Ethelstan, whose mother was a concubine. This King made his brother, Edwin, overseer of the Craft. Historians are divided in opinion as to whether Edwin was the brother or son of the King, and long, as well as contradictory, articles have been written to prove the one and the other, and to show that the King did, and did not, murder his son or brother. Dr. Anderson makes the following extract

from the old Masonic records, which, in our opinion, settles the question that Edward was brother to the King.

“That though the ancient records of the Brotherhood in England were most of them destroyed, or lost, in the wars with the Danes, who burnt the monasteries, where the records were kept, yet King Athelstan, (the grandson of King Alfred,) the first anointed King of England, who translated the Holy Bible into the Saxon language, when he had brought the land into rest and peace, built many great works, and encouraged many Masons from France, and elsewhere, whom he appointed overseers thereof. They brought with them the charges and regulations of the foreign Lodges, and prevailed with the King to increase the wages.

“That Prince Edwin, the King’s brother, being taught geometry and Masonry, for the love he had to the said Craft, and to the honorable principles whereon it is grounded, purchased a free charter of King Athelstan, his brother, for the Free Masons having among themselves a CORRECTION, or a power and freedom to regulate themselves, to amend what might happen amiss, and to hold a yearly communication in a General Assembly.

“That, accordingly, Prince Edwin summoned all the Free and Accepted Masons in the realm to meet him in a congregation at York, who came and formed the Grand Lodge under him as their Grand Master, A. D. 926.

“That they brought with them many old writings and records of the Craft—some in Greek, some in Latin, some in French, and other languages; and from the contents thereof they framed the CONSTITUTIONS of the English Lodges, and made a law for themselves, to preserve and observe the same in all time coming.”

Preston makes, in substance, the same extract, but prefaces them with the following rather singular remarks, viz :

“A record of the society, written in the reign of Edward IV, said to have been in the possession of the famous Elias Ashdole, founder of the Museum at Oxford, and which was unfortunately destroyed, with other papers on the subject of Masonry, at the Revolution, gives the following account of the state of Masonry at that period.”\*

We regard these extracts as furnishing conclusive proof that the opinion, that Masonry was first introduced into England through Kilwinning Lodge, of Scotland, in the twelfth century, is without foundation, for the standing of Dr. Anderson as an honorable and impartial historian was too elevated to leave grounds to suppose he would give the foregoing as extracts from the old records, if they were not to be found there, and, moreover, it will be remembered that his his-

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\* Preston’s illustrations, p. 141.

tory was, by order of the Grand Lodge of England, submitted to the severe scrutiny of a learned committee before it was sanctioned by that Grand body; but, above all this, we have a tradition which not only clearly points to the convocation at York in 926, but sets forth the more important and *unpublished* reasons for the holding of said convocation at that particular time. Indeed, the tradition referred to satisfactorily accounts for the addition of the word York to those of Ancient Free and Accepted Mason. The intelligent and accomplished Mason will readily understand to what we allude, and agree with us, that although a change was not made in the body of Masonry, an important change was made in a portion of our ritual, which change has ever been approved, and sacredly regarded by all good and true Lodges of Ancient Craft Masons. The addition of the word York has ever been used to show that the Masons approve of and are governed by the edicts of the said communication. If the change here alluded to had operated only in England, it might not now be regarded as a principle engrafted into our rules, but as it became a fixed law throughout the world in conferring the two first degrees, we hold that no Grand Lodge is at liberty to drop the word York from the body of her charters—not that the name is essential to any principle or practice of our rites, but because it is commemorative of the event which made such action necessary, and points to a prominent evidence of the recuperative power of our time-honored and heaven-protected institution, when assailed by traitors from within, or malevolence from without.

Brother Preston makes no allusion to the tradition of which we have been speaking; he thinks the term York has grown into use because the first Grand Lodge in England, of which we have an account, was established at York.” \*

King Athelstan encouraged the Craft by paying them marked attention, and employed them in building many castles to keep in subjection the Danes. He also built the Abby of St. John, in Yorkshire; Milton Abby, in Dorsetshire; re-built the city of Exeter, and made some improvements at York. He died A. D. 940.

From this æra we date the re-establishment of Free-Masonry in England. There is at present a Grand Lodge of Masons in the city of York, who trace their existence from this period. By virtue of Edwin's charter, it is said, all the Masons in the realm were convened at a general assembly in that city, where they established a GENERAL or GRAND Lodge for their future government. Under the patronage and jurisdiction of this Grand Lodge, it is alleged, the fraternity considerably increased, and kings, princes, and other eminent persons, who had been initiated

From this period, during the reign of several Kings, we read of nothing interesting, only so far as it relates to English history; indeed, there is nothing of much interest to Masons for about one hundred years. In the reign of Edward, the confessor, who came to the throne A. D. 1041, a collection and compilation of the Saxon laws was made by order of the King. He was a lover of the arts and sciences, gave countenance to men of learning, and encouraged the Earl of Coventry, who was remarkable for his wealth, as well as learning, to become the overseer of the Craft, and at their head he erected the Abbey of Coventry. The King re-built Westminster Abbey, and a number of other houses of worship. He died, 1065.

Harold II succeeded, and reigned less than a year, when he was slain in the battle of Hastings by William, Duke of Normandy, afterwards, and to this day, known as William, the Conqueror. This battle was fought A. D. 1066, about six hundred and seventeen years after the Anglo-Saxons entered Briton, under Hengist. William, the Conqueror, reigned twenty-one years. He gave to Free Masons a powerful influence throughout the kingdom, for this proud Norman,

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into Masonry, paid due allegiance to that Grand Assembly. But as the events of the times were various and fluctuating, that Assembly was more or less respectable; and in proportion as Masonry obtained encouragement, its influence was more or less extensive. The appellation of ANCIENT YORK MASONS, is well known in Ireland and Scotland; and the universal tradition is, that the brethren of that appellation originated at Auldby near York. This carries with it some marks of confirmation, for Auldby was the seat of Edwin.

There is every reason to believe that York was deemed the original seat of Masonic government in this country; as no other place has pretended to claim it, and as the whole fraternity have, at various times, universally acknowledged allegiance to the authority established there; but whether the present association in that city be entitled to that allegiance, is a subject of inquiry which it is not in my province to investigate. To that assembly recourse must be had for information. Thus much, however, is certain, that if a General Assembly or Grand Lodge was held there, (of which there is little doubt, if we can rely on our records and constitutions, as it is said to have existed there in Queen Elizabeth's time,) there is no evidence of its regular removal to any other place in the kingdom; and upon that ground, the brethren at York may probably claim the privilege of associating in that character. A number of respectable meetings of the fraternity appear to have been convened at sundry times in different parts of England; but we cannot find an instance on record, till a very late period, of a GENERAL meeting (so called) being held in any other place beside York.

To understand this matter more clearly, it may be necessary to advert to the original institution of that assembly, called a GENERAL or GRAND LODGE. It was not then restricted, as it is now understood to be, to the Masters and Wardens of private Lodges, with the Grand Master and his Wardens at their head; it consisted of as many of the fraternity AT LARGE as, being within a convenient distance, could attend, once or twice in a year, under the auspices of one general head, elected and installed at one of these meetings, and who, for the time being, received homage as the sole Governor of the whole body.

having subdued the English, improved every opportunity to make his conquest secure, and hand down the government in safety to his Norman successors. He strengthened all his military posts; to effect which he placed the Earls of Rochester and Shrewsbury at the head of the Craft; who, in turn, appointed their deputies, or overseers, and all the Masons being organized into Lodges, they built the Tower of London, and the castles of Hereford, Warwick, Winchester, Exeter, Durham, Dover, Stafford, York, Rochester, and New Castle; thus, in a single reign he accomplished more to render permanent the crown and perpetuate the monarchy than had been done by all previous Kings. Nor was he unmindful of sacred architecture, for he built a splendid abbey near Hastings, and in honor of the great victory he won there, he called it Battle Abbey. He also built a number of other abbeys, and during his reign there were erected monasteries and other religious houses, amounting to about sixty in number. Both operative and speculative Masonry were much benefitted by the intro-

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The idea of confining the privileges of Masonry, by a warrant of constitution, to certain individuals, convened on certain days, at certain places, had no existence. There was but one family among Masons, and every Mason was a branch of that family. It is true, the privileges of the different degrees of the Order always centered in certain numbers of the fraternity who, according to their advancement in the Art, were authorized by the ancient charges to assemble in, hold, and rule Lodges, at their will and discretion, in such places as best suited their convenience, and when so assembled, to receive pupils and deliver instructions in Masonry; but all the tribute from these individuals, separately and collectively, rested ultimately in the General Assembly, to which all the fraternity might repair, and to whose award all were bound to pay submission.

As the constitutions of the English Lodges are derived from this GENERAL Assembly at York; as all Masons are bound to observe and preserve those in all time coming; and as there is no satisfactory proof that such an assembly was ever regularly removed by the resolution of its members, but that, on the contrary, the fraternity still continue to meet in that city under this appellation, it may remain a doubt, whether, while these constitutions exist as the standard of Masonic conduct, that assembly may not justly claim the allegiance to which their original authority entitled them; and whether any other convention of Masons, however great their consequence may be, can, consistent with those constitutions, withdraw their allegiance from that assembly, or set aside an authority to which not only antiquity, but the concurrent approbation of Masons for ages, and the most solemn engagements, have repeatedly given a sanction.

It is to be regretted, that the idea of superiority, and a wish to acquire absolute dominion, should occasion a contest among Masons. Were the principles of the Order better understood, and more generally practised, the intention of the institution would be more fully answered. Every Mason would consider his brother as his fellow, and he who, by generous and virtuous actions, could best promote the happiness of society, would always be most likely to receive homage and respect.—[*Preston's Illustrations*, p. 149.]



duction of many accomplished Masons from France. The King died A. D. 1087.

William II succeeded his father, and employed the Craft in rebuilding London bridge and a wall around the Tower. He called all the master builders together, who, after due consultation, advised the King to build the Castle of Westminster, connected with which was the largest room in the world. Westminster Hall, as this large room is called, is two hundred and seventy feet long and seventy-four feet wide. The King died A. D. 1100.

Henry I succeeded, who granted to the Barons the first Magna Charter. During the reign of this King, more than one hundred churches were built. He died A. D. 1135, and was succeeded by Stephen, who was perpetually occupied in civil wars, urged on by himself and the Empress Maud. But, notwithstanding all the confusion and misrule consequent on civil commotions, in no reign of England's Kings were so many castles built. The nobles and gentry were equally courted by the King and the Princess, and, taking advantage of this state of things, they erected over eleven hundred castles. The Masons were constantly employed, as well as the soldiers. The Masons were under the government of Gilbert de Clare, as Grand Master. The King died A. D. 1154, and in him terminated the Norman line of Kings, after a reign, including William, the Conqueror, of eighty-eight years. Here commenced the reign of the Plantagenets.

Henry II, of Anjou, now ascended the throne. We find nothing in this reign of interest to Masons, except that the Knight Templars built their temple in Fleet street, London. We do not remember that we have any account of the existence of this society in England prior to this period. It is proper to observe, that Masonry continued to flourish; they built a number of castles and about one hundred churches in this reign. The King died A. D. 1189.

Richard I, reigned ten years and, died 1199.

King John now ascended the throne. His chaplain, Peter, was chosen Grand Master, and under his superintendence London Bridge was re-built with stone, or rather it was commenced by Peter and finished while William Almain was Grand Master, A. D. 1209. After Almain, Peter de Rupibus was chosen Grand Master, and Fitz Peter was principal overseer of work, or as modern writers would style him, Deputy Grand Master. The King died A. D. 1216, and was suc-

ceeded by Henry III, a minor of nine years old, when Peter de Rupibus was chosen his guardian, who laid the corner-stone of Solomon's Porch in Westminster Abbey, A. D. 1218. The King died 1220.

Peter de Savoy next reigned, and died 1272. During this reign the famous College at Oxford was built, and the Templars erected their temple at Dover, which was called *Domus Dei*.

Edwin I, now reigned, and soon became immersed in wars, but the interests of the Craft were not neglected, for the excellent Gilbert de Clare, Earl of Gloucester, was chosen Grand Master, and Ralph, of Mount Hermer, principal overseer. The King's son, Edward, who was the first Prince of Wales—the Welsh having submitted to his father—was born A. D. 1284. The cape stone of Westminster Abbey was celebrated, by a great concourse of Masons, with great pomp A. D. 1285. The King died in camp at Solway, after a short illness, on the 7th July, 1297, and was succeeded by Edward II, under whose reign Walter Stapleton was chosen Grand Master, and wisely governed the Craft. The King died A. D. 1327. Edward III was the next King, who not only encouraged the cultivation of the arts and sciences, but used every fit occasion to do honor to Masonry. He it was who erected at Windsor a table, in a circular form, six hundred feet in circumference, for the purpose alone of feasting the Craft. This Prince, by general consent, assumed the government of the fraternity as Grand Master, and appointed the most skilful and accomplished workmen overseers, among whom was John de Spoulee, who was styled Master of the Ghiblim,\* who re-built St. George's Chapel, in which place the King instituted the Order of the Garter, A. D. 1350. William Wickham was overseer of four hundred Masons, and Robert Barnham of two hundred and fifty. About this time Henry Yeuele, who is spoken of as the King's Free Mason, superintended the building of the London Charter House, Queenborough Castle, and rebuilt St. Stephen's Chapel, afterwards the House of Commons in Parliament. But this reign is most interesting to Masons on account of some additional regulations for the government of the Craft, adopted by a convention of Masons and approved by the King.† It may be

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\* Master of the stone squarers.

† An old record of the society runs thus:

“In the glorious reign of King Edward III, when Lodges were more frequent, the Right Worshipful the Master and Fellows, with consent of the lords of the realm, (for most great men were then Masons,) ordained,

observed in this as well as all other instances where any amendments have been made to the ancient rules, great care was taken to make no change in the Landmark's of the Order; but the custom in all ages leaves no doubt on our mind, that Masons are at all times at liberty so to modify and change the rules, having reference to the moral government of the members, as to adapt them to the political and religious condition of a God-fearing people; and hence it is that Masonry, more than any moral association of men, may be admirably suited to all religions where a belief in one God is held. But we cannot too forcibly impress upon the minds of our readers the fallacy of that theory which represents Masonry as being practised in every land and by every people. If it is the same every where—and it must be so—how can that people who deny the supremacy of God, and sub-divide his attributes among a variety of finite beings, and even inanimate things, practice Masonry, when the most imperative and unalterable rule, demands as a pre-requisite to admission, an unconditional and unwavering belief in one God? If a Lodge exists in any part of the world where its members are Atheists, or hold to the existence of a plurality of Gods, it has been introduced there by some God-forsaken wretch, and can never be recognized as one in our midst. To us, it

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“That for the future, at the making or admission of a brother, the constitution and the ancient charges should be read by the Master or Warden.

“That such as were to be admitted Master-Masons, or master of work, should be examined whether they be able of cunning to serve their respective lords; as well the lowest as the highest, to the honour and worship of the aforesaid Art, and to the profit of the lords; for they be their lords that employ and pay them for their service and travel.”

The following particulars are also contained in a very old MS., of which a copy is said to have been in the possession of the late George Payne, Esq., Grand Master in 1728:

“That when the Master and Wardens meet in a Lodge, if need be, the sheriff of the county, or the mayor of the city, or alderman of the town, in which the congregation is held, should be made fellow and sociate to the Master, in help of him against rebels, and for the upbearing the rights of the realm.

“That entered prentices, at their making, were charged not to be thieves or thieves' maintainers; that they should travel honestly for their pay, and love their fellows as themselves, and be true to the King of England, and to the realm, and to the Lodge.

“That at such congregations, it shall be inquired, whether any master or fellow has broke any of the articles agreed to; and if the offender, being duly cited to appear, prove rebel, and will not attend, then the Lodge shall determine against him, that he shall forswear (or renounce) his Masonry, and shall no more use this craft: the which, if he presume for to do, the sheriff of the county shall prison him, and take all his goods into the King's hand till his grace be granted him and issued. For this cause principally have these congregations been ordained, that as well the lowest as the highest should be well and truly served in this Art aforesaid, throughout all the Kingdom of England, Amen, so mote it be.”

seems passing strange that the Quixotic notion that Free Masonry is every where to be found, is tolerated by those who assume to have studied its principles and undertake to teach its doctrines to the Craft and the world. It is not remarkable that men, stimulated by a love of gold, should collect together a bundle of novelties, and prate about the *timeless* antiquity and unlimited existence of Masonry, if when they have published the jumble it is to be lauded and praised, quoted from and republished by teachers of Masonic principles and Masonic law. Men who are governed by no higher views than to "put money in their purse," will print and publish that which will sell best. Whatever may be the course of others, ours shall be the task of lending whatever of moral aid we can command to throw over among the rubbish every stone that is not fit for the builder's use, and do honor to those whose work will pass inspection.

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## THE TRIUMPHS OF INNOCENCE;

### OR, THE FREE MASON'S FLIGHT.

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#### PRIZE TALE.

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#### A TALE OF MISSISSIPPI.

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BY REV. R. MORRIS, OF JACKSON, MISSISSIPPI.

*Grand Chaplain of the Grand Lodge of Mississippi, also of the Grand Chapter.*

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#### CHAPTER VI.—THE CONCLUSION.

WE left Charles Wilton under the fraternal care of Major Gray, and in a way to recover seasonably from the affair of his exposure. But now an incident occurred, which, while it displayed in brilliant colors the character of his entertainer, promised much annoyance to himself, and had nigh stopped his journey altogether. This was the approach of a party in pursuit, which had been warned by the person that recognized Charles in his deplorable condition on the day before.

These worthies had been specially stimulated to this effort by an offer *to go shares* in the reward, if they would help to capture him.

About noon, Charles, who had been moved out upon the portico in an easy chair to enjoy the September breeze, had just finished the history which has occupied so large a part of this tale.

This was at his own earnest request and against the Major's will, who would have postponed hearing it until Charles had entirely recovered.

It will be doing the honest planter no injustice to say, that although he had been informed as to Charles' general innocence, and his engagement to return to jail if unsuccessful; yet he had expected to hear of some great errors, or at least imprudences, and when the whole affair was laid before him as we have given it, his delight knew no bounds, and he engaged to assist, like Herod "even to the half of his kingdom."

His professions were soon to be tested, for now a band of armed men came down the lane, which speedily attracted the attention of every one on the plantation, white, black, and mingled.

Our shrewd landlord was not slow in suspecting their errand, and he directed Charles to be borne at once into the inner-chamber before spoken of, usually devoted to the sanctity of female use.

As for himself, he resumed his long pipe, nor until the leader of the party<sup>1</sup> hailed him from the gate, did he suffer anything to disturb the serenity of his meditations.

Then, indeed, he was all animation, and hurried down the walk, scattering the pebbles right and left in his zeal, and accosting them with the hearty welcome of the country—"to light and come in." But the leader replied that they were in search of the escaped convict, Wilton, and understood from one of the slaves that he was then at the house.

Now it was far from the Major's plan to tell a lie, and equally so to give up his friend in whose innocence he believed as sincerely as he believed the Bible; so he only answered that they could search the plantation if they liked, and might have his dogs to help them; but the house belonged to the women.

This response was not much to their taste, and the leader riding aside with two or three others who seemed to be the most conspicuous, entered into a low conversation of which the words—"Can't come it;" "stubborn as a mule;" "will fight like thunder," were all that

were audible, and these seemed in no way complimentary applied to the Major.

But the Major troubled himself very little about their compliments, only when their short conference was ended he addressed them with a proposition, that as they had been taking *nigger news*\* about his visitors, perhaps they would like a little more, and so turning to the house he ordered one of the servants to ring the plantation bell, which in a few minutes brought two hundred stout blacks to the house.

With the utmost gravity, he politely requested the leader of the astounded patriots to commence his examination without delay, adding that as *nigger news* was not much to his taste, he would sit in the portico until they got through, but the overseer would see that all was fair between them.

The party of course did not avail themselves of this kind privilege, but withdrew to a short distance and entered into an anxious consultation, of which the result was, that a part remained in the vicinity to arrest Charles upon his departure, and the larger portion returned home discomfited.

As soon as this danger was passed, the good host, as thoughtful in some things as he was reckless in others, ordered out his coach, and advising Charles that every hour increased his danger, conveyed him to the house of his brother, some fifteen miles further on.

But one slight incident occurred to mark this journey. One of the party in pursuit who was possessed of considerable daring, ordered the coachman to stop, and rode up to look into the window. But he was met by the Major's red face, preceded by a large pistol, and was intrusted with the interesting intelligence that "there were so many bad people about, he was really obliged to go armed, especially when his family rode with him."

Indulging the coachman, with a threat of a *hundred*† in case he stopped again, the carriage rolled on without further delay.

Major Gray did not cease his attention to Charles' comfort and safety, nor indeed hardly left his side for two weeks, at the end of which time he pronounced him able to travel.

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\* Nothing is more disreputable in the South than to receive or spread the petty scandals that are supposed to emanate from the servants.

† A threat often enough made, but never fulfilled. In fact it is so extravagant in itself that the slave often considers the promise of a *hundred* as equivalent to a slight scolding.

And now his large heart could only satisfy itself with heaping all manner of gifts and propositions upon him. Of the former we may mention a horse, a well filled purse, and an open draft upon his Mobile house. Of the latter, every thing that generosity can conceive or liberality execute.

The real necessity of the case, and the danger incurred by his protection of one obnoxious to the laws, seemed to give a keener zest to that pure affection which the good man entertained for every member of the fraternity; while sympathy for his sufferings and admiration of his fortitude, gave an impulse to his most active benevolence.

Charles departed amidst deep emotions, promising if he procured an acquittal, to make his first visit to the house of one who had been to him the protector, the liberal host, and the faithful brother.

In pursuing his journey under circumstances so much more auspicious than at the commencement, the object and direction of his pursuit were of course the same as at first. Although it did not suit the arrangement of our story to give that object in the former part of this tale, yet the reader by this time will have conjectured that it was to discover Delancy and to procure from him by some means, the documents so often referred to. For this he had already followed him from Tampico and from Mobile, and for this he now continued on to Louisiana, conjecturing that if Delancy intended to prosecute his claim to Julia's estate, he would be found near the spot.

But few days were occupied in traversing the State to Vicksburg, and down the river to his home. Arrived there he only tarried long enough to provide himself with some necessaries and to make such arrangements, including his Will, as might be necessary in the event of his death.\*

This being done, he felt that one important part of his errand was accomplished, for by that Will, Julia would be placed in possession of his whole fortune, amply large enough to compensate her for the loss of her fathers.

It now only remained for him to call upon Julia and then prosecute his search to some speedy conclusion, for already thirty of his ninety days passed, and as yet not the least clue had been obtained.

So without calling upon a single friend, or even permitting it to be

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\*Southern gentlemen rarely make their Wills save on death-beds. This accounts for so much litigation in regard to division of estates.

noised abroad that he had returned, he hurried to the house of her for whose sake he had suffered so much. She received him as one from the dead. And well she might, considering that his last communication to her was written on the day before his arrest.

In that letter, he had expressed great hope of a successful termination of his search—for Delancy was every day intoxicated, and it seemed reasonable to suppose that opportunity would soon be offered to possess himself of the documents so earnestly desired.

Then followed a long blank of a year, during which no intimation whatever of his fate reached her ears, and she could but believe from her knowledge of her uncle's character, that Charles had fallen a victim to his machinations.

Charles now learned that his first conjectures were right, and that Col. Delancy, or, as we shall again call him, John Burliage, had returned to Louisiana long before him, and was busily engaged in prosecuting his law suit.

Of this, Julia was first informed by a legal notice stating that suit would be immediately entered into, and naming the amount of the claim set up, which was enormous.

A few weeks after, her Uncle himself called, and informed her of both the documents which were in his possession, adding, that the one which concerned her mother's character would be produced and read in open court, if any defence were set up, a measure which resulted in silencing all reply.

So the case went on undefended, although the whole bar loudly protested against so fine an estate being lost in such an irregular manner, and many an offer was received to do battle gratuitously in this behalf.

We have said that Charles was received as one from the dead. We have not thought it necessary to describe the meeting of these lovers, who, amidst so many changes, and such protracted absences, had given proofs of their faithfulness. Had they met upon the scaffold, there had scarcely been a more mournful greeting, for Charles thought it necessary in the first moment to inform his betrothed bride of the small contingency upon which his own life depended.

To baffle the intentions of Burliage, who had threatened to publish the certificate to the world, it was necessary to procure that certificate from an armed and a desperate man.

To satisfy that community of his innocence, which had condemned



him for the murder of Hardy, it was necessary that the true murderer should be found and produced before their eyes. And both of these actions rested upon the single contingency of discovering Burliage and bringing him to justice as soon as possible. But this strange being had now most unaccountably disappeared.

He had been seen in the neighborhood only the day before Charles' return; but now, as if mystery were to follow mystery, all through this veritable history, no sight or sound of him could be detected.

Here was at once a death-blow to every effort. We might protract our story through many pages, and show how the love of life, of character, and of Julia, united to enliven the search. We might detail the journies made, the officers employed, and all the means resorted to in the way of advertising and of lavish expenditures, the manly efforts of Charles and the prayers of Julia, but this tale is already overlong, and there shall be an end. The individual sought for was in no way inferior, in skill, cunning, or experience to the wisest.

Trained on the pirate's deck, he had acquired, from his numerous escapes, a marvellous shrewdness which oftener than his daring character, made up his safety, and, like the Indian, he had learned *to cover his trail*.

Day after day rolled on. The autumn was deepening into winter. The remembrance of the escaped convict was fast fading away through the counties of eastern Mississippi, and the good Major Gray was rejoicing in the hope that Charles had secured the evidence sought for, and would return acquitted. But while others were forgetting every thing connected with the affair, in the stir of newer incidents, there were two whose anticipations noted the slightest lapse of time. Julia had ceased the attempt to dissuade her lover from his resolution to return.

If for a single moment she had entertained the expectation of prevailing with him in this behalf, his single and stern remark, "My honor, Julia, as a Free Mason!" was sufficient to crush it, for Julia had been reared in that belief which forms the catechism of the Craft, that *a true Mason cannot violate his word*.

So the brown autumn passed away, and December, that bleak month of death, shook the few remaining leaves to the earth, and completed the victory over the things of life.

And now the day, the latest day of Charles' tarrying, had arrived, and he must depart to his doom. Young and innocent, his heart ab-

sorbed in a resolution which defied death, behold the true hero in the Free Mason!

A living sacrifice to honor, that sacrifice could not even be recorded among the memorable deeds of the Order, for none, save the few whose lips were sealed by a Masonic signet, would ever know that he had been one whom Free Masonry delighted to honor.

Alone and unassisted, and unstrengthened, save from on high, he must go—for to all Julia's entreaties that she might accompany him, he presented an unbroken front of denial. Where find we a record of faithfulness in the annals of man truer than this? and yet "the things most surely believed among us" exhibit it as no improbable or isolated case.

The hour of parting came and passed, for time makes no stay for the sorrowing. It was filled with all that can be conceived of utter despair upon the one part, and of manhood struggling against an inscrutable destiny upon the other. Through this tempest of parting the light of Julia's life had nigh gone out. Again and again she passed into utter insensibility; but when, in a moment of strength, she looked lovingly upon his agonized countenance, she sweetly whispered, "Our next, dear Charles, in heaven!" and thus they parted.

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Stormy and desolate was the Christmas day which brought Charles back to the village of his prison. The chilly rains had filled the soil to saturation; and overflowing, had returned upwards in unwholesome mists, as if rejected of the miserable earth. The slaves, whose annual holyday usually brought with it such happy relaxation from care, were now grouped in crowds around the cabin fires, or making a wretched attempt at merry-making, showed that even their light hearts were not proof against the dreary season. Night was approaching, making doubly disagreeable the accumulated discomforts of the day, when Charles rode up to the little hotel, and calling the landlord aside, inquired concerning the two brethren who had accomplished his escape three months before. He left his horse at the inn, and went to their residence, and it was soon buzzed abroad by the gossiping landlord that the escaped convict had returned.

In the midst of a solemn silence, a voiceless expression of sympathy, Charles was received by his two friends. They read in his countenance that his search had been unsuccessful, and they needed no words to know that he had returned to die. Before they became suffi-

ciently composed to address him, the sound of a multitude approaching the house called all three to the door. It was plain that the village was in an extraordinary state of excitement. In spite of the weather, and of the roads, which were intolerably bad, the men of the place, both old and young, strong and decrepid, had gathered together, and the occasional view of a bonnet through the gloom, showed that women, too, were mingled in a scene so unsuitable to the sex. As the crowd approached the house, it was evident that no concordance of opinion reigned among the motley multitude. Some were for imprisoning Charles and making immediate preparations for his execution. Others protested, with stout asseverations, against any imprisonment, declaring that an escape was as good as an acquittal, and that a gentleman who would return to be hung was too good for the gallows.

It is difficult to conceive what might have been the result of this fierce contention among the mob. So many difficulties were presented in a logical settlement of the affair, that several, whose impatience could not wait for the ordinary deductions of logic, had already proceeded to enforce, their opinions in a manner *strikingly* natural; others were preparing to follow an example so stirring, when Charles himself addressed the crowd in a few emphatic words.

He told them that his honor demanded a return to jail, and the enforcement of his sentence.

That however they might regret the necessity, yet that necessity existed, and that whether they consented or not, he should immediately return to prison. One universal burst of sympathy broke from the crowd, and then, as he stepped from the threshold, and took his way to the jail, they silently formed in procession and accompanied him. Arrived at the door, the jailer, who had already received a hint that he had better not open it, stoutly denied his right to admittance.

But the same arguments prevailed with him, which had conquered the multitude, and the rusty hinges creaked behind as Charles entered the prison. It was a building of two stories, in the upper one of which was the cage. To this place Charles would have returned, but the jailor begging him to occupy the lower room in which there was a fireplace, he consented, and in sad silence took his seat, his two faithful friends beside him.

Again there was an uproar without the jail, and the startling report was brought to the doors that a murder had been committed upon the

person of a man high in the estimation of the community, a magistrate who had attempted to restrain the violence of a drunken man, and was shot dead in the effort.

The murderer was soon on his way to the jail, although compelled to pass the gauntlet of an exasperated mob before he could reach it. As he was thrust in at the door, Charles noticed that he had but a single leg, and his gruff and blasphemous voice seemed familiar to his ears, but the painfulness of his own position, added to the great fatigue of the journey, soon drew his attention from the circumstance. But when upon the jailor's attempting to put handcuffs on him, he drew a pistol and shattered the officer's arm with a bullet, the notice of every one was fully aroused. This last shot led to such a general alarm lest he might have other concealed weapons, that those who had brought him in, drew back to the walls of the apartment, and left him standing in the centre of the room alone.

The abuse of the mob, while mostly expended in tearing the murderer's clothes, and heaping filth upon him, had in one or two instances been more serious. A blow had been inflicted upon his right temple, which had led to so great an effusion of blood, as almost to blind him, but when with his sleeve, he wiped this away, and stood with the well known features, the sabre cut across the cheek, and the hideous squint, Charles saw in the defiled countenance, him whom he had so long and earnestly sought.

It was Loes, the pirate, Delancy the Mexican officer, Burliage the prisoner and the forger. Here was the man whose evidence could acquit him.

About his person were doubtless those very documents which would clear away every stain, and restore the abused Julia to her legal rights. Yes, led here as by the hand of Providence, Charles saw safety and honor almost in his very grasp.

The pirate stood in defiance. A pistol gleamed from the fire light, in each hand, and a secret belt, now exposed, exhibited a row of others within his reach. The ferocity engendered by intoxication had kindled up all the natural fierceness of his character and stamped it upon his countenance. As he burst into a mocking laugh of defiance, and stood, a single individual, yet holding so many lives in his hands, he looked to the eyes of all like some supernatural agent, created only to feed the man of death.

Short was the sensation of fear in the mind of Charles. He ad-

vanced at once from the shadow in which he had sat, and boldly confronted himself face to face with the tiger-hearted man, pronouncing his name and bidding him yield. As the pirate recognized him, a deeper shade of ferocity passed across his countenance, and he raised a pistol to Charles' breast, with a hand that never flinched and an aim that rarely failed. But Charles was prepared for this, and quickly making the *sign of distress*, he thundered in his ears the obligation of the Order.

The effect was electric. The pistols fell from his nerveless hands and were harmlessly discharged upon the floor. He stammered some inaudible words, and seemed about to offer his hand to his conqueror, when the flash of a musket was seen at the door, and the pirate fell headlong, shot through the breast by a ball. \* \* \* \*

Rapidly winds up the mystery of our drama. A few hours carried away the soul of the abandoned wretch from a world too long polluted by his presence; but in that few hours was embraced every thing of hope and joyfulness to Charles. For the dying bed of the pirate was surrounded by Free Masons; and they pressed upon him so much of that which drew from the mighty depths of his wickedness the few long-hidden virtues of his nature, that he could not resist them. His full confession was recorded and signed while yet the blood coursed within him. The documents were given up, acknowledged to have been illegally obtained and destroyed by his consent. In short, every restitution that a dying hour can afford was willingly made, and when the shuddering tenement yielded up its base occupant to the ordeal of the judgment bar, his form was tenderly laid out and decently interred at the hands of sorrowing brethren.

What more remaineth? Shall we say how the burning words of safety and love leaped upon the telegraphic wires, and were conveyed as with *sweet lightning* to Julia's ears? Shall we speak of the delight that filled the heart of Major Gray when a panting horseman brought him the welcome intelligence? Shall we tell how the Lodges gave glory where glory was due, for this Providential escape?

Let imagination have her work, for none among all *the children of the sun* had ever brighter expectations of happiness than Charles Wilton when he again passed the jail doors and realized the first fruits of *The Triumph of Innocence*.

## THE GRAND LODGE OF NEW YORK.

*To the Most Worshipful Grand Lodge of the State of New York :*

The undersigned, the Committee appointed under a resolution of the Grand Lodge, adopted on the 7th instant, to prepare an address to the Fraternity of the country, containing a statement of the violent and riotous acts which disturbed the proceedings of the Grand Lodge, on the evening of the 5th day of June instant, and the circumstances connected with the formation in the city of New York, of a clandestine body of expelled Masons, and their associates, who have assumed the title of a "Grand Lodge,"—respectfully submit the following

## REPORT :

Your Committee deem it necessary to a proper understanding of this matter by our brethren abroad, who did not witness the disgraceful and riotous proceedings of the evening of the 5th day of June inst., that the statement of facts connected with these proceedings, should be preceded by a brief history of some of the transactions of the Grand Lodge during the preceding year.

Article III, of the Constitution of this Grand Lodge, revised and adopted A. L. 5845, in arranging the organization of the Grand Lodge, provided that the Grand Lodge should be composed of the Grand officers, P. G. Masters, P. Dep. G. Masters, P. G. Wardens, P. G. Secretaries, P. G. Treasurers ; the Masters and Wardens, or the Representatives, legally appointed, of all the Lodges under its jurisdiction ; "*and the Past Masters by election and service of one year in the chair of all such Lodges under its jurisdiction.*" Article VIII, of the same Constitution, provides that the Grand Lodge shall meet in the city of New York. Article XXIII, provides for the payment of \$1 50 for every thirty miles travel, going to and returning from the Grand Lodge, and a per diem compensation of \$1 50 for attendance to *one Representative* only, from each Lodge out of the city of New York, for the annual communication, and there is no provision in the Constitution, or law or regulation of the Grand Lodge, which permits Past Masters to be represented by proxy, or to draw pay for travel or attendance, as such. It will be seen, therefore, that under these provisions, the Constitution required at the hands of Past Masters of Lodges, at a distance from the city of New York, and individual sacrifice of time and money, to attend the Grand Lodge, which was exceedingly onerous ; so onerous indeed has this sacrifice been found, as practically to amount almost to a total prohibition of their rights and privileges as members of the Grand Lodge ;

while the Past Masters of the city Lodges could attend at any time, with comparatively little inconvenience.

The practical result of this state of things, as shown by experience, has been to confine the large majority of the Lodges out of the city of New York, to the three votes of the Lodge, which its representative is authorized to give, at the annual communication, while from the city Lodges there were not only the votes of their Lodge by their proxies, but also the votes of all, or nearly all, their Past Masters: and these latter were so numerous in the city, that, whenever the twenty-four Lodges in the city (being less than one-fourth of the whole number,) chose to unite their votes upon any question, their officers and Past Masters could, at will, control and out-vote, the remaining three-fourths of the Lodges in the State. To illustrate the practical effect of these provisions of our Constitution, it is only necessary to allude to the fact, that at the last annual communication, the officers and Past Masters of one Lodge in the city, gave in Grand Lodge, nineteen votes, and those of another, twelve; while Lodges in more distant parts of the State, with more members, could give but three votes each. This system of representation was regarded as unjust and unfair to the majority of the Lodges, and as entirely at war with those principles of *equality*, which lie at the foundation of our noble institution—principles which are dear to every true-hearted *Free Mason*.

Other reasons also were urged in favor of amending the Constitution, in relation to Past Masters. It was urged, among other things, that anciently Past Masters were not, as such, members of any Grand Lodge, and that allowing them, anywhere, to be members, is a modern innovation; that their votes gave great inequality of power in Grand Lodge, to one Lodge over another, even as between the city Lodges,—one Lodge having twenty Past Masters, and another Lodge only one, or two or three; and that while evils have been found in this State, to grow out of the existing system, no reason existed why in this State, as in many others, the governing body for the Lodges, should not be composed of the *representatives* of the Lodges; and that it was neither Masonic nor Republican, that the Fraternity of the State should in so great a degree be governed (as it must be while the Constitution was unchanged,) by a body of men having permanent and irresponsible power.

Whether Past Masters, as such, shall or shall not be members of Grand Lodge, being a matter of local regulation; and the power to prescribe, alter and amend the provision in this respect, being exclusively vested in the Grand Lodge and the Fraternity, and not being controlled by any ancient usage or custom of the craft, or any of the unwritten laws thereof,—it was deemed advisable, by amending our written Constitution, to remove the evils which thus existed.

The mode of proceeding, to amend the Constitution, is clearly pointed out by Article CVI, of that instrument, which provides that “no

amendment to this Constitution shall be made, or have any effect, until the same shall have had the affirmative vote of the Grand Lodge, at at two successive June communications, *unless, in addition to the affirmative vote of the Grand Lodge at one June communication, it shall have received the affirmative vote of a majority of the Lodges within this jurisdiction.*" And this article further provides, that when an amendment to the Constitution shall have received the affirmative vote of the Grand Lodge at one *June* communication, it shall be appended to the printed proceedings, at the end, under the head of "proposed amendment to the Constitution," and sent to each Lodge in the jurisdiction.

In pursuance of this Article of the Constitution, the following amendment to that instrument was proposed at the annual communication in June, 1848, viz:

*"First Amendment.*—In the fifth line of Article third, after the word "and," insert the words "also to the extent hereinafter provided for," so that the whole Article will read as follows:

This Grand Lodge shall be composed of all the Grand Officers, the Past Grand Masters, Past Deputy Grand Masters, Past Grand Wardens, Past Grand Secretaries, and Past Grand Treasurers, the Masters and Wardens, or the Representatives legally appointed of all the Lodges under its jurisdiction; and also to the extent hereinafter provided for, the Past Masters by election, and service of one year in the Chair, of all such Lodges under its jurisdiction.

*"Second Amendment.*—Add a new Article to the Constitution, to be numbered CVIII, in the following words, viz:

#### ARTICLE CVIII.

"All Past Masters of Lodges under this jurisdiction, who shall have been duly elected and installed, and served one year in the Chair, and in good standing, shall be entitled to be present at its meetings, and participate in its deliberations, but shall not, as such, be entitled to vote. The Past Master of each Lodge who shall have last past the Chair thereof, shall be an *acting* member of this Grand Lodge, and as such shall be entitled to vote; so that each Lodge, by its officers or proxy, shall be entitled to three votes, and the last Past Master, if present, to one vote, making four votes in all. And all provisions of this Constitution relative to voting or the right of voting, by members of this Grand Lodge, shall be deemed to apply to acting members only, and not to honorary."

And after a full discussion, the Grand Lodge proceeded to vote thereon, and with almost entire unanimity, gave its *affirmative vote thereto*. The Grand Lodge then directed the amendments thus adopted, to be appended to the printed proceedings, and sent to all the Lodges, as required by Article CVI, above referred to. This duty was performed by the Grand Secretary, and the amendments thus submitted to the Lodges.

The Past Masters of the Lodges in the city of New York, as a class, adopted views unfavorable to these amendments; and throughout the year, opposed their adoption by every means in their power,—while the great majority of the Fraternity were equally as decided in favor of engrafting the amendments upon the Constitution.

On the 9th of August, 1848, a large concourse of the Fraternity,



numbering some three hundred, from different parts of the State, assembled at Geneva, for the purpose of dedicating a Masonic Hall at that place. After the close of the proceedings for which they had assembled, and without any previous arrangement, the members of the Fraternity then present organized a meeting, at which sentiments were freely exchanged upon this subject. A resolution approving these amendments in decided terms, and recommending them to the favorable consideration of the Lodges, was *unanimously* adopted; and a Committee, consisting of twenty-two Masters, Past Masters, and representatives of Lodges, located in different and distant counties of the State, was appointed to prepare a Circular, to be sent to the Lodges, calling their attention to the subject of these amendments,—inviting them to consider them in their Lodges, and if approved, to adopt them.

The Committee issued a circular accordingly in the month of October, 1848—nearly five months after the communication of the 6th of June, 1848, at which the amendments had received the affirmative vote of the Grand Lodge. This Circular that Committee sent to every Lodge in the State,—that all might read its arguments, and be induced to give the subject a prudent and careful examination. The same Committee issued a second Circular in January, 1849.

In the mean time, the Lodges and Past Masters in the city of New York, opposed to these amendments, were unweariedly engaged in striving to defeat them; and for that purpose, held a convention in that city, on the 31st day of October, 1848, at which Resolutions, strongly denunciatory of the amendments, and breathing a spirit of insubordination, were adopted. A Committee was appointed by this convention, consisting of twenty Past Masters and five Masters of Lodges in New York, Brooklyn and Staten Island, to “address a Circular letter to every Lodge and known member of all the Lodges in the State,” in opposition to the amendments. Twenty-three members of this Committee prepared and signed an address, which was dated on the 29th of November, 1848, and sent to every Lodge and known member in the State. The *main* reason urged in that address, for the defeat of the amendments, was, that Past Masters, as such, possessed the right—“the inherent and vested right”—irrespective of any written Constitution, to be and remain active members of the Grand Lodge, and rulers for life over the Fraternity. We rejoice that this doctrine, so monstrous in itself, and so arrogantly put forth, for the purpose of sustaining and *maintaining* in the Grand Lodge of New York, for ever, a controlling and irresponsible legislative power, above and independent of the Fraternity, or their representatives,—was most unequivocally *disavowed* and discarded by the Fraternity of the State, as will appear from their votes on this question.

Other addresses and resolutions upon this subject, were adopted and issued by individual Lodges—some emanating from Lodges in the

city of New York, against the amendments, and others from Lodges in other parts of the State, in their favor. Thus the question was fully discussed, and (we have no doubt) carefully considered in all its bearings.

It was under this aspect of affairs, that the Grand Lodge assembled at the city of New York, on the 6th day of March, 1849, to hold the March quarterly communication. At this quarterly meeting the representatives of only eighteen of the twenty-four city Lodges, appeared, while none of the Lodges out of the city of New York were represented. This small attendance at a quarterly meeting of Grand Lodge, perhaps to those unacquainted with the organization of our Grand Lodge, needs some explanation—but a simple reference to our Constitution, and the statement of a few facts, will readily and satisfactorily account for it. It is at the annual communications in June only, that the important business of the Grand Lodge is transacted, and for that reason the representatives of the Lodges are not allowed any compensation for attending the Grand Lodge, except at the *annual June communication*—and as Article VII, of the Constitution, expressly provides, that “no regulation affecting the general interest of the craft shall, be changed or adopted except at the meeting in June”—the legislation of that body at the quarterly meetings is limited to matters affecting the Fraternity of the city only, and none but members belonging to the city ordinarily attend, or participate in the proceedings of those meetings. Indeed, so general has this practice been, that for several years it is believed, no Lodge at a greater distance than ten miles from the City Hall of New York, (those within that distance being classed by our Constitution as city Lodges,) has been represented at any of the quarterly meetings. Besides, Article CVI, of the Constitution, in relation to amendments above referred to, confines the action of the Grand Lodge, on amendments to that instrument, to the *annual communication exclusively*.

In accordance with the determination before expressed, to resist, and, if possible, to defeat, the proposed amendments—the March quarterly meeting having been opened, the representatives of these eighteen Lodges adopted a series of resolutions, introduced by P. D. G. M. Phillips, denouncing the amendments as an invasion of the “inherent and vested right” of Past Masters, to remain for life, independent and irresponsible legislators for the Fraternity, and as therefore “revolutionary,” forgetting, or seeming to forget, that the Grand Lodge of New York, is organized upon a written Constitution, which may at any time be changed—and sedulously keeping out of view the fact, that the rights and privileges of Past Masters in this State, to be rulers of the Fraternity, were dependent upon, and *controlled* by that instrument.

The R. W. Oscar Coles, D. G. M. presiding, declined putting the question, on the adoption of the resolutions, declaring “that he con-

sidered it *unconstitutional* for the Grand Lodge, at a quarterly session, to act on any measure which interested the whole body"—when his decision was appealed from, and was reversed by that body, as then composed, and his decision and authority on a constitutional point of order, when thus acting as Grand Master, set at naught, and the resolutions adopted, and gravely sent out to the Lodges, as the solemn judgment and edict of the Grand Lodge of New York, upon this question!!

The adoption of these resolutions, if viewed in the light of a decision of the Grand Lodge upon any question connected with the amendments, must be pronounced a bold and palpable violation of the Constitution. If considered in any other light, it was, to use the mildest expression which we can apply to it, an unwarrantable and unjustifiable attempt to overawe the Subordinate Lodges, and control their action upon a question constitutionally and legitimately submitted to them.

Under these circumstances, and with this array of opposition to a healthful and sound measure of ordinary legislation, the Grand Lodge assembled on the 5th instant, to hold its annual communication.

No hour is named in the Constitution for opening, nor any place, except "the city of New York," for holding the sessions of the Grand Lodge; but it has been usually opened at about the hour of eight o'clock, P. M., and for some years past held at the Howard House.

On the evening in question, a very large number of the Past Masters of the city of New York, with their friends and associates who engaged in the subsequent scenes of riot, occupied the room at an early hour, and much earlier than usual, and when but few of the representatives from a distance had arrived at the room, from their hotels, and immediately filled up with a dense and disorderly crowd, all the seats directly in front of that appointed for the Grand Master, and extending back and embracing full two-thirds of the whole space in the hall, and evinced and declared their determination to occupy these positions, to the exclusion of all others—thus cutting off the large majority of all representatives from country Lodges from access to the chair, and interposing the obstacle of their bodies, and the turmoil they created, to any effort to be heard, or to hear or know what might be transpiring within the cordon they had thus established before the officers' seats.

In this position of affairs, and half an hour before the usual time of organizing, they, before the arrival of the Grand Master in the room, attempted to organize the Grand Lodge, although the Junior Grand Warden being present, and being the senior Grand officer, protested against their right of doing so, at that early hour, and refused himself to open the session until the Grand Master should come in, announcing, at the same time, to those in the room, that the Grand

Master was in the city—a fact which was well known—and that he would arrive in the room within a very few minutes, and calling on them to preserve order until his arrival.

The evident design, however, being to create disturbance—to forestal the power of the Grand Master, and any legitimate legislation in this body—the attempt to open the session was noisily, violently, and strenuously persisted in. Past Deputy Grand Master Isaac Phillips, then positively and distinctly declared, that if the session was not immediately opened by the Junior Grand Warden, he would himself open it; and the Junior Grand Warden again declining to do so until the Grand Master arrived, P. D. G. Master William Willis was placed in the East, by a vote which was given by, and confined to, the disorderly portion of the assembly—the motion being made, put, and declared, by said Isaac Phillips, and it being seconded by a large number of those noisily acting with him. Willis at once accepted the choice, and placing himself in the chair, was about opening the session in the manner proposed, and in the midst of noise and confusion, made by his friends and co-operators, and in the face of unequivocal objections made by the Rt. W. Ezra S. Barnum, J. G. Warden, and other officers and members, declared, that the hour of seven o'clock having arrived, and the G. Master being absent, and the J. G. Warden refusing to act, he, as P. D. G. Master, declared the session opened. He then, without calling upon the Grand Chaplain for the usual exercise of prayer, customary in opening, called on the Grand Secretary to call the roll of Lodges, who declined. This call was repeated, and was joined in by several others, one of whom declared, that if the Grand Secretary did not proceed to do it, he would.

At this point, it was announced that the Hon. John D. Willard, the M. W. Grand Master, had arrived, and was in the room, when the noise and disturbance subsided for a moment—during which period of temporary calm, that officer passed up to the chair. Mr. Willis not yet having lost all respect for the authority of the first officer of the Grand Lodge, instantly surrendered the chair and gavel. The assembly remained comparatively calm, while the Grand Master proceeded to open the Grand Lodge; which was opened in ample form, and with prayer by the Rt. Worshipful and Rev. Salem Town, Grand Chaplain. The Grand Secretary being called on by the Grand Master to call the roll of Lodges, as usual, to ascertain what Lodges, were represented, made the following official announcement, viz:

“Before proceeding to call the list of Lodges, I officially announce as Grand Secretary to the M. W. Grand Lodge of the State of New York, that the amendments to the Constitution in relation to Past Masters, proposed at the last annual June communication, and which then received the affirmative vote of this Grand Lodge, have since received the affirmative votes of a majority of all the Lodges under

the jurisdiction of this Grand Lodge, and have thereby become a part of the Constitution." He then commenced the call of the Lodges.

The announcement of the G. Sec., although official and proper, and in accordance with the Grand Secretary's duty; and although it was but the official announcement of a vote of the Lodges, the result of which was before well known,—created a storm of hisses, cries and noise, from the opponents of that measure. Bro. Phillips, in a loud voice, moved a vote of censure upon the Grand Secretary, for "daring" to make such an announcement. The Grand Master decided that the motion was out of order while the call of the list of Lodges was in progress; that the call of the Lodges must proceed, and that no motion of any kind could be entertained, until that was completed; and directed the Grand Secretary to proceed with the call. Br. Phillips, after noisily persisting for a few moments, acquiesced in the decision of the chair. The Grand Secretary continued, and completed the call of Lodges, when it was found that seventy-six Lodges appeared and were present by their representatives.

The Grand Master then arose, and commenced a sentence, saying, "My brothers"—as soon as he had uttered those two words, he was interrupted by cries and yells, such only as one might expect to witness in an Astor-Place riot, or a heated political assembly of conflicting partizans. He several times attempted to proceed, but could only utter those words. At first there seemed no definite plan of disturbance, except the interruption of the presiding officer by noise and confusion. But soon, some one called out for the reading of the minutes of the March quarterly meeting, and the last quarter's proceedings of the G. Steward's Lodge; and instantly the whole body of the disturbers joined in the call, and continued it long and loud.

Prominent in their efforts to control the presiding officer in reference to the simple order of the business, and in the refusal to permit the Grand Master to address even one sentence to his brethren, were Isaac Phillips and William Willis. Isaac Phillips had, just before, insisted upon having the question of censure upon the Grand Secretary taken up for consideration, not only before the reading of the minutes of former meetings of the Grand Lodge and Grand Steward's Lodge, but before even the roll of Lodges had been called; and if William Willis will examine the records of the session of June 7th, 1843, or if others will do so, he and they will find that on that occasion the R. W. Wm. Willis, being then Deputy Grand Master, and happening to occupy the chair as Grand Master, in the absence of that officer, at the opening of the session, made the annual address to the Grand Lodges, a document of considerable length, immediately after the call of the Lodges, and before the transaction of any other business whatever; which address was then referred by resolution to a select committee—after which, another resolution, on an entirely different subject, was offered, seconded, and by a vote of the G. Lodge,

laid on the table for consideration—after all which, the minutes of March 1st, and the 5th and 12th of April preceding, were read and passed upon.

But to return to the proceedings of the present session. The Grand Master made continued efforts to restore order, but wholly without success,—for the rap of his gavel, and his calls to order, were entirely disregarded, and the confusion increased. He then caused the rules of order to be read, which was done in a loud tone and clear voice; but this had no effect in stilling the noisy tumult. This state of things continued for a considerable time, when Bro. Phillips approached the East, and a conversation took place in an under tone between him and the Grand Master. It is understood that the Grand Master enquired of him, whether, if the minutes should first be read, he would engage that the vote on approving them, should be offered in the usual form, without presenting any new point,—and that then the Grand Master should be listened to in silence. Br. Phillips, after some consideration and consultation, replied in the affirmative. The Grand Master then rose, and said to the Grand Lodge, in substance, that it was not of itself very material, whether he addressed the Grand Lodge immediately on its opening, or after it had proceeded to the transaction of business; and that it was now of importance only on account of the riotous and disorderly acts which they had witnessed; that he should be found always firm, when the rights or essential dignity of the G. Lodge were concerned; but that he would go a great way for the sake of conciliation and harmony; that he would yield a great deal in the hope of attaining that object; that he would make any sacrifice of personal feeling; that he was about to give a striking proof of this; that he should overlook, for the present, the gross insult which had been offered to himself, and the G. Lodge, and would cause the minutes first to be read. He then requested the G. Secretary to read the minutes of March quarterly meeting of the G. Lodge, and of the meetings of the G. Steward's Lodge. They were then read by the G. Secretary. The W. John A. Kennedy, who had been one of the noisiest of the disturbers, then moved that the minutes of the proceedings of the quarterly meeting of the G. Lodge, be approved *and confirmed*; but subsequently withdrew the proposal to *confirm*; so that the question was simply on the approval of the minutes. On this question, the W. John S. Perry called for a vote by Lodges. The Grand Master remarked that the vote to be taken was on the approval of the *minutes* of the proceedings at the quarterly meeting, and *not* on the approval of the *proceedings* themselves; that it was simply an approval of the act of the Grand Secretary, as having kept correctly the record of what had been done; and thereupon appealed to the W. Bro. Perry to withdraw the call for a vote by Lodges. W. Bro. Perry withdrew the call for a vote by Lodges, and the vote was taken by a show of hands, and the minutes approved without opposition.

This done; the Grand Master delivered his annual address, which was listened to throughout with comparative quietness and attention, in accordance with the understanding; all which goes to prove beyond a doubt, that the leaders in this violent and factious outbreak, had under their entire control and management, the events of the evening, and every act of themselves and their supporters; and could have prevented the disorder and interruption, if they had chosen to do so, and are wholly responsible for what did take place. Indeed, it had all the appearance of being a preconcerted and arranged matter, with the design of breaking up the Grand Lodge with force and violence. Among the other proofs of this, we may add, that amidst the scenes of still greater violence which followed, one of the prominent leaders and actors in those scenes, expressly declared in the Grand Lodge room, *that every thing had been arranged before hand.*

In his address, the M. W. Grand Master took occasion, in addition to the official announcement of the Grand Secretary, to communicate officially to the Grand Lodge the fact of the adoption of the amendments to the Constitution. That portion of the Grand Master's address, relating to the amendments, and the action of the Grand Lodge and the subordinate Lodges thereon, is subjoined:—the conciliatory spirit and Masonic temper of which, will strike every one, as strongly in contrast with the scenes amidst which it was delivered. The character of those scenes, we think, must have diminished his trust in the hopeful expressions it contained; but he chose to deliver it precisely in the form it was prepared. The Grand Master, after alluding to other topics, said—

“An important subject has been before the Fraternity of this State, for their action, during the last year. I shall at once be understood as alluding to the amendments to the Masonic Constitution, which received the affirmative vote of the Grand Lodge, at the last June communication.

“This subject has excited in some places a good deal of feeling, and has been very ably discussed, on one side and the other, in printed publications, which have been sent out to the Fraternity. Some documents of great ability have emanated from individual Lodges, and others from larger bodies of Masons. As connected with the Masonic history of the year, I now lay before the Grand Lodge, the Circulars issued by the “Geneva Committee,” and the Circular issued by the Committee of the Convention of Masters and Past Masters, in the city of New York. I have selected these for the reason simply, that they are the only publications that have been issued under the authority of larger portions of the Fraternity than a single Lodge.

“The constitutional amendments have received the affirmative vote of a majority of all the Lodges in the State.

“The Constitution itself has very clearly defined the time and the mode in which amendments to the Constitution are to be adopted:—that, in the Grand Lodge, they are to be acted on at the *June* communication; that if they receive the affirmative vote of the Grand Lodge, at one *June* communication, they go out to the Fraternity for their consideration; that if, in addition to the affirmative vote of the Grand Lodge, at one *June* communication, they

receive the affirmative vote of a majority of the Lodges in the State, they become a part of the Constitution ; that if they fail to receive the affirmative vote of a majority of the Lodges, they may yet become a part of the Constitutional Law, provided they receive the affirmative vote of the Grand Lodge at two successive *June* communications ; and that the Lodges have a right to instruct their representatives as to their action in Grand Lodge, on these questions, as on others.

"In reference to the amendments which were acted on in Grand Lodge, last June, the provisions of the Constitution have been strictly complied with. At that annual meeting in June, they received the affirmative vote of the Grand Lodge, and they have since received the affirmative vote of a majority of all the Lodges within this jurisdiction. They have therefore become a part of the Constitution, and are binding upon this Grand Lodge, and upon the whole Fraternity of the State.

"There are ninety-nine warranted Lodges in the State. I have myself examined the certificates on file with the Grand Secretary, in which the action of the Lodges on this subject is certified, in the usual mode, to the Grand Lodge. From these it appears that fifty-nine Lodges have acted on the amendments ; of which fifty-six Lodges have given to them an affirmative vote, and three Lodges a negative vote. Of the fifty-six Lodges which voted affirmatively on the amendments, the certificates show that forty-nine Lodges voted in their favor *unanimously*.

"I learn from undoubted sources, though not official, that a few other Lodges have also voted in favor of the amendments—some unanimously ; but from the mistake or neglect of the Lodge officers, whose duty it was to send in certificates, no certificates of their votes have been received by the G. Secretary. The whole number of warranted Lodges that are understood to have voted in favor of the amendments, is something more than sixty. Of the Lodges that have not voted on the amendments at all—more than thirty in number—there is of course no means of knowing officially what would have been their vote, provided a vote had been taken ; but there is every reason to believe that some would have voted in the affirmative, and a larger portion probably in the negative.

"A majority of the Lodges working under Dispensation, have also voted affirmatively on the amendments, and have sent in certificates of their votes. I am of opinion that those votes cannot be counted ; but they are important, as showing the views and wishes of respectable members of the Fraternity, who are hereafter to take an active part in its affairs.

"The amendment having been adopted by the Grand Lodge and by the Fraternity, it is not material what may be my individual opinion as to its propriety. I deem it proper, however, to say, that I am clearly of opinion that it is right and proper, just and expedient ; and that it is calculated to operate beneficially to every section of the State, and every portion of the Fraternity. Nor does this opinion imply the slightest disrespect to any one Past Master. The Past Masters of the State are of varied character and capacities ; but, as a class, they are most respectable. They occupy an elevated standing as men and as Masons, and justly enjoy the respect and confidence of their brethren.

"It has been perfectly proper, that those who were opposed to the amendment, should resort to all constitutional means to defeat it. If they had suc-



ceeded in their efforts, it would have been the undoubted duty of its friends to acquiesce. But they did not succeed. The amendment has been adopted. It has become a part of the Constitution; and all good Masons will now cheerfully submit to it, until it shall be changed in a constitutional mode. I am persuaded that the strong feeling against it which now exists in the minds of some, will soon die away, and that all objections to it will soon cease. But yet I, for one, am prepared to make great sacrifices to the spirit of conciliation and harmony; and such I believe to be the feeling of the Fraternity of the State. I think the amendment, in its present form, will best promote the interests of the craft; but still I am ready, and I believe the Fraternity are ready, to consent to any reasonable modification, which, retaining the great principle for which they have contended, will yet make the amendment more acceptable to its opponents."

The Grand Master then spoke of other matters; and closed his address with the following words:

"My brethren, we are about to enter upon the discharge of important duties. Let us discharge those duties in a spirit of kindness and conciliation. And I pray the Supreme Architect of the Universe, that *harmony* and 'brotherly love may prevail, and every moral and social virtue cement us.'"

As soon as the Grand Master had closed his address, Isaac Phillips arose and said, he would enquire of the M. W. Grand Master, whether he had correctly understood him as saying that the amendments to the Constitution that had been offered by W. Bro. John S. Perry, were binding on the Grand Lodge.

The M. W. Grand Master replied, that he had said in substance, and that he now repeated, that those amendments having received the affirmative vote of this Grand Lodge, at one June communication, and having received in addition the affirmative votes of a majority of all the Lodges within this jurisdiction, were binding upon the Grand Lodge and upon the whole Fraternity of the State.

Bro. Phillips, assuming an elevated position, then loudly said—"Then I pronounce that the Grand Lodge of the State of New York is **DISSOLVED**." At this moment the Grand Master rapped with his gavel, and called Bro. Phillips to order, and commanded him to take a seat and be silent. Bro. Phillips, notwithstanding, went on and called upon all those who were opposed to the amendments, to come up and assist him in *organizing* a Grand Lodge; and, addressing the assembly and not the Grand Master, said, that for that purpose he would nominate the R. W. William Willis as chairman. He then called on all who were in favor of the motion to manifest it, and declared the motion carried. Said Willis exclaimed, "Now, my boys, we will show you whose *heads are off*." He then approached the East, and mounted the slightly elevated platform, on which the Grand Master and others were seated, and claimed to assume the post of chairman. While this scene was enacting, the Grand Master made repeated efforts to restore order; but whenever he commenced speaking, his voice was nearly drowned with hideous yells. The confusion that prevailed was indescribable.

At about this stage of the proceedings, the R. W. Robert R. Boyd, Grand Secretary, perceiving the riot and disorder that prevailed, requested the W. Bro. Jarvis M. Hatch, Master of Utica Lodge, No. 47, to carry to the Grand Secretary's office, for safety, a small tin box which the said Boyd then had beside him, in his possession. That box was the individual property, and was marked 'R. R. Boyd,' and contained at this time about \$2000 in money—the most of which had that day been received by him from the representatives of Lodges, for the dues of their respective Lodges, and a portion of which was the individual money of the said Boyd, which he held for his own use. W. Bro. Hatch, on this request being made to him, took the box under his arm, when half a dozen of the rioters around him, and one or more of the ruffians seized him by the throat; and the box and its contents were wrested from him by force and violence, and have not since been recovered.

While some of the rioters were thus forcibly wresting the box and money from the W. Bro. Hatch, others of them seized and bore off, various important papers, and the Book of Minutes, Lodge Book, Cash Book and Ledger, which the R. W. R. R. Boyd, Grand Secretary, had in his possession, on his table, at the Grand Secretary's seat.

The Grand Secretary had requested the box and contents to be taken by Bro. Hatch to his office, in the perfect confidence, that whatever might happen, that place, at least, would be a place of safety. The office had been locked by him, and he had the key in his pocket, and still retains it. The Grand Secretary judged wisely, reasoning from the ordinary actions of men, in civilized communities, even of those who are not Free Masons; but the event showed how little he had calculated on the extent to which outrage would in this instance be carried. Within a few minutes after the scene above described, another band of rioters got possession of the Grand Secretary's office, the records and other valuable papers and property that it contained. Their first effort was to enter through the window, the door being locked; but failing in that, they afterwards obtained entrance through the door, and took forcible possession of all the property they found there.

While this was enacting without, scenes of no less violence were in progress within the Grand Lodge room itself—where the Grand Lodge were in session. Soon after William Willis had thrust himself upon the platform, near the Grand Master, he said in a loud voice, "We being in a state of revolution"—At this moment he was interrupted by the action of his associates, in seizing the W. Bro. Hatch by the throat, and forcibly wresting from him the box placed in his keeping. Willis then again proclaimed that they were "in a state of revolution," and said, the roll of Lodges would be called, and requested those representatives who were willing to aid in "*forming a*

*Grand Lodge*," to answer as the Lodges were called. He then called on the Grand Secretary, R. R. Boyd, who still occupied his seat at the Secretary's desk, to call the roll of Lodges. The Grand Secretary declined doing so, saying he did not recognize any authority in said Willis to direct him, the Grand Master being in the chair. James Herring, from a list of the Lodges which he had in his possession ready to produce, thereupon called over the roll of Lodges; and during the call, about twenty-three of the persons present answered "here." Willis then proclaimed that twenty-three Lodges answered. The Master of Mount Moriah Lodge, No. 27, in the city of New York, thereupon said, that some person had answered when that Lodge was called; that he was the Master and representative of the Lodge, and had not answered, and should not do so, having no authority for it from his Lodge. A person in the crowd said he was the Past Master of Mount Moriah Lodge, and after waiting a reasonable time for the Master to answer, he (the Past Master) had answered for the Lodge. Willis exclaimed—"That was perfectly right"—and this declaration was received with shouts of applause by the factious crowd. The great majority of the representatives contented themselves with remaining silent observers of these disgraceful scenes, during this call of Lodges; but W. Daniel King, Master of Phoenix Lodge, No. 58, when his Lodge was called, answered that he was there, "in the name of his Lodge, to *protest against such proceedings*."

Thus it will be seen that the whole number of Lodges, for which individuals assumed to answer, on this spurious call, was only twenty-three; and it was these individuals, claiming to act only for this minute fraction of the Lodges—being less than one-fourth of the Lodges in the State, and less than one-third of the Lodges then represented in the room—who proceeded, in presence of the Grand Lodge, and in disregard of its authority, and that of the Grand Master, to form an irregular and clandestine association of Masons, by going through the farce of electing officers, by a show of hands and *viva voce* votes, which afterwards gravely assumed the imposing title of a Grand Lodge. Isaac Phillips was pronounced by the rioters to be the head of the body so organized, and James Herring its Secretary. One of the rioters, addressing Willis, then moved an adjournment, until the next evening, at eight o'clock. While the events above detailed were transpiring, Grand Master Willard, from time to time, had renewed his efforts to restore order, and, as Willis was about to put the question on adjournment, the Grand Master rose, and in a loud and clear voice, which was heard even above the din and uproar around him, reminded those present that *the Grand Lodge was not about to adjourn*; that its session would continue, and that it would proceed with its business, as soon as the disturbance and confusion should so far subside as to permit. A portion of the factionists hav-

ing now retired from the room, order was to some extent restored ; but a large band of the rioters still remained in the room, and creating much confusion, the R. W. Ebenezer Wadsworth, Past Grand Secretary, made a motion to adjourn the Grand Lodge to the next morning, at 9 o'clock, "at the Howard House,"—which motion having been duly seconded by the R. W. Ezra S. Barnum, was put by the Grand Master, and carried in the affirmative ; and the Grand Master then duly and constitutionally adjourned the Grand Lodge to the time and place named in the resolution, and declared it so adjourned.

Up to this time, the M. W. Grand Master, John D. Willard ; the Rt. W. Ezra S. Barnum, J. G. W., acting as Deputy Grand Master ; Rt. W. R. R. Boyd, Grand Secretary, and other officers of the Grand Lodge, occupied and retained their respective posts, in the regalia of the Grand Lodge, and wearing the badges and emblems of their several offices. The Grand Master throughout occupied his appropriate seat as the presiding officer of the Grand Lodge, with the gavel, the emblem of power, in his hand.

At each June meeting of the Grand Lodge, it has been usual to appoint a committee, for the purpose of hiring a room for the meetings of the Grand Lodge for the ensuing year. Such a committee was appointed last year, and it was understood that the room was hired for a year, ending with the close of the present session. On the evening of the 5th inst., before adjournment of the Grand Lodge, Fitzgerald Tisdall brought Mr. Riker, the proprietor of the Howard House, to the Grand Master, for the purpose of giving him to understand, that he, Riker, had that evening leased the room to other parties, and that it could no longer be occupied by the Grand Lodge. Subsequent events showed that Riker was entirely in league with the rioters, or aiding them in their further views.

Such were the scenes which attended the opening of the present annual communication of the Grand Lodge of the State of New York, and such was the disgraceful conduct of men, who have heretofore worn the proud and honorable appellation of "*Free Mason*," and who have claimed to be hailed by the title of "*Brothers*." Upon these sickening transactions, we have no further comment to make. A simple relation of the facts must carry conviction to every heart, and call down upon them and those who originated and acted in them, the severest condemnation of all Free Masons, and of all fair minded men.

It is with pride and pleasure that we pass from the relation of these facts to the subsequent transactions of the Grand Lodge of the State of New York. The representatives assembled at "the Howard House," on the morning of the 6th of June, pursuant to adjournment, for the purpose of proceeding with the business of the annual communication. They found the room which had been occupied the night before by the Grand Lodge, and all other doors leading to it, locked,

and the door of the Grand Secretary's office fastened by a heavy chain and padlock, and the keys of all in the possession of the leaders of Tuesday evening's disturbances. It thus became apparent that the threat which on the previous evening had been repeatedly made, that the G. Lodge should not meet at that house again, had been made with the intention of carrying it out to the letter; and it was no doubt supposed by the factionists, that the arrangements they had thus made would be successful, and prevent the organization of the Grand Lodge at that place. In this, however, they were deceived. On the morning of the 6th June inst., a room though small and inconvenient, in the same building, the Howard House, was procured, and at 9 o'clock A. M., the hour to which the Grand Lodge had been adjourned, the representatives of the Lodges assembled there, in pursuance of the adjournment, and of a personal summons of the Grand Master; and the Grand Master proceeded and formally and legally opened the Grand Lodge; the representatives of thirty-eight Lodges being present. A committee was then appointed to procure a more convenient room for the use of the Grand Lodge, who having discharged their duty, reported that they had taken the hall in the Apollo Rooms, temporarily, until a contract could be closed for the large hall in the Colliseum building. The report was accepted, and the Grand Lodge immediately adjourned to the Apollo Room, where it resumed its business. After the transaction of some unimportant business, the committee reported that they had taken the large hall in the Colliseum building, No. 150 Broadway, for the use of the Grand Lodge; whereupon the G. Lodge adjourned to that place, where it immediately resumed its labors, and has since continued its session. On calling the roll of Lodges at the Colliseum, the representatives of sixty Lodges appeared, answered, and participated in the proceedings of the Grand Lodge. It may be proper to state in this connection, that usually there are not as many as three-fourths of the Lodges in the State represented at the annual meetings of the Grand Lodge. Representatives who reside at a distance of several hundred miles from the place of meeting, sometimes find it inconvenient to attend. At the June meeting last year, (which was unusually full,) seventy-eight Lodges were represented; and on the first evening of the present session, seventy-six Lodges were represented.

Much valuable property is in the hands of the rioters; and though some inconvenience will attend legal proceedings, from the circumstance that the Grand Lodge is not an incorporated body, your committee are clearly of opinion that it can be recovered by process of law; and they recommend that legal proceedings be instituted for its recovery.

John Horspool, late Grand Treasurer, was present in the Grand Lodge room on the evening of the 5th inst.; but he has since refused to surrender the funds and property of the Grand Lodge in his pos-

sion, and he has been expelled. He is supposed to have about \$1000 of the funds of the Grand Lodge, and other valuable property still in his possession. It is perhaps proper to observe, that the late Grand Treasurer is the only one of the important Grand officers who either participated in the disgraceful riot of the 5th inst., or has since, in any way, countenanced the clandestine body which was then formed.

The "Permanent Fund" of the Grand Lodge is invested in Bank stock, in the city of New York, in the names of John D. Willard, Oscar Coles, Richard Carrique, Ezra S. Barnum, and Robert R. Boyd, in trust. The R. W. Carrique, late S. G. Warden, one of the Trustees, recently died. This fund amounts to about \$9000, and is safe.

We have thus given a plain, unvarnished statement of the turbulent scenes, and untoward events, which characterized the first evening's session of the Grand Lodge. The record of the wrongs and outrages then perpetrated, against the laws, the spirit, and the teachings of the institution of Freemasonry, and against the individual members of it, is indeed a dark and disgraceful one; yet dark and disgraceful as it is, we regret that we are compelled to add, that it is, alas! but an "o'er true tale." Willingly would we have concealed that record beneath the veil of charity and forgiveness, did not a controlling sense of justice—justice to ourselves, justice to the Grand Lodge of the State of New York, justice to the whole Masonic Fraternity—imperatively require us to spread it before our brethren throughout the world—to the end that right may prevail; the Grand Lodge of the State of New York, be sustained in her just, equitable, and dignified course; and due punishment be meted out to those, who, for personal and selfish purposes, have thus recklessly sought to bring discord into its bosom—to rend it asunder—and, by dividing and distracting it, to asperse its character, paralyze its energies, and destroy its usefulness. We submit these facts to an intelligent, unprejudiced, just and order-loving Fraternity, relying in the fullest confidence upon them to aid the Grand Lodge of the State of New York, in sustaining her own dignity and position, and preserving unimpaired, the character, respectability and usefulness of our honored institution. Meanwhile the Grand Lodge of New York, will pursue the even tenor of her way,—extending mercy where mercy is deserved, and not hesitating to apply the rigid rules of Masonic discipline when the offence, and a due regard to justice, require it.

The leaders in these disgraceful transactions, for whose offence there was no palliation, and in whose case further time for either reflection or repentance, would have been an abuse of mercy—after being duly summoned and afforded an opportunity to defend or justify themselves, have been solemnly expelled from all the rights and privileges of Masonry. Among this number are ISAAC PHILLIPS, WILLIAM WILLIS, JAMES HERRING, JOHN HORSPOOL, JOSEPH CUYLER and FITZGERALD TISDALL,—some of whom have heretofore been honored by their brethren, far beyond their deserts, and who now return the kindness

heretofore extended to them, by paricidal attempts to destroy the Grand Lodge. We now leave them to the searchings of their own consciences, and the just judgments of the order-loving Fraternity to which they once belonged.

The conduct of these men and their associates, on the evening of the 5th of June inst., needs but to be known to be condemned. The association which they assumed to form on that occasion, and which they may have sufficient temerity to ask the Fraternity abroad to recognize, perhaps requires a passing notice: As a *regular* Masonic institution, it has not even the shadow of a claim upon the consideration of the Fraternity. As such, it cannot be said to possess even the semblance of an existence. The Grand Lodge of New York was the head of the Masonic Fraternity in the State; she has always been recognized as such by her sister Grand Lodges throughout the world, and she has not yet relinquished her position or yielded one iota of her power. This Grand Lodge has hitherto existed as a State Grand Lodge, upon a Constitution formed by the representatives of the several subordinate Lodges, duly assembled for that purpose; and the Grand Lodge of the State of New York, and the Fraternity under its jurisdiction, have unquestionably the right which belongs to every independent Masonic jurisdiction, of changing their Constitution or general regulations, as to all things that are matters of local regulation and decision. They must adhere to the ancient land marks, but they may change at pleasure their Masonic Constitution, as to those things which are no part of the body of Free Masonry, and in relation to which regular Masonic jurisdictions differ. We say, therefore, that the amendments in this report referred to, had become a part of our local Masonic Constitution, and are binding upon this Grand Lodge, and upon the whole Fraternity of the State.

But the decision of this point is in no degree essential to the questions which the disorganizers of the 5th instant, have seen fit to present to the Masonic world. Neither does it come within the scope of our duty, to discuss the propriety, expediency or necessity of adopting these amendments. It is enough that these questions have been *settled* by the Fraternity of the State—by an expression of their sentiments, so strong and unequivocal, that it ought to have commanded both the acquiescence and the respect of every Mason in the State.

But conceding, by way of argument, every thing which the most violent and ill-judging opponents of the constitutional amendments claim in relation to them, the body organized by them on the 5th inst., and which has assumed the imposing title of a Grand Lodge, is none the less a clandestine body, without the slightest ground or foundation to rest upon. It is claimed by them that Past Masters have a 'vested,' 'inherent,' and 'inalienable' right to be voting members for life, of the Grand Lodge, and as such to be rulers over the whole Fraternity of the State forever. It is claimed that it is not in the power of the

Grand Lodge and the Fraternity, by any action for which it is possible for them to take, to change the Constitution in this respect, without the unanimous consent of all the Past Masters themselves. Now if all this is indeed so, the votes of the Grand Lodge and subordinate Lodges in favor of the amendments, have been simply nugatory and void: and such indeed has been the ground contended for all along by the rioters of Tuesday evening, and all the more violent opponents of the constitutional change. They contended that the votes on this question, so far from dissolving the Grand Lodge, had no effect whatever, and that the Constitution remained precisely as it was before, and that all Past Masters were still voting members of the Grand Lodge. This, we suppose, is the position which they still maintain, for they recognize the Grand Lodge as still existing, when its meeting was opened on the 5th instant. One of their leaders, on that occasion, as we have seen, *surrendered* the chair to the Grand Master, as *Grand Master*, and all of them took part in its proceedings as the proceedings of the Grand Lodge of the State of New York. They thus took part in its proceedings, conceded it to be the Grand Lodge, up to the time of the Grand Master's address. But when the Grand Master in that address, announced that the amendments, having been properly adopted, were binding upon the Grand Lodge and upon the Fraternity, they thereupon pronounced that the Grand Lodge of the State of New York, was "*dissolved*," basing its dissolution upon the declaration of the Grand Master from the chair; and they at once proceeded in the tumultuous manner above detailed, to the acts we have already stated, by which they claimed to have *organized a new body*, which they called a *Grand Lodge*. This declaration of the Grand Master, it will be observed, was not made in connection with any proceedings of the Grand Lodge; nor was any appeal taken to the Grand Lodge from the decision or opinion of the Grand Master; nor was any motion made for the appointment of a Committee to enquire either as to the truth of the facts stated by the Grand Master, or the justness of his conclusions therefrom; nor had any Past Master claimed the right to vote in Grand Lodge and been refused; nor had the votes of any such been challenged, for upon the only question which arose and had been voted upon that evening, the vote was taken by a show of hands. The whole "revolutionary" action of the rioters was founded, therefore, on the simple, abstract expression of an opinion from the chair. Conceding, for the sake of argument, (and wholly contrary to fact,) that the Grand Master was utterly and entirely mistaken—what then? Does the expression of an erroneous opinion by a Grand Master, from the chair, dissolve a Grand Lodge? The constitutional amendments were either binding upon the Grand Lodge and the Fraternity, or they were not. If binding, then it was the duty of every member of the Fraternity cheerfully to conform to them; if not binding, then we say that the expression of an errone-



ous opinion on that point by the Grand Master, did not dissolve the Grand Lodge. The Grand Lodge of New York, then, not having been dissolved, the association formed or attempted to be formed by Phillips and his supporters, does not possess the slightest vestige of regularity as a Masonic body; on the contrary, it was formed in derogation and in *defiance* of the authority of the Grand Lodge, and the Grand Master,—for the Grand Master was legally and regularly in office, and as such was the presiding officer of the Grand Lodge, *and was in his seat*; as the head of the Fraternity, and the presiding officer of the Grand Lodge, he could not be superseded except by the *regular election and installation* of a successor. The acts of Phillips and his associates, then, in appointing a chairman while the Grand Master was in his seat and presiding, and their assumed organization, was unprecedented, irregular and void—and the association which they thus assumed to form, was wholly and entirely *irregular, unmasonic and clandestine*, and must be so regarded by every one.

But again: if we concede for argument's sake, still further, that the Grand Lodge of the State of New York was dissolved, where did the twenty-three men and their associates, get the authority to form a new Grand Lodge?—who entrusted that work to them? If the Grand Lodge of the State of New York was in truth dissolved, it belonged to the Lodges,—to the Fraternity,—to the *whole Fraternity* of the State, to adopt such measures as might be necessary for organizing a new governing power for the Order, upon the happening of such an untoward and unlooked-for event. The persons who participated in the riotous proceedings of Tuesday evening, had in no event been vested with power to organize a Grand Lodge. Those who appeared as the representatives of Lodges, had been delegated by their Lodges to represent them in the Grand Lodge of the State of New York, and for no other purpose. They had been clothed with no additional powers—"revolutionary," or otherwise; and their acts, so far as they exceeded the powers delegated to them, were unauthorized and nugatory. Again: if the Grand Lodge had been dissolved, and these men had been clothed with full power to organize another, (a proposition which is emphatically denied,) by what rule of right, by what principle of law, Masonic or civil, did they become entitled to the property and funds of the Grand Lodge, forcibly seized by them? That property and those funds belonged only to the Grand Lodge, in trust, for all the subordinate Lodges; and if the Grand Lodge was dissolved, they did not vest in these men—who in truth represented *no one but themselves*, and who *claimed to represent only* twenty-three of the one hundred Lodges in the State. In any event, therefore, their seizing of the property and funds of the Grand Lodge, was a clear breach of Masonic duty, morality and law, and was unwarrantable and altogether unjustifiable; and will unquestionably be so regarded by the legal tribunals, as well as by the whole Fraternity.

It should be observed that the question presented by these amendments, was not a local one; that Past Masters of New York City possessed no rights previous to their adoption, which were not possessed in an equal degree and to the same extent, by the same class of brethren in other sections of the State. Nor was it proposed by the amendments to deprive Past Masters in one section of the State, of rights or privileges which might be enjoyed by those in another. These amendments affected the Past Masters in all parts of the State alike, so far as their rights or privileges were concerned; yet the opposition to them was mainly a sectional one, and the resistance to the authority of the Grand Lodge which has followed, has been almost exclusively confined to a single section or district of the State, and even in that district it is confined to a portion of the Fraternity only; several of the Lodges whose members, differing in opinion from the majority of their brethren, opposed the adoption of these amendments, and honestly so, yielded at once, (to their lasting honor be it spoken,) to the decision of the majority—discountenanced and opposed the disgraceful proceedings which characterized the opening of the Grand Lodge, and have continued to support the Grand Lodge and participate in its proceedings. These Lodges are located, some in the city of New York, and some in other parts of the State.

It is a matter of satisfaction to us in the trying scenes through which we have passed, that the great body of the Fraternity of the State—more than three quarters of the Lodges,—are with us, and will give their cordial sanction and approval to all the measures which the Grand Lodge has adopted, or may hereafter find it necessary to adopt, for supporting its rights and dignity. Nor have we evidence that any single Lodge has yet attempted to throw off its allegiance to the Grand Lodge of New York, and blindly unite itself to the car of disorder, insubordination, and disunion; on the contrary, it is not doubted, that nearly all of those Lodges whose Past Masters or representatives assumed to answer for them, on the spurious call of Lodges on Tuesday evening, will, after calm deliberation, at once unhesitatingly disavow the unauthorized acts of those, who, having been sent by them as their agents, merely to represent them in the Grand Lodge, sought, by an abuse of the power thus delegated to them, to commit their Lodges to the disorderly proceedings and unmasonic transactions of that evening.

Thus have men, who have heretofore sought to rule and govern the Grand Lodge and Fraternity, in such a manner as would best subserve their own selfish and personal ends,—failing to do that, attempted to ruin and destroy it. Let us say to our brethren throughout the world, that in this attempt they have most signally failed. The Grand Lodge of New York, having been *purified* by these transactions, is now a unit, and in her union she is strong. Her position is impregnable, and her course is onward; she has heretofore passed through

many a fiery ordeal unscathed, and, as she has hitherto successfully repelled all assaults of her enemies from without, so will she now resist, and, if need be, punish the insidious and treasonable attacks of her enemies from within.

The Grand Lodge, since it assembled on Wednesday morning last, has continued its session from day to day, until the present moment, engaged in the transaction of its ordinary business; and though much very important business has been transacted during the session, its proceedings have been marked by that spirit of harmony, concession and conciliation, so eminently characteristic of the great Fraternity, of which, in this State, that body is the head.

Your committee cannot close this report without giving expression in a becoming manner, to their sense of the course pursued by the M. W. Grand Master, the Hon. JOHN D. WILLARD, on this trying occasion. Although the recipient of shameful abuse, and the object of personal attack and insult, from the actors in these disgraceful scenes,—he maintained a calm and dignified deportment throughout, which, while it stood forth strongly in contrast with the conduct of the leaders in this movement, marked him at once as the man which the emergency required in the responsible station of Grand Master. His course, though *firm* and dignified, was yet characterized by a spirit of forbearance, kindness and conciliation, scarcely to have been expected under the circumstances. He has rendered the Fraternity of this State and of the world, a lasting and invaluable service. His conduct on the memorable and ever to be regretted evening of the 5th of June, has already received the unanimous sanction of the Grand Lodge, and is entitled to and will no doubt receive the cordial approval of the whole Masonic Fraternity.

All which is respectfully submitted.

NEW YORK, June 11, A. L. 5849.

NELSON RANDALL,  
H. L. PALMER,  
SALEM TOWN,  
JARVIS N. HATCH,  
WILLIAM BREWSTER,  
DARIUS CLARK,  
D. S. WRIGHT,  
E. C. KING,

W. T. HUNTINGTON,  
WILLIAM SEYMOUR,  
C. G. JUDD,  
M. L. BURRELL,  
HIRAM JUDSON,  
J. S. FRENCH,  
W. H. SHUMWAY,  
F. M. KING.

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### LETTER FROM LONG TOM.

STATE OF ILLINOIS, — GROVE, — COUNTY, }  
*Too Mile from the Sangamon River, August the 23d, 1849.*

MR. EGYTUR OF THE SIGNET :

*Dear Sir*—I got your letter more nor a week ago, an Eda and I have been argeeing about it ever since. You want me to send you that paper what was

rit in Murrell's Cave, an also to rite out a histery uv mi life, an send it to be put in the Signet. At first I sed squar out I woudent do no sich a thing, fur bekase ef I wuz to tell all the truth no body would bleve it, an that mite breed a fuss; fur ef any man wuz to intamate that Long Tom told e lie, I'd walk into his apple cart, an *no* mistake; an then agin I thot ef I wuz to go back an tell all that tuck place in mi young days, it would bring up things what oncc tore mi heart strings, distracted mi brane, and made me the thing I am; and then agin, I sed I couldent rite well enuff no how. Well, Eda, she sed she bleved thar wuzent any danger uv any body sayen her father would lie, an she thinks yeu no ni about all the secrets uv our family any how, and we'd 'bout as well giv um too you rite end formust; an ef I'd send fur you to cum over you'd rite the histery yourself. Now, I node the rezen she argeed that way, an I am goin to tell you, but you needent be putten it in the Signet; but ef you do I think as how you'll be the wust hurt. Now here's the secret; ever sence you printed the Heroine uv Illenoize, Eda has been dreamen about you ni about every nite, and I begin to be afrade she'll go into a decline; but yesterday I wuz in town an seed a man what sed he node you well, an when I asked him what sort uv a looken man you wuz, he sed you wuz about as old as Jim Giddens, an about us ugly as Long Tom, so I jist sed to miself I'll send fur that editur, I will, fur ef the site uv him don't cure Eda uv dreamen thar's no truth in natur. So I jest want you to be a comen as fast as your trotters will let you, an I'll promise to make a clean brest uv it, an tell you every thing frum beginnen to end; but I'll give you fare warnen that thar's sum things, an a good many at that, what I don't think orter be told to every body, an ef yon do go an print 'em I'll never pay you anuther sent fur the Signet as long as mi name's Long Tom—I won't by thunder; so I'll jest put up in one corner of mi letter a 2½ gold pece, an settle up with you; but ef you stop senden it you'll kick up a monstus rumpus in these diggins, an no joken, fur ef you'll bleve me, the one you send me every month is red by every man, womun and gal in the settlement, except big Bill Johnson, an he don't because *he can't*; but I'll tell you what he does do—he gits his darter Sal to reed it clene thru afore meetin' every Sunday. Now I have been a studien and a studien to find out why so many people are so fond uv reedin' the Signet, an so few subscribe fur it; they say they are too pore, but that aint tru, fur becaze more nor haf uv 'em spend ten times as much as the Signet costs at Pete Clamson's fur lickin'.

Mi sheet is gettin' miti ni full, or else mabe I'd tell you sum nuze; but I must tell you that Ed. and Ellen's got a fine—no I won't tell you that nuther, fur I wan't you to cum an see. But I must and will tell you that Miss Lucy Long is as slick as a ribben, an mabe I'll let you lay your lookers along her sites at a fine buck, an ef you don't fetch him it'll be becaze you don't no nuthen about shooten no how. So good bi, an cum rite on.

Your friend and obedeent servant,

LONG TOM.

P. S. Eda sez ef you wil git here by the tenth uv next month she'll giv you sum peeches what wil lay Missouri peeches in the shade.

## ANCIENT CONSTITUTIONS.

CONCLUDED.

ART. VII. But if any *Brother* so far misbehave himself so as to render his *Lodge* uneasy, he shall be thrice duly admonished by the *Master* and *Wardens* in a *Lodge formed*: And if he will not refrain his Imprudence, nor obediently submit to the advise of his *Brethren*, he shall be dealt with according to the *By-Laws* of that particular *Lodge*, or else in such a Manner as the *Quarterly Communication* shall in their great Prudence think fit. *Old Reg. Art. 9.*

On Feb. 19, 1723-4, No brother shall belong to more than *one Lodge* within the Bills of Mortality, though he may visit them all, except the Members of of a *foreign Lodge*. *New Reg. Art. 4.*

This *Regulation* is neglected for several Reasons, and now, says Dr. Anderson, is become obsolete. See *Grand Lodge, Art. 11. Grand Feast, Art. 5.*

## Of VISITORS.

On Feb. 19, 1723-4, No *Visitor*, however skilled in *Masonry*, shall be admitted into a *Lodge*, unless he is personally known to, or well vouched and recommended by one of that *Lodge* present. *New Reg. Art. 6. See Makings, Art. 5, 6, 7. Duty of Members, Art. 47. See also Grand Master, Art. 6.*

## Of REMOVALS.

ART. I. On Nov. 21, 1724, If a *particular Lodge* remove to a *new place* for their stated meeting, the *Officers* shall immediately signify the same to the *Secretary*. *New Reg. Art 4. See Duty of Members, Art. 6.*

On Jan. 25, 1737-8, The GRAND LODGE made the following REGULATION.

ART. II. Whereas Disputes have arisen about the removal of *Lodges* from One House to Another, and it has been questioned in whom that power is vested; it is hereby declared,

That no *Lodge* shall be removed without the *Masters Knowledge*; that no Motion be made for *removing* in the *Masters Absence*; and that if the Motion be *seconded* or *thirded*, the Master shall order Summons to every individual Member, specifying the Business, and appointing a Day for Hearing and Determining the Affair, at least Ten Days before: and that the Determination shall be made by the *Majority*, provided the Master be one of that Majority: But if he be of the *Minority* against removing, the *Lodge* shall not be removed unless the *Majority* consists of full *Two Thirds* of the Members present.

But if the *Master* shall refuse to direct such *Summons*, either of the *Wardens* may do it: And if the *Master* neglects to attend on the Day fixed, the *Wardens* may preside in determining the affair in the Manner prescribed; but they shall not in the *Masters* Absence, enter upon any other Cause but what is particularly mentioned in the *Summons*: And if the *Lodge* is thus regularly ordered to be removed, the *Master* or *Wardens* shall send Notice thereof to the *Secretary* of the *Grand Lodge* for publishing the same at the next *Quarterly Communication*. *New Reg. Art. 9,*

ART. III. *CARNARVAN Grand Master, Nov. 29, 1754,* It was ordained, That no *Lodge* shall for the future be deemed regularly removed until the Removal thereof shall be approved and allowed by the *Grand Master*, or his *Deputy* for the Time being.

#### Of the GRAND FEAST.

ART. I. The Brethren of *all* the *Lodges* in and about *London and Westminster*, shall meet annually in some convenient place or Public Hall. *Old Reg. Art 22.*

Or, any *Brethren* round the *Globe*, who are *True and Faithful*, at the Place appointed, till they have built a Place of their own.

They shall assemble either on *ST. JOHN Evangelist's* or *ST. JOHN Baptist's* Day, as the *Grand Lodge* shall think fit by a New Regulation; having of late years met on *ST. JOHN Baptist's* Day:

Provided the Majority of the *Grand Lodge*, about three Months before, shall agree that there shall be a *Feast* and a general *Communication* of *all the Brethren*: For if they are against it, others must forbear it at that Time. See *Grand Wardens, Art. 3.*

But whether there shall be a *Feast* or not for all the Brethren, yet the *Grand Lodge* must meet in some convenient Place on *ST. JOHN's* Day; or if it be a Sunday, then on the next Day, in order to chuse or recognize every year a *New Grand Master, Deputy* and *Wardens*. See *Grand Master, Art. 1.*

The *annual Feast* has been held on both the *ST. JOHN's* Days as the *Grand Master* thought fit. And,

On *Nov. 25, 1723,* it was ordained, That one of the *Quarterly Communications* shall be held on *ST. JOHN Evangelist's* Day and another on *ST. JOHN Baptist's* Day every Year, whether there be a *Feast* or not, unless the *Grand Master* find it inconvenient for the good of the *Craft*, which is more to be regarded than Days.

But of Late Years, most of the eminent Brethren being out of Town on both the *ST. JOHN's* Days, the *Grand Master* has appointed the *Feast* on such a Day, as appeared most convenient to the *Fraternity*.

On *January 29, 1730-1,* It was ordained, That no *particular* Lodge shall have a separate *Feast* on the day of the *General Feast*. *New Reg. Art. 21.*

ART. II. The MASTERS of Lodges shall appoint one experienced and discreet Brother of his Lodge, to compose a Committee consisting of *One* from *every* Lodge, who shall meet in a convenient apartment to receive every person that brings a *Ticket*; and shall have Power to discourse him, if they think fit, in order to admit or debar him, as they shall see Cause. Provided,

They send no Man away before they have acquainted all the Brethren *within Doors* with the Reasons thereof; that so no *true* Brother may be debarred, nor a *false* Brother, or a mere *Pretender* admitted. This Committee must meet very early on ST. JOHN'S Day at the Place, before any Persons come with Tickets. *Old Reg. Art. 25.*

ART. III. On Jan. 25, 1723, The GRAND LODGE ordered, That the *Committee* of *Enquiry* and the *Stewards*, with Others, shall be early at the Place of the *Feast* for those Purposes mentioned in this *Old Regulation*, and the *Order* was confirmed by the GRAND LODGE, viz: on Nov. 17, 1725. *New Reg. Art. 25.* See Grand Wardens, Art. 3, and Stewards, Art. 1, 2, 3.

ART. IV. The GRAND MASTER shall appoint *Two* or more true and trusty Brothers to be *Porters* and *Door-Keepers*, who are also to be early at the Place for some good Reasons; and who are to be at the Command of said *Committee*. *Old Reg. Art. 26.* . See GRAND LODGE, Art. 2.

The *Tylers* and other Servants, within or without Doors, are now appointed only by the *Stewards*. *New Reg. Art. 26.*

ART. V. All the Members of the GRAND LODGE must be at the Place of the *Feast* long before Dinner, with the GRAND MASTER or his *Deputy* at their Head; who shall retire and form themselves. And this in order,

To receive any *Appeals* duly lodged as above regulated; (See GRAND LODGE, Art. 11,) that the *Appellant* and *Respondent* may both be heard, and the Affair may be amicably decided before Dinner, if possible.

But if it cannot, it must be delayed till after the *new* GRAND MASTER takes the Chair.

And if it cannot be decided after Dinner, the GRAND MASTER must refer it to a special *Committee*, that shall quickly adjust it and make report to the next GRAND LODGE; that so brotherly Love may be preserved.

To prevent any Difference or Disgust which may be feared to arise that Day; that so no Interruption may be given to the Harmony and Pleasure of the *General Assembly* and *Grand Feast*.

To consult about whatever concerns the Decency and Decorum of the *Grand Assembly*, and to prevent ill Manners; the Assembly being promiscuous, that is, of all Sorts of *Free Masons*. *Old Reg. Art. 28.*

This however was found so inconvenient, and disconsonant with the Intention of a Day of Mirth, that it was soon after, on Nov. 25, 1723, ordained, That there should be no *Petitions* or *Appeals* on the Day of the *General Assembly* and *Feast*. *New Reg. Art. 13.*

ART. VI. The GRAND LODGE must be formed before Dinner. See GRAND MASTER, Art. 1, 2, 3.

ART. VII. It was formerly the Custom, after the *Grand Master* was proposed, for the GRAND MASTER, the *Deputy*, the *Grand Wardens*, the *Stewards*, the *Treasurer*, the *Secretary*, the *Clerks* and every other Person, to withdraw and leave the *Masters* and *Wardens* of *particular* Lodges alone; in order to their amicable consulting about the Election of a new GRAND MASTER, or the continuing of the *Present* another Year; if the said *Masters* and *Wardens* had not met and done it the Day before.

And if they agreed by a Majority to continue the *present* GRAND MASTER, his *Worship* was called in; and, after Thanks, was humbly desired to do the *Fraternity* the *Honour* of ruling them another Year. And after Dinner, and not before, it was made known whether he accepted of it or not. Old Reg. Art. 29.

But this being found inconvenient, a new Regulation was made at the *Assembly*, on Dec. 27, 1720, and thereby agreed, That the new GRAND MASTER should by the *Present* be proposed to the GRAND LODGE at their *Communication*, some time before the Day of their *Annual Feast*; and that if he was approved then, or no Objection made, he was to be forthwith saluted GRAND MASTER *Elect*, if there; or if absent, his Health was to be toasted as such; and that as such he was to march to the *Feast* on the *present* GRAND MASTER'S Left Hand.

Thus on *Lady-day*, 1721, PAYNE *Grand Master*, proposed the Duke of MONTAGU: And *all* have since been so proposed. Therefore,

Now, before Dinner, there is no *Election*, but only a Recognizing of the former Approbation of the *new* GRAND MASTER, which is soon done.

ART. VIII. Then the *Masters* and *Wardens*, and all the Brethren may converse promiscuously, or as they please to sort together, until the *Dinner* is coming in, when every Brother takes his seat at the Table. Old Reg. Art. 30.

The GRAND MASTER may say Grace himself, or employ some Brother who is a *Clergyman*, or else the *Secretary*, to say Grace, both before and after Dinner. New Reg. Art. 30.

ART. IX. Some Time after *Dinner* the GRAND LODGE is formed, not in Retirement, but in Presence of all the Brethren, who yet are not Members of it; and none of those that are not, must speak, until they are desired and allowed. Old Reg. Art. 31.

This *old* Method was found inconvenient: Therefore, as the whole *Assembly* sit together at Dinner in the Form of a GRAND LODGE, there is no Alteration, but the Members of the GRAND LODGE continue promiscuous in their Seats. New Reg. Art. 31.

ART. X. If the GRAND MASTER of last Year has consented with the *Mas-*



*ters* and *Wardens* in private before Dinner to continue for the Year ensuing, then *One* of the *GRAND LODGE*, deputed for that Purpose, shall represent to all the Brethren *his Worship's good Government*, &c., and turning to him, shall in the Name of the *GRAND LODGE*, humbly request him to do the *Fraternity* the *great Honour* (if nobly born, if not) the *great Kindness* of continuing to be their *GRAND MASTER* for the Year ensuing: And his *Worship* declaring his Consent by a Bow or a Speech, as he pleases, the said deputed member of the *GRAND LODGE* shall proclaim him aloud

#### GRAND MASTER of MASONS!

All the Members of the *GRAND LODGE* shall salute him in due Form; and all the Brethren shall, for a few Minutes have leave to declare their Satisfaction, Pleasure and Congratulation. Old Reg. Art. 32. See *GRAND MASTER*, Art. 1, 2.

ART. XI. But if either the *Masters* and *Wardens* have not in private this Day before Dinner, nor the Day before, desired the *last GRAND MASTER* to continue in his Mastership another Year; or if He, when desired, has not consented, Then the Present *Grand Master* shall nominate his Successor. Old Reg. Art. 33. See *GRAND MASTER*, Art. 1.

ART. XII. The *GRAND MASTER*, or *Deputy*, or some other appointed by him, shall harangue all the Brethren and give them good Advice. And lastly,

After some other *Transactions* that cannot be written in any Language, the Brethren may stay longer or go away, as they please, when the *Lodge* is closed in good Time. Old Reg. Art. 38.

After the *Oration*, the Five publick *Healths* may be toasted; and before or after each, a *MASON'S SONG* with the best Instruments of Musick.

Other Things relating to the *Charges*, &c. of the *GRAND MASTER*, are best known to the *Fraternity*. New Reg. Art. 38.

#### TYLERS.

By whom appointed. See *Grand Lodge*, Art. 2. *Grand Wardens*, Art. 3.

Their Punishment for attending on *irregular Lodges*. See *Committee of Charity*, Art. 32.

Who rendered incapable of being a *Tyler*. See *Committee of Charity*, Art. 31.

#### FUNERALS.

No Funeral Procession of *Masons* properly clothed, without License from the *Grand Master*, or his *Deputy*. See the Penalty under *Committee of Charity*, Art. 31.

## EDITORIAL.

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WE publish in this number the entire report of the committee of the Grand Lodge of New York, in reference to their late Masonic difficulties. We will publish in our next the statements made by the opposite party. The great length of the report excludes much other interesting matter, but our correspondents must have patience, as we are doing what we really think our duty. It is very important that every Mason should speedily know when there is discord in the Craft; but we shall soon have sixteen more pages, when we hope to be able to keep up with our contributors. We ask special attention to our remarks in the last number in reference to our contemplated enlargement of the Signet, and we beg our friends to make an effort to send us a list of new subscribers. We ask it to be borne in mind that we authorize orders to be taken for the last six numbers, (348 pages,) of this volume, for \$1 25. Brethren, try to send the Signet into every reading family, that our principles may be known. It seems to us somewhat remarkable that Masons have fewer publications to advocate and disseminate the objects of the association than any other society that has taken a prominent stand in the community. Some that can claim to have existed but a few years, have many more papers than we have, and certainly none are better able to sustain them than the Masons. We will give the Signet one year to any one who will send us, by the 5th of November next, five new subscribers, whether for six or twelve months. For ten we will give the Signet three years, and for twenty we will give a handsome silver cup, with the name engraved thereon.

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We call attention to the letter of our old friend, *Long Tom*, in this number. True, it hits us right where we did not wish to be touched about this time, but we could not feel at liberty to suppress the objectionable word, "ugly," simply because some credulous reader might happen to believe it too true to make a joke of. As for our age, it's exactly right, and we don't allow any *gentleman* to judge of our beauty. But we have accepted the invitation with a hearty good will, and shall start to Illinois in a few days. So, when we get back, look out for the sequel to the *Heroine of Illinois*. We think it will begin in the first enlarged number, November, and as we fear we shall never receive any more money from *Long Tom*, we ask our fair readers to send us a new subscriber or two, to make up for that little loss.

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We conclude in this number the Ancient Constitutions, and if we may not be deemed officious, we advise every Mason to have the work bound,

that these old laws may be handed down to the Brotherhood in after time. We also conclude, in this number, "The Triumphs of Innocence." It will be seen that the author started out upon hazardous ground. It is no trivial thing to sanction the violation of any known law of the land, but though it may be difficult to satisfy the public, it is nevertheless true, that Masons have the means of satisfying themselves in many instances of the guilt or innocence of an accused criminal. We believe the very delicate subject is managed with fairness and great ability by Brother Morris, and we much regret that he has not furnished us with another tale. We hope, however, to hear from him soon.

### Obituary.

JULY 21, A. D., 1349, A. L. 5849.

At a communication of Richmond Lodge, No. 57, of Free and Accepted Masons, held in Lodge room at Richmond, Missouri—on motion of Brother Wm. M. Jacobs, the following resolutions were unanimously adopted :

WHEREAS, it has pleased Divine Providence to remove from the scene of human life, our late beloved Bro. GEORGE W. HALL, formerly a member of this Lodge, and at one period its presiding officer, and it is meet that the surviving members thereof, as his friends and brothers, should unite in an expression of their sense of the deprivation which has thus visited them ;

RESOLVED, That in the death of our late Bro. HALL, there terminated a career of active, social and moral excellence, alike honorable to himself, to the circle in which he moved, and to the fraternity of which he was a member. As a Mason, he was pure, zealous and faithful—as a friend, kind, affable and generous ; as a citizen, prompt and efficient in the discharge of every duty ; a lover of peace and promoter of social harmony. In his death, Masonry lost a bright ornament and a deeply attached votary, whose aspirations at her altar were always directed to those pure principles and exalted features which are her chief pride, and the delight of all good men who walk within her temple.

RESOLVED, That in sincerely mourning as we do, the loss of our deceased brother, we can the more deeply sympathize with the sorrows of his relatives, and hereby earnestly tender them our affectionate condolence.

RESOLVED, That the members of this Lodge will wear the usual badge of mourning for the space of thirty days.

RESOLVED, That the Secretary be instructed to forward a copy of these resolutions, properly authenticated, to the St. Louis "Masonic Signet" for publication, and also one to his father, at St. Louis, Mo.

EDWARD A. LEWIS, W. M.

Test—WM. M. JACOBS, Sec'ry.

the State make a long and a strong pull for the next five years; and if then it must go down, let the brotherhood in aftertime have the proud satisfaction of saying that the little Masonic band of Missouri made a noble and untiring effort in the nineteenth century to rear a beacon light to guide the fraternity of after years to glory and renown. Let it be said that though we failed under an accumulated weight of difficulties, we were faithful to the end in our noble efforts for the cause of education and the destitute orphan.

### MASONRY IN LOUISIANA.

*Companion J. W. Mitchell:*—I have just examined the annual statement of the old Grand Lodge of Louisiana, appended to which is the following statement—"The Lor. Grand R. A. Chapter of the State of Louisiana, supreme head of R. A. Masonry in the State, annexed to the G. Lodge, Lucien Herman, G. Master of the Grand Lodge and Lucien Herman Grand H. P."—of the so decided by the G. G. Chapter of the United States, spurious and illegal Chapter! What is this but an obstinate rebellion; for the Chapter is composed of the same officers as the Grand Lodge! And they well know that this Chapter has been decided to be clandestine and illegal by the highest R. A. authority in the world. And yet, in open defiance of that authority, they still keep up that illegal association of R. A. Masons, annexing the same to the G. Lodge, completely placing the Chapter under the jurisdiction of the G. Lodge by the officers of the G. Lodge being *ex officio* officers of the G. Chapter. This cause alone I think is sufficient to put the old Grand Lodge down in the estimation of the different Grand Lodges in the United States, but more especially with all regular R. A. Masons. For, if every Grand Lodge find and decide the old Grand Lodge of the State of Louisiana to be illegal, she will persist in her course as the officers are doing with the G. Chapter, and maintain a separate and independent existence, in defiance of such decisions.

There is no parallel to this assumption of power by those joint illegal Masonic bodies. While they know their Grand Chapter stands interdicted, and a regular Grand Chapter is now organized under the jurisdiction of the G. G. Chapter of the U. S., they defy that body;

and while they anticipate the same interdiction of their Grand Lodge and the recognition of the new Grand Lodge by the different Grand Lodges, or the forthcoming G. G. Lodge. They, no doubt, are completing their arrangements to exist independent of the Order in the United States, and no doubt they wish and expect to be in communication with the Chapters and Lodges in Europe.

It is a little singular that there are no spurious Chapters out of the French atmosphere of New Orleans. The following is a list of the spurious Chapters in the State of Louisiana :

|                                                                              |                                                                                 |
|------------------------------------------------------------------------------|---------------------------------------------------------------------------------|
| Concord, N. Orleans ; Perseverance, N. Orleans,                              | } Lucien Herman, G.<br>H. P. and G. M.<br>F. Verrier, Sec'y.<br>of both bodies. |
| Disciples of Masonic Synod, N. O.; Polar Star, N. O.,<br>Union, New Orleans. |                                                                                 |

The following is a list of the Chapters under the jurisdiction of the G. C. Chapter :

|                               |                                                        |
|-------------------------------|--------------------------------------------------------|
| Holland, No. 1, New Orleans,  | } G. R. A. Chapter of State<br>of Louisiana, under the |
| New Era, " 2, " "             |                                                        |
| Clinton, 3, Clinton, La.      | } G. G. C. of U. S., at N.<br>Orleans.                 |
| Red River, 4, Shreveport,     |                                                        |
| Washington, 5, Baton Rouge,   | } W. H. Howard, G. H. P.<br>D. Blair, Sec'y.           |
| D. F. Reeder, 6, Farmerville, |                                                        |
| Louisiana, 7, New Orleans.    |                                                        |

It is the wish of the Louisiana Chapters under the G. G. C. that you make some remarks at length upon this statement, for their benefit, but especially for the benefit of those of us under the same general jurisdiction, living in adjoining States; so that our Chapters and Lodges and Companions generally, may see and know the position occupied by the old Grand Lodge in connection with the illegal Grand Chapter of Louisiana, and act accordingly.

Your companions in R. A. Masonry of

## ARKANSAS.

The above communication involves a question which must ere long claim the serious attention of every Royal Arch Mason in the United States; yea, more, it will become the duty of every Master Mason to examine the condition of Masonry as taught by the old Grand Lodge of Louisiana, that all may be prepared to take such action in their respective Grand Lodges, as the emergency demands. In order to show that the above writer does not complain without ample grounds, we here give the edict of the General Grand Chapter, to which he refers, as adopted at its tri-annual meeting in 1847:

**“Resolved,** That there is not at this time any constitutional and legally authorized Grand Royal Arch Chapter in the State of Louisiana.

**“Resolved,** That the association holding its meetings in the city of New Orleans, and assuming to exercise the functions and authority of a Grand Chapter of Royal Arch Masons, is an irregular and unauthorized Masonic body; and it is hereby disowned and repudiated as spurious, clandestine and illegal.

**“Resolved,** That Masonic intercourse, as well public as private, is hereby interdicted and forbidden between Royal Arch Masons and the Grand and Subordinate Chapters owning allegiance to, and in correspondence with, this General Grand Chapter, and the aforesaid spurious association, its adjuncts, and all Royal Arch Masons acknowledging the authority of the same.”

From this edict all Companions acknowledging the jurisdiction and authority of the General Grand Chapter, can have no difficulty in shaping their course. We dare not visit or hold any Masonic communication with those who hold under the old Grand Chapter of Louisiana. And here we might stop, deeming to have answered the end sought by our correspondent; but if one thing is more remarkable than another in the history of Masonry in Louisiana, it is that Master Masons have long been legislating for and controlling Royal Arch Masonry; and as the old Grand Lodge of Louisiana has in our estimation forfeited all claims to the common courtesy and fellowship of genuine Ancient Free and Accepted Masons; and as there is in connection with the subject embraced in the views of our correspondent, a few facts not heretofore generally known, we make the following extracts from the “tabular statement” of said old Grand Lodge in July, 1847:

“The Grand Lodge received a communication from the Grand Royal Arch Chapter of the State of Louisiana, and a copy of the important resolutions adopted by that most honorable body, annexed thereto, at its sitting of the 8th of June, 1847, with respect to the *unjust* and unmasonic conduct pursued by the General Grand Chapter of R. A. towards that superior and honorable Masonic authority in this State, in having condemned it without a hearing.”

“The Grand Lodge having taken into consideration said communication of that Worshipful Chapter, of which our Most Worshipful Grand Master is the President, and most of the members of the Grand Lodge are members *ad vitam*; on motion made and seconded, the following resolutions were unanimously adopted:

“*Resolved*, That the Grand Lodge approves in all their contents, of the resolutions which the Grand Chapter of R. A. of the State of Louisiana has wisely deemed it expedient to adopt with regard to the General Grand Chapter of R. A. in the case of the subordinate Holland Chapter, dissolved on account of insubordination.

“*Resolved*, That the resolutions and report subjoined to them, merit the entire approbation of the Grand Lodge, and that within the limits of its prerogatives and attributes, it will resort to all the legal means in its power to assure their full execution.

„*Resolved*, That a copy of the preceding resolutions shall be forwarded to the Worshipful Grand Chapter of R. A. of Louisiana, as well as the assurance of the most fraternal feelings of friendship which we entertain for all and each of its members.”

Here is a Grand Chapter claiming to hold under the General Grand Chapter of the United States, openly setting at naught many of the ancient landmarks of Ancient Craft Masonry, and then defying the edicts of that General Grand body; and here is a Grand Lodge professing to be composed of Master Masons, doing business in a Master's Lodge, passing resolutions approving of the act of disobedience of a body of Masons about which as Master Masons they know nothing; and condemning the action of the General Grand Chapter in relation to a matter with which the Grand Lodge cannot of right have anything to do. Is it possible that any Grand Lodge in the United States (always excepting New York, for she “*has spoken*,”) can longer hesitate to set its seal of disapprobation upon this self-constituted judge and governor of all the degrees of Masonry, from the first to the thirty-third, and to cumulate all the rites *called* Masonic—not even excepting that rite unblushingly called *Modern Masonry*—and still claim to be a Grand Lodge of Ancient York Masons? If innovations such as have been practiced by the old Grand Lodge of Louisiana, is tolerated, where will they end? Have we any security that that Grand Lodge will not cumulate “Odd-Fellowship,” “Sons of Temperance,” “Sons of America,” “Red Men,” “Trick and Trap,” and “A Thousand and One?”

We think the Grand Lodge of Missouri acted in obedience to its plainly defined duty in 1847, when it severed all Masonic ties, and interdicted communion with all holding under said old Grand Lodge of Louisiana; and we believe that but for the fact that New York Grand Lodge long since regarded, by itself, at least, as the source of all light, took a stand in favor of said offending Grand Lodge, every Grand Lodge in the United States would before this, have done as

did Missouri. It has been proven to the Grand Lodge of New York, that the old Grand Lodge of Louisiana has a clause in its By-Laws permitting *boys* to become Masons, and persists in retaining that clause; still it is not enough to shake the confidence of New York. It has been proven that it cumulates rites not recognized as *Ancient Craft Masonry* in any part of the world—still the confidence of New York is not shaken. It has been proven that they legislate for and control higher degrees in a Grand Lodge of Master Masons—still is New York satisfied. It has been proven to the Grand Lodge of Missouri that the old Grand Lodge of Louisiana has permitted and encouraged the conferring degrees in Ancient Craft Masonry, *in a manner clandestine, unauthorized*, and wholly repugnant to the feelings of those who set a value upon their honor, and desire to adhere to the established usages of the Order. New York might have obtained similar information—if indeed it has not—and notwithstanding all this, still does that Grand Lodge labor to convince other Grand Lodges that it is perfectly consistent to contend for a strict adherence to *all* the ancient landmarks and usages of Masonry, and at the same time justify the Grand Lodge of Louisiana in the practice of the most glaring innovations. Nor can the Grand Lodge of New York plead as an apology, a well grounded hope that the admonitions and warnings of sister Grand Lodges will induce a reformation; for it is known that the Grand Lodge of Mississippi long since tried this in vain.

But further, the Grand Lodge of New York seeks an excuse, or rather justification, of the course pursued by the Grand Lodge of Louisiana, in the cumulation of rites, by stating that South Carolina done the same thing. Now, it is not our business to defend South Carolina against improper imputations, nor do we now assert that this charge is unfounded; but we give it as our opinion, relying upon our recollection of the history of Masonry in South Carolina, that the Grand Lodge of South Carolina never did take under its care, or have anything to do with any other than the *regular* degrees of Ancient Craft Masonry; and that the event referred to by New York Grand Lodge furnishes no apology for the Grand Lodge of Louisiana. We hold it a very different thing for a Grand Lodge to take charge of, and assume the control over, a Lodge of Ancient Craft Masons, improperly established by a foreign Grand body, from that of cumulating degrees having no connection with Ancient Craft Masonry.



And believing improper impressions have been created against the Grand Lodge of South Carolina, we trust that Grand Body will no longer remain silent, but let the Masonic world know how far it has been misrepresented. But suppose the Grand Lodge of South Carolina did recognize and take under its control Lodges working in Modern Masonry, and thereby sanction a gross and palpable innovation, will any other than the Grand Lodge of New York seek thereby to justify a continuance of innovations?

We cannot but regard the Grand Chapter and Grand Lodge of Louisiana to which we have referred, as having forfeited all claims to fellowship with any and every other Masonic Body known to Ancient Craft Masonry; and if, as we are told, these Grand bodies are made up of respectable men, the greater is the necessity for cutting the ties that bind us. We might indulgently bear with the errors of the uninformed—we might pity the reckless and irresponsible, and even sympathize with the bigot—but if men occupying an elevated position in society commit errors, and have too much foolish pride to renounce them when apprised of their existence, they no longer claim our forbearance.

If the old Masons of Louisiana cannot, or will not, return to the plain and beaten path pointed out by the rules of our Order—if they are joined to their idols—let them alone; have no Masonic communion with them, and if they choose to practice Modern Masonry, we shall not object; but we do most solemnly protest against an amalgamation.

We have shown elsewhere that innovations have crept into Ancient Craft Masonry by subdividing the regular degrees, and tacking on some that have no real connection with them; and if it is now too late to correct this evil, let us all set our faces against any and every other effort that is or may be made to increase the evil. We are preparing a historical account of the various and long practiced errors and innovations of the Grand Lodge of Louisiana, by which we think even the Grand Lodge of New York will be driven to the necessity of denouncing said Grand Lodge, or unconditionally recall all it has said for years past in favor of rigidly adhering to the landmarks laid down in the Ancient Charges and Ancient Constitutions; for, although "*she has spoken,*" we expect to place her under the necessity of speaking again. We expect to show that 'Scotch Rite Masonry' has no connection with, nor is it acknowledged as any part of Masonry in Scotland. On the contrary, we expect to show that Ancient

Craft Masonry is more strictly pure there than in any other part of the world. We expect to show that France, and not Scotland, is responsible for the glaring innovations of mixing rites, manufacturing scores of degrees, and falsely calling them Masonic degrees —ED.

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### QUESTIONS OF MASONIC USAGE.

*Editor Masonic Signet:*—As editors are presumed to know every thing, and are expected to answer every body's questions, I should like to have your opinion of the matter that follows :

Suppose a Lodge U. D., whose dispensation expires at the annual session of the Grand Lodge, fails to make return, and of course fails to obtain a charter; meantime the Lodge continues to work, confer degrees, &c., but when their attention is called to the expiration of dispensation, they apply to the Grand Master to exercise his prerogative and renew their dispensation, which application is granted, *the renewal, on the face of it, purporting to cover the interval between the expiration of the dispensation and its renewal.*

Has the Grand Master, or even the Grand Lodge, the power to renew a dispensation, so as to cover the interval between the expiration and renewal, and legalize the work of that interval?

Admitting that the renewal might relieve the Lodge from censure for working without legal authority, in what attitude do those stand who were received by the Lodge, after the expiration of their dispensation? If they were not regularly made Masons at first, can the renewal of dispensation make them so? A. B.

We hold that all powers which by usage, were anciently vested in the Grand Master, remain unchanged, except so far as they have been abrogated or withheld by Grand Lodge edicts. The Grand Lodge of Missouri does not leave this to mere conjecture, but specifically sets forth that the duties and powers of the Grand Master not therein stated, shall be such as were anciently and usually exercised by Grand Masters.

The Grand Lodge of Missouri never authorizes, except in extreme cases, the issuing of a dispensation for a longer period than until the next succeeding communication or annual meeting, when it is made

the duty of the Subordinate Lodge to surrender it to the Grand Lodge and ask a charter, or a continuance of the dispensation. Should the Subordinate fail to make the return, it must cease all business and work, its authority having expired. But suppose the Subordinate fails to make the return by reason of some providential cause, and suppose the Lodge improperly regards the possession of the expired dispensation as authority to continue work, and when satisfied of its error, seeks all honorable means to correct and atone for that error, does the power any where exist to legalize their illegal acts? We unhesitatingly answer yes. Formerly the Grand Master was the great head of the Craft at all times, and now, under the Grand Lodge system, the Grand Master exercises a controlling influence and guardianship over all the Craft in his jurisdiction, and may do all to promote the prosperity and well-being of the Fraternity, that ancient Grand Masters might do, except so far as restrained by Grand Lodge edict. In the absence, then, of any written law, the case cited is clearly one coming within the purview of the prerogatives of the Grand Master, and calling for the exercise of a sound discretion, and thus, by the high power in him vested, he can and should legalize any illegal act, if by so doing he promotes the ends of Masonry; and the act of legalizing the meetings or communications of the Subordinate Lodge, clearly removes any disability under which individuals may have been laboring by being illegally made. We doubt whether it would be best, in any case, to ante-date a dispensation, but the same results would be accomplished by fixing the true date of renewal, and ordering an entry on the records of the Lodge, legalizing their intermediate acts.

Masonry is conservative in its principles of government, and hence the errors in the practice of our ritual, too often occasioned by want of means of correct information, should not be held amenable alone to the letter of the law. Thus, when the Grand Master is apprised of the existence of an error, evidently the result of ignorance, or even where the known law has been transcended under a firm conviction that the interests of Masonry imperiously demanded it, the Grand Master, in the recess of the Grand Lodge, not only has the power, but it becomes his duty to remove the bar to a legal recognition of the act. We conclude, then, that the endorsement on the dispensation spoken of by our correspondent, is amply sufficient to authorize the Lodge to continue its work, and the previous illegal acts being

legalized by said endorsement of the Grand Master, all Masons made therein must be regarded as regularly made.—ED.

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*Brother Mitchell*—Is it Masonry or Anti-Masonry to blackball a candidate when he is well recommended, a committee report favorably, and two other worthy brethren state for the satisfaction of the Lodge (the candidate being unknown to the major part of the members,) to be a man of good character, moral in all his ways, steady and industrious. I now ask you for information, as I am fearful Anti-Masonry is creeping into our Lodge, viz: St. Mark's, No. 93.

The secret ballot has, in most ages of Masonry, been held sacred. No Lodge has the right to go behind the ballot and enquire into the motives which actuate any Brother in the discharge of this duty—indeed, were it otherwise, where would be the necessity of the ballot box? A *viva voce* vote would better answer the purpose, if brethren are to be held responsible and required to give their reasons for rejecting a candidate; and as stated in a previous number of the *Signal*, there are cases where a brother would be violating a sacred principle of the Order, were he to divulge that which had been privately communicated under his honor as a gentleman or a Mason. But if, as intimated by our correspondent, a Brother has suffered himself to reject a candidate whose standing and moral worth was vouched for by a member of the Lodge, simply because he was personally unacquainted with him, and did not positively know the candidate to possess these qualifications, we think that Brother has greatly mistaken his duty, both to the candidate and the Fraternity. If we are unacquainted with a candidate, to whom should we look for information? Certainly to a Committee or a Brother in good standing. We shall have sunk very low in the scale of moral worth, when we cannot rely upon the Masonic pledge of a Brother; and especially in relation to things about which he is not more interested than in the admission of a candidate. Were it necessary that every member of the Lodge should personally know the character and standing of the applicant, more than three-fourths would be rejected in all large towns. We are aware that committees of investigation are sometimes remiss in their duty; and where we have reason to believe this the case, we have been in the habit of requesting the committee to state the facts thus elicited; and though our conclusions be the opposite to those of

the committee, we have never felt at liberty to doubt their motives. We should never reject an applicant whose worth was vouched for by a Brother, in the absence of counter testimony.—ED.

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## GRAND LODGE OF MISSISSIPPI.

### *Uniformity of Work.*—CONCLUDED.

Finding that the annual appointment of Grand Lecturers, resulted in a frequent change of individuals, and as frequent a change in the work, many plans have been suggested to arrive at an uniformity by other means; but as yet, no mode brought forward seems likely to succeed. How much better the plan adopted by Kentucky at the last Grand Annual Communication is than others, time must determine, but we much doubt of its practicability. The M. W. Grand Master was required to appoint a committee of ten, one from each Congressional District, who were to assemble at Frankfort on the 1st Monday of the present month, and open a Lodge and work in the first three degrees, until they shall have assimilated their work as near as may be, and if approved by the G. Master, the Lodge to be then closed. Each member of this committee at some convenient time within three months thereafter, are required to convoke the Masters or such other Representatives as the Lodge may appoint, of all the Lodges within his District, giving twenty days notice, and open a Lodge and instruct the Representatives thus assembled; and he may assemble said Representatives from time to time, until he shall consider them sufficiently instructed: provided, the Masters and Representatives shall not be compelled to attend more than five days at any one time. The expenses of the Committee to be paid by the Grand Lodge.

Some of your committee are of opinion that there is but one mode for producing uniformity of work, and that is by appointment of a competent Grand Lecturer, in the Language of political constitutions, during good behavior, and make it his duty to instruct at least three members of each Lodge perfectly in the work and Lectures, and afterwards to inspect the work and rectify the errors—giving him a compensation worthy of his high calling. The committee submit this as a thought, not as a proposition for agreement or present action.

### *Non-Affiliated Brethren.*

The subject of taxing non-affiliated Brethren continues to occupy the attention of several Grand Lodges, and a diversity of opinion has been expressed as to both the right and expediency of the measure.

The M. W. Grand Master of North Carolina, whose opinion is adopted by the Grand Lodge of Maryland, expresses himself as decidedly opposed to compelling Brethren thus situated to join a Lodge, or Lodges to receive all who may offer to become members, and instances the case of "unfortunate individuals who are so constituted and of such indiscreet habits, without being actually guilty of any criminality, as that even their most intimate friends would debar them from participating in any important deliberations or enterprises which might possibly be prejudiced by their proverbial imprudence. Such individuals, most assuredly, have claims upon the fraternity, and enjoy certain privileges, &c."

If the *unworthy* are not included in the "unfortunate," by the Grand Master of North Carolina, we apprehend that so few will come within his description as to form an exception so insignificant as not to prevent the adoption of the rule, if deemed otherwise expedient.

The Grand Lodge of Wisconsin has adopted the following rule: "Every Master Mason being a regular member of any legally constituted Lodge of Free Masons throughout the Globe, shall be received as a Brother in all Lodges and by all Brethren under this jurisdiction, and shall be entitled to all the honors and benefits of Masonry. But no Mason shall be so received and acknowledged, nor entitled to such benefits, unless he shall produce satisfactory evidence that he is not only a member of some regular Lodge, but that he is in good standing therein in every respect, and unless such evidence be produced, such Mason shall be deemed to have withdrawn, or been suspended, or expelled from the Order, and thereby been placed out of the pale of all its benefits of every name and kind.

Missouri makes it the duty of each subordinate Lodge, once in each year, previous to the 1st April, to summon before it all Master Masons residing within its jurisdiction, (who are deemed worthy as such,) not members of any Lodge, and who are considered able to contribute to the Charity Fund, and request such Brethren to contribute three dollars per annum to said Fund, but for sufficient reasons may discharge said Brethren from a compliance with the request. Any Brother who shall refuse to pay, being considered able to do so, shall be incapacitated from visiting any Lodge within the jurisdiction in which he may reside, be debarred participation in the Charity Fund, and from Masonic burial.

Arkansas deprives all who do not attach themselves to Lodges of all the rights and benefits of Masonry.

According to the experience of your committee, the non affiliated Brethren have drawn the most largely upon the funds of the Order. Instances are known of men, who have received the degrees and remained members but a short time, if at all, neither laboring nor contributing their money for the support of Masonry for almost a life

time, claiming assistance and Masonic burial, and their families' support after their deaths. This cannot be right, and your Committee pleased with the remedy provided by Missouri, recommend the adoption of a similar one.

### *Supreme Grand Lodge.*

The M. W. Grand Lodges of Maryland, North Carolina, Maine, New Hampshire, Michigan, Iowa, and Indiana, have ratified the Constitution for the Supreme Grand Lodge and the M. W. Grand Lodges of Pennsylvania, District of Columbia, Virginia, Missouri, and Mississippi, have refused their assent. The other Grand Lodges have not yet been heard from on this subject. The ratification of sixteen Grand Lodges before the 1st day of the present month was necessary for the formation of a Supreme Grand Lodge. It is not believed that a sufficient number are satisfied with the Constitution as presented, to carry it into effect, though a larger number are in favor of a Supreme Lodge, with all necessary powers to make it useful to Masonry.

### *Education.*

The Fourth Annual Report of the Trustees of the Lagrange Masonic College, shows a large diminution in the number of students, and as a consequence of the withdrawal of scholarships by the subordinate Lodges of Kentucky, with the consent of the Grand Lodge, the Institution has been crippled in its resources; yet the zeal of its friends in the Grand Lodge of Kentucky appears to be unabated. President Finley has retired and his place has been filled by another.

In a country in which the people are the sovereigns, we are the advocates of equal and universal education, and in building up a system we are not partial to the plan of establishing Colleges in those States in which Common Schools do not abound, as an inversion of the pyramid, and particularly as the former are necessarily for the *rich few*, while the latter, like the dews of Heaven, are for the *all*; yet for the sake of the cause of education, we would greatly regret to see any plan fail for its promotion, and particularly those under the patronage of the Masonic Fraternity; and it is to be hoped that the next report of the Trustees will show Lagrange in a more flourishing condition than ever.

\*Missouri, stimulated by Kentucky, has also a College, which has

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\*We have so often repeated the declaration that the first Masonic College known to the world, was established by the Grand Lodge of Missouri, that we regret the necessity of again reminding a sister Grand Lodge of the fact. We thought Brother Mellen knew the history of our College, and that the seventy-six students spoken of, are those in attendance on the opening of the College at its *re-location*.—Ed.

opened with seventy-six students, and with a good prospect of success. The undertaking is one of great magnitude and will require much money and fostering care to give it a vigorous and healthy existence, but it is a noble enterprise and we wish it every success.

### *Physical Qualifications of Candidates*

Probably no subject has received greater attention than this from the several Grand Lodges of the United States since the adoption of a certain resolution on this subject, by this Grand Lodge, by which an old landmark was removed. With but one or two exceptions, the action of this Grand Lodge has been condemned, and we may well doubt our correctness, when we find the sad error into which it has led one of our subordinate Lodges and our late Grand Master Tappan. It was certainly not, we feel bound to presume, in the contemplation of the author of that resolution, to admit the *blind* into the Fraternity; but it appears that such has been the construction, and a man born blind has been absolutely initiated, passed and raised in a subordinate Lodge within this jurisdiction, and admitted as a visiter in the Grand Lodge! It is scarcely credible to an old Mason, but our records exhibit the fact. Our attention is particularly drawn to this subject by the fact, that the same individual presented himself for admission, as a visiter, at the door of Morrison Lodge, in Kentucky, and was refused, on the ground that he was not a legally made Mason, and the course of said Lodge was approved by the M. W. Grand Lodge of that State at the Grand Annual Communication in August last. The resolution adopted by this Grand Lodge, permitted the initiation of candidates who are not so deformed as to preclude their being instructed as Masons. At the time of its adoption, it was admitted to be a change of the ancient rule, but justified by the admission of the merely speculative Mason into the fraternity, and the speculative Masonry did not require *all* of the physical qualifications which were necessary for the proper discharge of the duties of operative Masonry. This resolution has been quoted with approbation by the Grand Lodge of Maine, which decided at the last Grand Communication, that the loss of a right arm was no bar to the admission of a candidate, and approved by the M. W. Grand Lodges of Ohio, Alabama, Kentucky, and Wisconsin, and pointedly condemned by those of South Carolina, Iowa, Maryland, New York and others.

If it were true that the whole reason of the law had ceased to exist, the law itself might, perhaps be properly disregarded. If it were true that the law related solely to the operative Masonry, it might be considered the necessary result to the opening of the doors of the Lodge during the Grand Mastership of Sir Christopher Wren, to the merely speculative Mason, and would belong to the class of regulations which required the entered apprentice to serve so many



years before he could become a Fellow-craft, and then so many more before he could be raised to the dignity of a Master-workman, and which have become obsolete. But your Committee are of opinion that there are other and higher reasons for maintaining the letter of the old Constitution, than any which they find *published* in the documents before them. The rule was not adopted, they apprehend, merely because the initiated would have laborious work to perform. The doors to the Jewish Priesthood were guarded by a similar rule, ordained by the Great Architect of the Universe. The Priest and the Sacrifice were equally to be without blemish. Was it on account of Physical labors of the Priest, or from a fear that he would become hurthensome? Surely not. But we must leave what we conceive to be the more important reasons for the law, and which have not failed, but remain unimpaired by time and circumstances, to be suggested by the reflection of the Mason well informed upon the nature and character of Free Masonry.

Your Committee think the resolution of this Grand Lodge worthy of reconsideration, and if it be found upon more mature reflection, that this Grand Lodge was wrong in adopting it, let it be repealed, and let the old landmark stand where our forefathers placed it.

The M. W. Grand Master of Maine contends that candidates initiated into the first, have a *right* to the other two degrees. He says it is a fraud upon the candidate, to be admitted into the outer courts, and not be permitted to penetrate to the interior of the temple.

We cannot admit this doctrine. If the candidate receives the degrees for which he pays, there can be no fraud.

In North Carolina they object to balloting for each degree separately "because the candidate may refuse to advance." Here, some of our Lodges thus vote to prevent, by an easy process, an unworthy candidate from advancing.

The question has been much mooted, but it is now generally conceded, and properly, we think, that an expulsion from a Chapter, does not operate upon the relations existing between the expelled member and the Blue Lodge to which he may belong, though an expulsion by a Blue Lodge would exclude from a Chapter and Masonic intercourse with all Masons.

Michigan requires all her elective Grand Officers to be Past Masters.

New Jersey has decided against the adoption of Grand Lodge certificates, and Florida, who had once assented to the Representative System, has surrendered it as useless and expensive.

We believe that we have touched briefly all the questions of interest presented in the Foreign Correspondence for the past year, and we can only add, that the prosperity of the Craft still continues to be the subject of congratulation. Each Grand Lodge appears animated by the importance of the trust committed to it, and by the hope of

being the instrument in the hands of Divine Providence, for ameliorating the physical condition of, and intellectually and morally elevating all with intheir influence. The Craft are vielding with each other in their efforts to produce plans, for making the most available their limited funds in works of beneficence. Here and there, it is to be regretted, are heard the sounds of discord, feeble though they may be, and schismatical rather than heretical, and hence a temporary, and not a permanent, evil; yet we would that nothing should occur among Masons to destroy the harmony of craftsmen while engaged in building a temple far more glorious than even the first temple built upon Mount Moriah, for *that* was natural, and *this* is spiritual. *That* it is true, was God's House, and so is *this*. *That* was for a nation, *this* for the world! *That* was for time, but *this* is for eternity. *That* has been destroyed, but *this* will outlive "the wreck of matter and the crush of worlds."

Respectfully submitted,

WM. P. MELLEN, *Grand Secretary,*  
CHAIRMAN.

#### FROM RICHMOND LODGE.

At a communication of Richmond Lodge No. 57 of Free and Accepted Ancient Masons, held in the Lodge room in the town of Richmond, Missouri, on the 23d of July, 1849, the following proceedings were had, and unanimously adopted, on motion of Bro. PHILIP L. EDWARDS:

*Resolved*, That we receive with heart-felt satisfaction the circular of our Grand Master, JOHN F. RYLAND, under date of the 21st ult., transmitting to us the following resolutions of the Grand Lodge, adopted at the Annual Communication thereof, in May last, to-wit:

"WHEREAS, temperance is one of the cardinal virtues of our Order, and indulgence in the intemperate use of intoxicating liquors, on the part of Masons, is a violation alike of the principles and rules of Freemasonry; therefore,

"*Resolved*, That the subordinate Lodges under the jurisdiction of this Grand Lodge, be requested to exercise a rigid discipline against Masons, in their respective districts, who are guilty of the intemperate use of intoxicating liquors.

"*Resolved*, Should any Lodge fail to exercise discipline against Masons who habitually drink to intoxication, it shall be considered suffi-

cient ground of complaint before this Grand Lodge. Whereas the honor and usefulness of the Masonic fraternity depend upon the practical application of the great moral principles taught by the institution; And whereas, unexemplary conduct on the part of the members of the Fraternity, cannot fail to bring into disrepute the character, and prevent the usefulness of our ancient and honorable Order; therefore,

*Resolved*, That it is the sense of this Grand Lodge, that gambling or playing at games of chance for money, is incompatible with the principles and regulations of Freemasonry, and ought not to be tolerated by the Fraternity."

*Resolved*, That this Lodge having long previous to the aforesaid action of the Grand Lodge, determined by resolution, that the character of a drunkard and of a gambler, or of a profane swearer, is inconsistent with the Masonic character, and having afterward incorporated the same into our By-Laws, and having witnessed the happy effects of the same, we do most cordially approve of the aforesaid action of our Grand Lodge; and only regret that such action stops short of ours, which disapproves of common profane swearing.

*Resolved*, That whilst we cordially concur in the aforesaid action of the Grand Lodge, we at the same time tender our zealous co-operation in all measures legitimately tending to promote the purity and moral efficiency of our time-honored Order.

*Resolved*, That the Secretary be requested to forward a copy of the foregoing resolutions to the Masonic Signet and Mirror, for publication, and also a copy to our Grand Master, John F. Ryland.

A true copy—test:

WM. M. JACOBS, Sec'y.

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## REPORT

*Of the Committee of Correspondence of the Louisiana Grand Lodge of Ancient York Masons for 1849.*

It will be remembered we stated in a previous number of the Signet, that we were preparing a history of the events which lead to the formation of a new Grand Lodge in the State of Louisiana. We believe that the great body of Masons in the United States, are not apprised of the true state of things in that jurisdiction, for we cannot

suppose, with a knowledge of *all* the facts, any Grand Lodge could for a moment hesitate to disown and denounce the old Grand Lodge; but just in time we have been relieved of the necessity of publishing our own article by the appearance of the following report, which covers the whole ground we had taken, and handles the subject with a clearness and ability rarely met with in a similar document. The report covers sixty-seven pages, and we think our readers will be pleased with our publishing it entire, when we assure them that any attempt of ours to condense it would have marred its just proportions. —ED.

Your committee have examined with that attention our deep interest in the subject naturally inspires, the reports of the committees of correspondence contained in the printed proceedings of such of our sister Grand Lodges as have come to our hands, upon the subject of Masonry in Louisiana, and the action of those bodies thereon. It is not the intention of your committee to review those reports and proceedings at length, since the operation would occupy too much time and space, and conduce to no useful purpose; we shall content ourselves with referring from time to time to such portions as more especially require notice and remark.

It is a matter of deep regret to us, that our position with respect to the old Grand Lodge of this State does not seem to be fully understood, nor our action judged and appreciated in its true light. That those Grand Bodies which reprove and repudiate the old Grand Lodge do not formally or frankly extend the hand of fellowship or voice of recognition to us. That one and all appeared to us to be unnecessarily sensitive upon the subject of Grand Lodge territorial jurisdiction, many of them appearing to treat the great principles at issue as subordinate thereto, and expressed either dissatisfaction or direct censure at the action of our truly fearless and magnanimous champion and sister, the Grand Lodge of Mississippi, for the noble stand she took in our behalf, and in that of the true principles and landmarks of our Order.

Your committee, therefore, propose to enter into an investigation of the principal cause which brought about the present condition of Masonry in Louisiana; to give an exposition of the motives of the founders of our Grand Lodge; and, to the best of our ability, place the whole subject in such a light before the Masonic world, as shall serve not only to vindicate our own position, but fully justify the action of our noble sister of Mississippi.

For many years the old Grand Lodge of the State of Louisiana both tolerated in its subordinates, and practised in its own body, things which many of the Ancient Free and Accepted Masons in the State conscientiously believed to be innovations in the Body of

Masonry; and did acts and established rules and customs, which they considered as subversive of the rights and privileges of the subordinate Lodges, and individual Brethren of the Order. One of these innovations, as is now openly declared by that Grand Lodge itself, (the cumulation of rites,) was commenced as early as the 14th of January, 1833, by the famous concordat entered into by that Body with the Grand Consistory of the Sovereign Princes of the Royal Secret 32d degree. The old Grand Lodge, however, still continued to work nominally under its old Constitution; and as it was said and professed originally to have been established as a Grand Lodge of Ancient Free and Accepted Masons, according to the Constitutions of Masonry, as collected and settled at the Grand Convocation at York, under Prince Edwin, and had not incorporated these objectionable features into its Constitution; the Brethren who dissented from its practice, either declined taking any active participation in the work of the Lodges, and held themselves entirely aloof from the fraternity here, or considered themselves as lovers of harmony and order, still bound to give allegiance to a Body, which, however contrary might be its practice, still continued to profess the principles, and work under the banner of the Ancient York Constitutions. It must not, however, be thought that this was done without remonstrance, or that when remonstrance was vain some Brethren were disposed to go, and did go so far as to sever the connection; the granting of a dispensation by the Grand Lodge of Mississippi for the formation of St. Albans Lodge in ———, proves the dissatisfaction and sentiments of some of our country brethren. Nevertheless, and as a general rule, the fraternity in the country Lodges still kept on; but being at a distance from the central power, they enjoyed much latitude, and the yoke which pressed heavily in the city, was but slightly felt in the country; the main grievance there felt and complained of being the interference with and limitation on their rights of free representation. In the city it was a very different matter; there the Lodges for the most part were composed of brethren born in other countries, where the same practices tolerated by the Grand Lodge obtained, and with which they were familiar; but the numerous American brethren who had been reared and instructed in a different Masonic faith and practice supported but two sickly and inferior Lodges, the great bulk of the Brethren preferring to forego and abstain from Masonic intercourse, rather than appear to give countenance to what were thought to be intolerable abuses. This state of things continued until the year 1844, when the old Grand Lodge promulgated its new Constitution, adopted on the 12th and 18th of April, of that year, and ordered to take effect from the 1st of July. By this Constitution the whole organization of the old Grand Lodge became, for the first time, authoritatively changed, and by its amalgamation or cumulation of three rites, its former distinctive character as a Grand Lodge under the Ancient York Constitu-

tions was destroyed. In it also were consecrated most of those other innovations, and encroachments upon individual rights, which have been made known to the Masonic world in the circular published by six original Lodges of our jurisdiction, and adopted by this Grand Lodge at its first communication.

Having thus destroyed its distinctive character, many of those, who had hitherto yielded to it on principle a reluctant allegiance, considered that bond as severed by its own act; and many of those, who had hitherto held back from Masonic intercourse considered the field as at length open for the revival of Ancient Free Masonry, as understood and practiced under the Ancient York Constitutions. They combined and addressed a memorial to our Sister Grand Lodge of Mississippi, which was brought before that grand body on the 23d of January, 1845, (*Vide* printed proceedings of that Grand Lodge for 1845, p. 49) and submitted to a committee, who on the 25th reported resolutions which were adopted, referring the whole matter "to a committee of three Brethren to be appointed by the Chair, whose duty it shall be to visit and confer with the said Grand Lodge (of Louisiana) or the officers thereof, and obtain, as far as practicable, personal information upon the subject referred to the committee reporting those resolutions; and further empowering the Grand Master to call a special meeting of the Grand Lodge for the purpose of receiving the Report of said committee, &c., should he deem it necessary." (*Vide pp.* 60, 61.)

This committee was appointed, and in a few days afterwards visited New Orleans to execute its mission, which it performed. On the 21st of January, 1846, the subject was again brought before the Grand Lodge of Mississippi, and "on motion of Brother Jennings (one of the committee who visited New Orleans) the Report of the Committee on Masonry in Louisiana was made the special order for 3 o'clock, P. M. of that day." (*Vide* printed proceedings of the Grand Lodge of Mississippi, 1846, p. 23.)

At the appointed time "R. W. Brother Jennings, on behalf of the majority of the committee, presented the following Report:"

"The committee to whom was referred the controversy between the Ancient York Masons of the State of Louisiana on the one side, and the Scotch and French Masons of said State on the other, have duly considered the subject, and beg leave to report the following resolutions:

"1. *Resolved*, That no Grand Lodge of Scotch and French, or Modern Masonry can assume jurisdiction over any Ancient York Masons, or body of such.

"2. *Resolved*, That it is not consistent with Ancient York Masonry, to unite with Scotch and Modern Masonry, or either of them, in the formation of a Lodge, Grand or Subordinate.

"3. *Resolved*, That there is no Grand Lodge of Ancient York Masons within the limits of the State of Louisiana.

"4. *Resolved*, That this Grand Lodge has the power, and it is its duty on proper application, to issue Dispensations and Charters to bodies of Ancient York Masons within the limits of the State of Louisiana, until the constitution of a Grand Lodge within that State.

"5. *Resolved*, That we entertain the highest opinion of the distinguished body known as the Grand Lodge of Louisiana, and are willing to contribute as much as possible, consistent with our obligations, to aid and protect Ancient York Masons, wheresoever dispersed, and to maintain our Order pure and unmingled, to preserve friendly relations with that honorable body.

"6. *Resolved*, That under no possible circumstances would this Grand Lodge assume jurisdiction over a Scotch or Modern Mason, or body of such, such assumption being alike inconsistent with their rights and our principles."

DUDLEY S. JENNINGS, }  
R. N. DOWNING, } *Committee.*  
J. J. DOTY, }

Which on motion was received and laid on the table, when R. W. Brother Walter presented the following counter Report:

"The undersigned, a member of the committee to whom was referred so much of the Address of the M. W. Grand Master, as relates to the M. W. Grand Lodge of Louisiana, and also the verbal report of the committee appointed to visit that M. W. Body, begs leave to state by way of minority report, That the M. W. Grand Lodge of the State of Louisiana was organized exclusively after the Ancient York Rite, and so remained for a number of years, until it accumulated the Scotch and French Rites. Said Grand Lodge is constituted by the free and voluntary meetings of the Subordinate Lodges of the State, represented *for life* by the Master of each Lodge, who has presided over his Lodge for one year, and temporarily by the Senior and Junior Wardens. According to the information now before the undersigned, there are now in active operation fourteen Lodges working in the Ancient York Rite; four in the Scotch Rite, *accumulating* the York and Modern Rite, and two in the Modern Rite, *accumulating* the Scotch and York Rite.

"The undersigned would respectfully submit, that no one of the fourteen Lodges above named, (as the undersigned believes,) has made any official complaint to this body of any improper or unma-sonic conduct on the part of the M. W. Grand Lodge of Louisiana. The undersigned is aware of the fact that St. Albans Lodge, No. 28, Louisiana, did on the 9th July last, issue a circular, addressed to the York Lodges in that State, requesting them to meet in convention and form a Grand Lodge of York Masons. The undersigned has yet to learn that more than one other Lodge of the State of Louisiana accepted or acted on the proposition of the said St. Albans Lodge. The undersigned would further represent that the M. W. Grand Lodge of Louisiana was constituted exclusively in the

York Rite, that it is still a York Grand Lodge, accumulating the Scotch and Modern Rite; that it grants charters authorizing Masonic work and labor in the York Rite exclusively, and that it also grants charters authorizing work in either the Scotch or French Rite, but invariably requires, in the latter cases, that the York Rite shall always be communicated upon the candidate for the degrees in the latter Lodges. All the Masons of Louisiana are thus strictly Ancient York, though many of them possess also the French and Scotch Rite. These Rites obtain generally throughout the world, and any reflection upon the organization of the M. W. Grand Lodge of Louisiana would equally reflect upon the conduct and proceedings of the Supreme Bodies of Masonry in France, Scotland and other nations, where these Rites are peculiarly esteemed. The undersigned would respectfully submit that this Grand Lodge do respectfully and fraternally remonstrate with the M. W. Grand Lodge of Louisiana upon its tolerance of the use by its Subordinate Lodges of \*\*\*\*\*  
\*\*\*\*\*, or their PECULIAR CHARTS. The following resolutions are submitted:

"1. *Resolved*, That this Grand Lodge finds nothing in the proceedings of the M. W. Grand Lodge of Louisiana, which demands a termination of the Masonic relations heretofore existing between them.

"2. *Resolved*, That this Grand Lodge would not, (at least under present circumstances,) feel itself justified in granting Dispensations or Charters to any body of Masons in the State of Louisiana.

"All of which is respectfully submitted.

"H. W. WALTER."

On the 17th January, 1846, the subject was again brought up in the Grand Lodge of Mississippi, when "R. W. Brother Jennings called up the Reports upon Masonry in Louisiana, for consideration, when R. W. Brother Wilson presented a second minority Report, as follows:

"The undersigned, one of the select committee appointed to take into consideration the matter of the verbal reports of the delegates to the Grand Lodge of Louisiana, and also the complaints of a body of Ancient York Masons in that State, and differing from the other members of the committee, begs leave to report separately, to the consideration of this Grand Lodge, the following resolutions as embodying his views upon the subject:

"1. *Resolved*, That in view of the relations that have subsisted and do now exist, between this Grand Lodge and the M. W. Grand Lodge of Louisiana, and the recognition by this Grand Lodge of that as a Grand Masonic Body, it is not deemed proper or expedient at this time, to grant charters or dispensations to any body of Masons residing within the jurisdiction of the said Grand Lodge of Louisiana.

"2. *Resolved*, That the practice of conferring degrees by the Grand officers of the said Grand Lodge, and the Subordinate Lodges



under its jurisdiction, by means of \*\*\*\*\* charts used in said Lodge, is contrary to a correct and indispensable usage and custom of Masonry, and directly subversive of the distinguished character of our Order, and if persisted in, will necessarily eventuate in a dissolution of the friendly Masonic relations subsisting between us.

"3. *Resolved*, That in the opinion of this Lodge, the mingling of different Rites as practised under the authority of the Grand Lodge of Louisiana, ought, properly, to be abandoned.

"4. *Resolved*, That this Grand Lodge do most affectionately and fraternally urge upon the consideration of our sister Grand Lodge of Louisiana, that by conciliation and compromise, they reconcile the difficulties which have arisen, and now exist, between said Grand Lodge and some brethren Ancient York Masons in that State.

"5. *Resolved*, That the M. W. Grand Master enter into a correspondence with the Grand Lodge of Louisiana, or with its officers, expressing to them the views of this Grand Lodge in regard to the grievances complained of, and call their immediate attention and consideration to the subject.

Respectfully submitted.

GEORGE A. WILSON."

"On motion, the Report was received, and on motion of R. W. Brother Wilson, the following Resolution was adopted:

"*Resolved*, That the various Reports and Documents upon the subject of Masonry in Louisiana, in possession of this Grand Lodge be referred to the M. W. Grand Master, who is requested to enter into correspondence with the Grand Officers of the M. W. Grand Lodge of Louisiana, expressing to them the views of this Grand Lodge in regard to the grievances complained of, and urge the correction of them to the immediate attention and consideration of the Grand Lodge of Louisiana." (pp. 52, 53, of the *Printed Proceedings of the Grand Lodge of Mississippi*.)

Your committee have been thus particular in reciting the action of our sister Grand Lodge, because it seems from the proceedings of many of the other Grand Lodges, that they have not noticed, what, it appears to us, occupied a very prominent and conspicuous part in her action during two consecutive years; and which was of such a peculiar nature, and of such vital importance to the institution, that it seems extraordinary it should not have attracted attention, when sent abroad and published to the Masonic world in its printed proceedings. And your committee are further induced to this course, as an act of justice to, and in vindication of our noble sister, who has been accused of hasty action and want of due consideration, both on her own part, and in not first bringing the subject to the notice of the other Grand Lodges of the Union. Your committee believe these imputations to be unjust; the Grand Lodge of Mississippi deliberately considered this subject during two years, sent a committee to New Orleans for personal investigation, and laid the whole subject before the other Grand Lodges and the Masonic world in the pub-

lished proceedings, with which each of those Grand Lodges is supplied. If the committees of those Bodies, to whom the correspondence with other Grand Bodies is universally referred, overlook such an important subject, or neglected to bring the matter before their respective Bodies, it was not the fault of the Grand Lodge of Mississippi; she did all that it is ever customary to do, and afforded all the means of information that could reasonably be required. There was no hasty action, no want of consideration, nor lack of courtesy or duty to her sisters. With this digression, which your committee trust will be deemed excusable, and not ill-timed or misplaced, they proceed:

On the 16th February, 1847, at the Grand Annual Communication of the Grand Lodge of Mississippi, "R. W. Bro. Lacoste, presented a memorial from certain Ancient York Masons of Louisiana, which was received, and on his motion, that, and all the the documents on file relative to Masonry in Louisiana, were referred to a select committee of seven; the R. W. D. Grand Master being one.—(*Vide printed proceedings of the Grand Lodge of Mississippi, 1847, p. 22.*)

On the 17th February, 1847, "Petitions were presented to the Grand Lodge of Mississippi, for a new Lodge at New Orleans, to be called George Washington, and one for the city of Lafayette, to be called Lafayette; which were received and referred to the committee on Masonry in Louisiana.—*Vide p. 24.*—And Brother Cooper, from the special committee on Masonry in Louisiana, presented the following report:

*Whereas*, In the opinion of this Grand Lodge, each distinctive Rite, produces different powers which govern it, and is independent of all others; and, whereas, no Grand Lodge of Scotch, French or cumulative Rites, can legally assume jurisdiction over any Ancient York Lodge,

*Therefore, Resolved*, That the Grand Lodge of Louisiana being composed of a cumulation of Rites, cannot be recognised by this Grand Lodge as a Grand Lodge of Ancient York Masons.

*Resolved*, That this Grand Lodge will grant Dispensations and Charters to any legal number of Ancient York Masons, residing within the State of Louisiana, they making due application for the same.

B. S. TAPPAN,  
W. COOPER,  
SAMUEL B. MALONE,  
IRA S. MITCHELL,  
A. HUTCHINSON,  
CHAS. A. LACOSTE,  
CHAS. J. SEARLES,

*Committee.*

The report was received and agreed to and the resolutions adopted.—(*p. 25.*)

At the evening session of the same day, the Grand Lodge of Mississippi, "On motion of R. W. Brother Cooper, from the committee on Masonry in Louisiana, ordered; that the Grand Secretary issue dis-

pensions to George Washington Lodge at New Orleans and Lafayette Lodge at the city of Lafayette.—(*Vide p. 27.*)—Which was accordingly done; and in a few days afterwards these, our two pioneer Lodges, were organized and proceeded to work.

Having thus given a synopsis of the wants preceding the formation of this Grand Lodge, your committee will now proceed to an investigation of the causes of complaint specified in the circular before referred to, which, with many others not therein mentioned, formed the motives upon which our original action was based, and endeavor to show that they were amply sufficient to justify our line of conduct and the support of the Grand Lodge of Mississippi. The first five heads of complaint specified relate in substance to the same matter, and may therefore be appropriately considered and discussed together.

[To be continued.]

## SPURIOUS GRAND LODGE OF NEW YORK.

We extract the following from the printed proceedings of that band of Masons who by violence claim to be the Grand Lodge of New York:

The Committee to whom was referred the Resolution of W. E. W. Nexsen, of No. 1, in relation to the late revolutionary proceedings in the Grand Lodge, respectfully Report, That the Grand Lodge convened for its Annual Communication, in accordance with the Constitution, at the Grand Lodge Room, Howard House, in the City of New York, on Tuesday, 5th of June, A. L. 5849, and was opened in ample form by the M. W. Grand Master, John D. Willard, who then directed the Grand Secretary to call the Lodges, to ascertain what Lodges were represented, who, instead of complying with said direction, rose and stated, that "the Amendments to the Constitution, submitted at the last Annual Communication, had been adopted, by receiving the affirmative vote of a majority of the Lodges." On his being interrupted as out of order, by a Brother and Member, while making such statement, the said Brother was peremptorily called to order by the Grand Master; thereupon the Grand Secretary did proceed, and called the Lodges. Immediately on his finishing, a Brother Member called for the reading of the minutes of the last meeting of the Grand Lodge. The Grand Master called *him* to order, stating that he (the G. Master) was about addressing the Body. Another Brother and Member then moved, which was seconded, that the usual order of business, the reading of the minutes, be now proceeded with, when the Grand Master decided such motion out of order; whereupon an appeal duly seconded, was taken from his decision

to the Body, which appeal he refused to entertain. After repeated efforts made by various members, without effect, to induce the Grand Master to put the question on the motion, or to enter in the appeal, recourse was had to the Senior Grand Warden to submit the question on the appeal, to the Grand Lodge. That officer arose, respectfully addressed the Grand Master, and inquired whether it was his determination not to submit the question of appeal to the Grand Lodge. The Grand Master replied that such was his determination; whereupon the Senior Grand Warden put the question on the appeal, and which appeal from the Grand Master's decision, was sustained without a dissenting vote. The Senior Grand Warden declared the appeal sustained, and enquired of the Grand Master, if it was now his intention after the expressed wishes of the Grand Lodge, to take the vote upon the resolution. The Grand Master declined so to do. The Senior Grand Warden then took the question upon the resolution, which was adopted without a dissenting vote. Notwithstanding which, the Grand Master still persisted in refusing to permit the minutes to be read. In consequence of this, great excitement and confusion ensued, which lasted for a considerable time, during which the Grand Secretary, on the demand of the Senior Grand Warden, also refused to read the minutes. The excitement and confusion now became so intense that the Grand Master receded from his unwarrantable position, and directed the minutes to be read. Order was instantly restored, and the minutes of the meeting of the Grand Lodge in March last were read by the the Grand Secretary, and a motion was made to approve the same, which the Grand Master, (after some hesitation on his part) put, which was adopted with but two dissenting votes.

The Grand Master then delivered an Address, in the course of which he declared that the amendments to the Constitution, offered at the last June Communication had received the affirmative vote of 56 Lodges, and are "integral" part of the Constitution, notwithstanding they had been repudiated, condemned, and any action thereon declared void at the last March Communication. In making this annunciation, he neither stated the name or number of any Lodge that had cast a vote, and therefore had even the so called proposed amendments or alterations been Constitutional, they would not have been definitely in force until after the names and numbers of the Lodges voting in the affirmative, had been duly announced in open Grand Lodge.

The Junior Grand Warden then inquired if he correctly understood the Grand Master as declaring, that notwithstanding the decisions of the Grand Lodge, "that such amendments were unconstitutional and revolutionary, and that any action of the Lodges upon the same would be void, and of no force and effect," the said proposition depriving Past Masters of their rights as members of the G. Lodge, was now the law governing the body over which he was presiding? To which Grand Master Willard answered, "it certainly is."

Whereupon, the Junior Grand Warden replied, "then, sir, by virtue of the decision made by the Grand Lodge at its last quarterly Communication, the body over which you now preside is not the G. Lodge of the State of New York as originally constituted, and as has ever been maintained," and he, (the J. G. Warden,) called upon those members of the Grand Lodge who were determined to maintain its integrity according to its original constituting, and in accordance with the Articles of Union of 1787, to *continue the constitutional organization of the Grand Lodge*, and on his motion, being duly seconded and carried, the Rt. W. P. G. M. William Willis, was called on to preside as Grand Master; Rt. W. P. D. G. M. Isaac Phillips, as D. G. M.; W. Edward Cook, of No. 1, as S. G. W.; W. E. B. Hart, of No. 26, as J. G. W.; Rt. W. P. G. S. James Herring, as G. S.; W. John Solomons, of No. 23, as G. T.; W. W. H. Walling, of No. 27, as S. G. D.; W. R. Aeby, of No. 54, J. G. D.; W. Wm. Boardman, of No. 21, G. Pur.; W. Greenfield Pote, No. 27, G. T.

The G. Secretary *pro tem.*, was then directed to call the Lodges, when the following answered by their Representatives:

St. Johns' Lodge No. 1, I. R. Arch Lodge No. 2, Mt Vernon No. 3, St. Patrick's No. 4, Trinity No. 12, Temple No. 14, L'Union Francais No. 17, Fortitude No. 19, Abrams No. 20, Washington No. 21, Adelphi No. 23, Albion No. 26, Mt. Moriah No. 27, Benevolent No. 28, German Union No. 54, Hohenlinden No. 56, LaFayette No. 64, Richmond No. 66, Montgomery No. 68, Naval No. 69, Washington No. 85, Pythagoras No. 86, Schodac Union No. 87, Strict Observance No. 94, Manitou No. 106, Prattsville No. 119, Anglo Saxon No. 137, Knickerbocker U. D.

A motion was then made, and carried unanimously, "that the G. Lodge do now proceed to elect its G. Officers for the ensuing year," which was done in a constitutional manner, and with the following result:

- R. W. ISAAC PHILLIPS, M. W. Grand Master.
- R. W. JOSEPH CUYLER, R. W. D. Grand Master.
- W. THOMAS D. JAMES, S. G. Warden.
- W. DAVID BOOTH, J. G. Warden.
- R. W. JAMES HERRING, G. Secretary.
- R. W. JOHN HORSPOOL, G. Treasurer.
- R. W. JOHN COFFIN, G. Chaplain.
- W. WILLIAM BOARDMAN, G. Pursuivant.
- W. GREENFIELD POTE, G. Tyler.
- W. JOSEPH M. MARSH, }
- W. ROBERT ROBERTS, } 2d Class Grand Stewards.
- W. N. F. WARING,

The Rt. W. P. D. G. M. William Willis presiding, placed in the Oriental Chair, the Grand Master elect, who returned thanks for the honor conferred, and the Grand Lodge proceeded to other business.

Your Committee, in addition to the foregoing narrative of facts as they occurred, do further report, that by the original constituting of

the Grand Lodge of the State of New York, under the Charter from the Grand Lodge of England, Past Masters were made a constituent portion of its membership.

In the year 5823, an attempt to deprive Past Masters of the rights and privileges similar to that now made, resulted in a dismemberment of the Grand Lodge jurisdiction. In the year 5827 the two Grand Lodges then existing in the State, by solemn Article united; in which Articles, certain conditions were made indissoluble and perpetual; amongst which were the rights and privileges of Past Masters as members of the Grand Lodge. That any violation of these Articles of Union, if permitted, can be regarded in no other light than a dissolution of said Articles, and a dismemberment of the Grand Lodge again.

The Grand Lodge when it entered into these articles of union, did so with a firm determination to adhere to the same, in letter and spirit, to the end of time, and to resist all efforts, however specious, plausible or expedient they might at the moment appear, which should contravene or violate them.

A portion of the membership have, by revolutionary efforts, endeavored to destroy the Grand Lodge; which had they succeeded in, would have been a violation of the Articles of Union, (and which M. W. John D. Willard announced "they had done.")

To prevent the success of their treacherous and faithless course, it became necessary for those who were determined to sustain that body in its integrity, and the Articles of Union, of 5827, to disown at once those Grand Officers, who in favoring such revolutionary efforts, had proved unmindful of their obligations, and unfaithful to their trusts, and substitute in their places brethren who would maintain the integrity, good faith and honor of the M. W. Grand Lodge of the State of New York.

Whatever action may be necessary and proper for the safety of the Craft, in reference to those misguided members, who have sought to destroy the harmony and integrity of the Grand Lodge, at the instigation of designing leaders, the committee leave for the consideration and wisdom of the M. W. Grand Lodge.

After a careful review of the facts and circumstances connected with these transactions, this Grand Lodge may, with confidence appeal to our Masonic brethren throughout the world, on the propriety of its course and the rectitude of its intentions in thus sustaining the integrity, honor, purity, and stability of our beloved Craft, in its *time-honored and time-tried* organization of *Ancient Free Masonry*.

ELIAS W. NEXSEN, P. M. No. 1.

W. WILLIS, P. D. G. M.

EDWARD COOK, P. M. No. 1.

JOHN A. KENNEDY, M. of No. 106.

N. F. WARING, P. M. No. 19.

## EDITORIAL.

In this number we publish all the original matter on file.

Our next number will contain sixty-four pages, and we design making an effort to improve the value of the work. Heretofore we could do but little more than give the important Masonic news, and so much of an original tale as would keep up the plan of the Signet. Thus much we shall continue to do, but we expect, in addition, to devote a portion of our pages to the pure literature of Europe and America. We are now making a hazardous attempt to elevate the character and enlarge usefulness of our periodical, and it will be mainly for the Masons to determine whether our efforts shall be sustained.

We have said we would make any reasonable sacrifice to spread far and wide the true principles and ends of Masonry, and we have given an earnest of our zeal. We have, at a period when our subscribers had no reason to expect it, entered into arrangements to increase our expenses one-fourth; thus giving back to them the entire amount of their subscriptions. We are aware that if we fail in our estimates of the willingness of the Craft to extend our circulation sufficiently to enable us to live by it, we may be charged with having acted prematurely in this matter; but we think not with justice, for when it is remembered that our great object has ever been so to conduct the Signet that it will be read by all reading classes of society, and thus render our institution better known and appreciated, it will not be difficult to see that in order to accomplish this end, the work must be made to assume and maintain a high stand as a literary Magazine, which cannot be well done, and preserve the original plan of the work, without more room. We must give the Masonic news, and as far as may be, Masonic instructions. We must furnish matter for the light reader, and for the relaxation of the deep thinker; but there is still another class to be provided for, viz: those who deny themselves the pleasure of reading tales, but seek to feed on a higher order of literature. We shall in future endeavor to furnish matter suited to all; but it will depend upon the efforts of our brethren whether the circulation of the work shall be so extended as on the one hand to be beneficial to the Order, and on the other, enable us to prosecute the enterprize. Is there a good Mason in the west, or south, who does not feel an interest for the result? Are there any that would not at any time freely give away two dollars and a half, if that sum would assist in

sending into society the principles of Masonry, and defend our institution from misrepresentation and abuse? We think not; and surely they will not hesitate to give the two dollars and a half, if there is a probability of their accomplishing this, and at the same time receive value themselves. We fraternally ask all who read this, to weigh the matter well, and if they believe as we do, that a good work may be accomplished by the wide circulation of the Signet, to make a personal effort to procure subscribers. We know there are some Lodges in this State and Illinois, where little or no increase can be made in our list among the Masons, because they are all subscribers now; but it would seem to us that many who are not Masons would order the work, if its character was made known to them. There are some Lodges in both States where we have no subscribers, or but few, and in them much might be done by any Brother disposed to try. We hope to see a large list sent in by the 1st of November, and we now give notice that if not more than a score send forward each twenty new subscribers, we expect to be prepared to pay each a cup promptly; and should a greater number come in, it will make us so proud, that of course we will make some turn to furnish the others very soon.

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We expect to publish in our next number an able article from the Westminster Quarterly Review, proposing a practical plan of colonizing the paupers of Great Britain on the British possessions in North America, and it may be, that we shall offer some comments as to the probable result of such a measure, upon the people colonized, in a moral and political point of view.

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ANCIENT CHARGES AND CONSTITUTIONS.—We are told that the present Grand Lecturer of the Grand Lodge of Missouri has been at some pains to exhibit a book called the Ahiman Rezon, to some of the brethren, for the purpose of showing that we have not truly published in the Signet, the Ancient Charges and Ancient Constitutions. We regret the necessity of being compelled to pass in review or take any notice in this work, of the course which that brother has thought proper to pursue in reference to us; but our readers will at once see that we cannot permit any one to produce the impression that we would impose upon them by a false or garbled publication. What are the facts? We have in our possession Anderson's Constitutions, London edition, of 1756, as published by order of the G.



Lodge of England. This book has been seen by many of our brethren, and may still be seen in our office. From this book we have aimed to re-publish in the Signet, the Ancient Charges, as collected in 1722, and the Constitutions as then published, with such amendments as were made thereto, to 1754, by the Grand Lodge of England; and we may here add that we believe the Signet now contains the only true copy ever published in the United States. We know that they differ in many particulars from the Ahiman Rezon, as published by the Grand Lodges of Pennsylvania and South Carolina, and also from the original English copy of the Ahiman Rezon, and we believe all those copies differ from each other. But does not the Grand Lecturer know that the Ahiman Rezon is not good authority? Does he know the history of that book? At any rate as many of our readers may be uninformed upon this subject, we will state that the Grand Lodge of England never authorized its publication, or in any way recognized it as authority; on the contrary, no other work has ever been deemed to contain the Ancient Regulations but Anderson's compilation; and it is a fact well known that the Ahiman Rezon is but an extract from Anderson, with such alterations and additions as suited the nefarious and unmasonic purposes of the compilers—of course we mean the original London Ahiman Rezon; and we now state that we believe there is not a Lodge in the United States, recognized as belonging to Ancient York Masonry, that will regard any work as authority upon this subject, if that work in any essential particular differs from Anderson's Constitutions. But with a view that all we have said may not depend alone upon our simple declaration, we extract below an article from the Masonic Magazine of Boston. And that we may not be compelled to make witnesses of our printers—who are not Masons—we have requested Doctors COONS and ATKINSON, both M. Masons, to compare the original with the publication in the Signet, and we insert their certificate:

“Our correspondent at Washington is informed, that there never was a Grand Lodge in this Commonwealth, which derived its authority from the Grand Lodge at London, assuming to be “*Ancient Masons*.” That Grand Lodge was composed of seceders and expelled Masons from the Grand Lodge of England, by which body it was held to be spurious and clandestine. With it originated the Ahiman Rezon—a republication of the “Book of Constitutions,” under a new name, with such omissions, alterations and additions, as suited the views of its compiler. It is good authority so far as it is corroborated by the “Constitutions,” and regulations, as originally published

by the Grand Lodge of England. Several works, bearing the same title, have since been given to the Fraternity."—*Masonic Magazine*.

J. W. S. MITCHELL,

*Brother*—At your request we have carefully compared the Ancient Charges of Masonry, as republished in the *Masonic Signet* edited by you, with the old Charges of the Free and Accepted Masons, collected from their old *records* at the command of the Grand Master, approved by the Grand Lodge of England, and ordered to be printed in the first edition of the Book of Constitutions, on March 25, 1722; and we have also compared the Ancient Constitutions, which you have likewise republished, with "The General Regulations of the Free and Accepted Masons, Revised, Approved of, and Ordered to be published By The Grand Lodge, June 27, 1754, CARNARVAN, *Grand Master*," and find that they agree in every particular, with the exception of a few typographical errors, and one or two unimportant omissions, which have been overlooked by you in your republication; and we consider the Ancient Charges and Constitutions contained in the *Masonic Signet* as substantially true copies of those originally ordered to be published by the Grand Lodge of England.

Yours fraternally,  
ST. LOUIS, Sept. 15, 1849.

JOHN R. ATKINSON,  
A. J. COONS,

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### TO-DAY—(AT EVE.)

BY MERRIE MILBANK.

ANOTHER day is gone.  
From morn till noon, from noon till night,  
I watch'd it through its noiseless flight:—  
Moment by moment, ray by ray,  
Until it faded all away;  
Moment by moment, beam by beam,  
Until it lost itself in night,  
And vanished like a transient dream  
That fancy's pencil drew too bright,  
Around sweet slumber's dawn.

Thus may life close for me.  
I would steal down its gentlest slope,  
Still cheer'd by all the lights of hope;  
And glide too sweetly to the tomb,  
To pause or shudder at its doom.  
I would scarce feel I'm passing down  
From brilliant life to that abyss,  
Whose depth and height is a profound  
Of dark and drear, unroll'd from this  
To measureless eternity.

SALEM, ILLINOIS, 1849.

## OBITUARY.

DIED, of cholera, in Stout's Grove, McLean county, Illinois, at his residence, on the 28th July, WANTON PARKER, M. D., aged 48 years.

He had all the medical aid that could be bestowed by his brother, James E. Parker, M. D., and friends, but he suffered a few hours and yielded to the King of Terrors. This very sudden death has spread a gloom over all this neighborhood.

The subject of this notice was a man of high medical and surgical attainments. His practice for many years in this vicinity, had secured to him an imperishable name. As a man he was universally beloved and respected; a benevolent friend to all suffering humanity. He visited some five cholera patients the night previous to his death. He could not see the widow suffer, or hear the orphan cry for bread, without being moved with compassion. He was an affectionate husband and an indulgent parent. His family's loss is irreparable.

He was a member of Bloomington Lodge, No. 43, of Ancient Free and Accepted Masons, in which he is deplored. In this dispensation of Divine Providence, this community has lost a useful man.

Brother, in that solemn trust,  
We commend thee dust to dust;  
Thus, by faith, we wait till risen,  
Thou shalt meet us all in Heaven.

While we weep, and Jesus wept,  
Thou shalt sleep, and Jesus slept.  
With thy Saviour thou shalt rest,  
Crown'd, and glorified, and blest.

JAMES H. BARNARD.

At a regular meeting of Bloomington Lodge, No. 43, of Ancient Free and Accepted Masons, held at their Hall in Bloomington, on the 3d ult., the following preamble and resolutions were unanimously adopted:

WHEREAS, An all-wise Providence has suddenly and in the midst of increasing usefulness, summoned from earth, our esteemed brother, WANTON PARKER, M. D., thereby leaving a large family and an extensive circle of friends, as well as our Masonic Fraternity, to deplore his loss; therefore,

RESOLVED, That as a testimony of respect and sorrow, the members of this Lodge wear the usual badge of mourning for the space of thirty days.

RESOLVED, That a committee be appointed to apprise his family of our deep sympathy in their bereavement, and to tender to them assurance of our friendship and protection.

RESOLVED, That the foregoing preamble and resolutions be published in the Bloomington papers.

W. P. WITHERS, Sec'y.

# THE SIGNET AND MIRROR.

VOL. II. ST. LOUIS, NOVEMBER, 1849. No. VII.

## HISTORY OF FREE MASONRY.

NO. XIX.

RICHARD, Duke of York, son of Richard, Earl of Cambridge, and Ann Mortimer, claimed the crown in right of his mother. The house of Lancaster were the descendants of John *a* Gaunt, and adopted the red rose as an insignia by which its followers were known. The house of York, for similar reasons adopted the white rose. The civil wars which arose and were carried on by these two houses, were not induced by a desire of either party to establish any new principle in Government, nor in any way to benefit the masses, but simply to determine which of the families should have the honor of furnishing England with her kings; and after deluging the country with blood, the red rose was defeated. Nor were the dominant party satisfied with victory and a ruling prince of their party, but Henry VI. was murdered, and the males of every branch of his family were cut off by assassination.

As it seems to be pretty well authenticated that Henry VI. was a Mason, and did much to advance the interests of the craft, we feel it to be our duty to give the celebrated paper, said to have been found in the Bodleian Library, in the handwriting of Henry. We give the paper in the same language it was said to have been originally written in, together with the letter and comments of the learned John Locke :

*A Letter from the learned Mr. John Locke, to the Right Honorable, Thomas, Earl of Pembroke, with an old Manuscript on the subject of Free Masonry.*

MAY 6th, 1696.

MY LORD:—I have at length, by the help of Mr. Collins, procured a copy of that MS. in the Bodleian library, which you were so curious to see; and in obedience to your Lordship's commands, I herewith send it to you. Most of the notes annexed to it, are what I made yesterday for the reading of my Lady Masham, who is become

so fond of Masonry, as to say, that she now more than ever, wishes herself a man, that she might be capable of admission into the fraternity.

The MS. of which this is a copy, appears to be about one hundred and sixty years old; yet (as your Lordship will observe by the title,) it is itself a copy of one yet more ancient by about one hundred years; for the original is said to be the hand writing of King Henry VI. Where that prince had it, is at present an uncertainty, but it seems to me, to be an examination, (taken perhaps before the king,) of some one of the brotherhood of Masons; among whom he entered himself, as it is said, when he came out of his minority, and thenceforth put a stop to a persecution that had been raised against them. But I must not detain your Lordship longer by my preface, from the thing itself.

I know not what effect the sight of this old paper may have upon your Lordship; but for my own part, I cannot deny, that it has so much raised my curiosity, as to induce me to enter myself into the fraternity, which I am determined to do (if I may be admitted,) the next time I go to London, and that will be shortly. I am,

My Lord, your Lordship's most ob't and most humble servant.

JOHN LOCKE.

*Certayne Questyons, with Answeres to the same, concerning the Mystery of MACONRYE; writtene by the hand of kynge HENRYE, the sixthe of the name, and faithfullye copyed by me\* JOHAN LEYLANDE, Antiquarius, by the commande of his Highnesse.†*

They be as followethe,

QUEST. What mote ytt be?‡

ANSW. Ytt beeth the skylle of nature, the understandynge of the myghte that ys hereynne, and its sondrye werkynge; sonderlyche, the skylle of rekenyngs, of waightes and metygnes, and the true manere of faconnyng al thyngs for mannes use; headlye, dwellings, and buyldyngs of alle kindes, and all odher thynges that make gudde to manne.

QUEST. Where dyd it begynn?

ANSW. Ytt dydd begynne with the§ fyrste manne yn the este, whych were before the|| ffyrste manne of the weste, and comyng

\*JOHN LEYLANDE was appointed by Henry VIII, at the dissolution of Monasteries, to search for, and save such books and records as were valuable among them. He was a man of great labor and industry.

†His Highness, meaning the said king Henry VIII. Our kings had not then the title of majesty.

‡What mote ytt be? That is, what may this mystery of Masonry be? The answer imports, That it consists in natural, mathematical, and mechanical knowledge. Some part of which, (as appears by what follows,) the Masons pretend to have taught the rest of mankind, and some part they still conceal.

§|| Fyrste menne yn the este, &c. It should seem by this, that Masons believe there were men in the east before Adam, who is called the 'fyrste manne of the



westlye, ytt hathe broughte herwyth alle confortes to the wyld and comfortlesse.

QUEST. Who dyd brynge ytt westlye?

ANSW. The\* Venetians, whoo beyng grate merchaundes, comed ffyrste ffromme the este ynn Venetia, for the commodyte of marchaundysynge beithe este and weste bey the redde and myddlonde sees.

QUEST. How comede ytt yn Engelonde?

ANSW. Peter Gower,† a Grecian, journeyedde ffor kunnyng yn Egypte, and in Syria, and yn everyche londe whereas the Venetians hadde plaunted maconrye, and wynnyng entraine yn al lodges of maconnes, he lerned mucche, and retournedde, and woned yn Grecia Magna,‡ wacksynge, and becommynge a myghtye§ wyseacre, and gratelyche renowned, and her he framed a grate lodge at Groton,|| and maked manye maconnes, some whereoffe dyde journeye yn Fraunce, and maked manye maconnes, wherefromme, yn processe of tyme, the arte passed in Engelonde.

weste; and that arts and sciences began in the east. Some authors of great note for learning, have been of the same opinion; and it is certain, that Europe and Africa, (which, in respect to Asia, may be called Western countries,) were wild and savage, long after arts and politeness of manners were in great perfection in China and the Indies.

\*The Venetians, &c. In the times of monkish ignorance it is no wonder that the Phenicians should be mistaken for the Venetians. Or, perhaps, if the people were not taken one for the other, similitude of sound might deceive the clerk who first took down the examination. The Phenicians were the greatest voyagers among the ancients, and were in Europe, thought to be the inventors of letters, which perhaps they brought from the east with other arts.

†Peter Gower. This must be another mistake of the writer. I was puzzled at first to guess who Peter Gower should be, the name being perfectly English; or how a Greek should come by such a name; but as soon as I thought of Pythagoras, I could scarce forbear smiling, to find that philosopher had undergone a metempsychosis he never dreamed of. We need only consider the French pronunciation of his name, Pythagore, that is, Petagore, to conceive how easily such a mistake may be made by an unlearned clerk. That Pythagoras traveled for knowledge into Egypt, &c., is known to all the learned; and that he was initiated into several different orders of priests, who in those days kept all their learning secret from the vulgar, is as well known. Pythagoras also made every geometrical theorem a secret, and admitted only such to the knowlege of them, as had first undergone a five years silence. He is supposed to be the 47th proposition of the first book of Euclid, for which, in the joy of his heart, it is said, he sacrificed a hecatomb. He also knew the true system of the world, lately revived by Copernicus; and was certainly a most wonderful man. See his life by DION. HAL.

‡GRECIA MAGNA, a part of Italy formerly so called, in which the Greeks had settled a large colony.

§Wyseacre. This word at present signifies simpleton, but formerly had a quite contrary meaning. Wiseacre in the old Saxon, is philosopher, wiseman, or wizard, and having been frequently used ironically, at length came to have a direct meaning in the ironical sense. Thus Duns Scotus, a man famed for the subtilty and acuteness of his understanding, has, by the same method of irony, given a general name to modern dunces.

||Groton. Groton is the name of a place in England. The place here meant is Crotona, a city of Grecia Magna, which in the time of Pythagoras was very populous.

QUEST. Dothe maconnes descouer her artes unto odhers ?

ANSW. Peter Gower, whenne he journeyede to lerne, was fyrste\* made, and annone techedde ; evenne soe shude all odhers beyn recht. Natheles† maconnes hauethe alweys yn everyche tyme, from tyme to tyme, communycatedde to mannkynde soche of her secrettes as generallyche myghte be usefulle ; they haueth keped backe soche allein as shulde be harmfalle yff they comed yn euylle haundes, oder soche as ne myghte be holpyng wythouten the techynges to be joynedde herwythe in the lodge, oder soche as do bynde the freres more stronglyche togeder, bey the proffytte and commodytye comyng to the confrerie her fromme.

QUEST. Whatte artes haueth the maconnes techedde mankynde ?

ANSW. The artes‡ agricultura, architectura, astronomia, geometria, numeres, musica, poesie, kymistrye, governmente, and relygonne.

QUEST. Howe commethe maconnes more teachers than oder menne ?

ANSW. The hemselfe haueth allein in§ arte of ffyndyng neue artes, whyche arte the ffyrste maconnes receaued from Godde ; by the whyche they fyndethe what artes hem plesethe, and the treu way of techyng the same. Whatt odher menne doethe ffynde out, ys onelyche bey chaunce, and herfore but lytel I tro.

QUEST. What dothe the maconnes concele and hyde ?

ANSW. Thay concelethe the arte of ffyndyng neue artes, and thatt ys for here own proffytte, and|| preise : Thay concelethe the arte of

\* Fyrste made. The word MADE, I suppose has a peculiar meaning among the Masons ; perhaps it signifies initiated.

† Maconnes haueth communicatedde, &c. This paragraph has something remarkable in it. It contains a justification of the secrecy so much boasted of by Masons, and so much blamed by others ; asserting that they have, in all ages, discovered such things as might be useful, and that they conceal such only as would be hurtful either to the world or themselves. What these secrets are we see afterwards.

‡ The artes, agricultura, &c. It seems a bold pretence, this of the Masons', that they have taught mankind all these arts. They have their own authority for it ; and I know not how we shall disprove them. But what appears most odd is, that they reckon religion among the arts.

§ Arte of ffyndyng nue artes. The art of inventing arts must certainly be a most useful art. My lord Bacon's *Novum Organum* is an attempt towards somewhat of the same kind. But I much doubt, that if ever the Masons had it, they have now lost it ; since so few new arts have been lately invented, and so many are wanted. The idea I have of such an art is, that it must be something proper to be employed in all the sciences generally, as algebra is in numbers, by the help of which, new rules of arithmetic are and may be found.

|| Preise. It seems the Masons have great regard to the reputation, as well as the profit of their Order ; since they make it one reason for not divulging an art in common, that it may do honor to the possessors of it. I think, in this particular, they show too much regard for their own society, and too little for the rest of mankind.

keypyng<sup>\*</sup> secrettes, that soe the worlde mayeth nothing concele from them. Thay concelethe the arte of wunderwerckyng, and of fore-sayinge thynges to come, that so thay same artes may not be usedde of the wyckedde to an euell ende. Thay also concelethe thej arts of chaunges, the wey of wynnynge the facultye<sup>†</sup> of Abrac, the skylle of becommynge gude and parfyghte wythouten the holpynges of fere and hope; and the universelle<sup>§</sup> longage of maconnes.

QUEST. Wylle he teche me thay same artes?

ANSW. Ye shalle be techedde yf ye be werthye, and able to lerne.

QUEST. Dothe all maconnes kunne more then odher menne?

ANSW. Not so. Thay onlyche haueth recht and occasyonne more then odher menne to kunne, but manye doeth fale yn capacity, and manye more doth want industrye, that ys pernecessarye for the gaynyng all kunnyng.

QUEST. Are maconnes gudder men than odhers?

ANSW. Some maconnes are not so virtuous as some odher menne; but, yn the moste parte, thay be more gude then thay woulde be yf thay war not maconnes.

QUEST. Doth maconnes love eidher odher myghtylye as beeth sayde?

ANSW. Yea, verylyche, and yt may not odherwise be: for gude menne and treu, kennynge eidher odher to be soche, doeth always love the more as thay be more gude.

[Here endethe the questyonnes and awnsweres.]

\* Are of keypyng secrettes. What kind of an art this is, I can by no means imagine. But certainly such an art the Masons must have; for though, as some people suppose, they should have no secret at all, even that must be a secret, which being discovered, would expose them to the highest ridicule; and, therefore, it requires the utmost caution to conceal it.

† Arte of chaunges. I know not what this means, unless it be the transmutation of metals.

‡ Facultye of Abrac. Here I am utterly in the dark.

§ Universelle longage of maconnes. An universal language has been much desired by the learned of many ages. It is a thing rather to be wished than hoped for. But it seems the Masons pretend to have such a thing among them. If it be true, I guess it must be something like the language of the Pantomimes among the ancient Romans, who are said to be able, by signs only, to express and deliver any oration intelligibly to men of all nations and languages. A man who has all these arts and advantages, is certainly in a condition to be envied. But we are told that this is not the case with all Masons; for though these arts are among them, and all have a right and an opportunity to know them, yet some want capacity, and others industry, to acquire them. However, of all their arts and secrets, that which I most desire to know is "The skylle of becommynge gude and parfyghte;" and I wish it were communicated to all mankind, since there is nothing more true than the beautiful sentence contained in the last answer, "That the better men are, the more they love one another." Virtue having in itself something so amiable as to charm the hearts of all that behold it.



A GLOSSARY OF ANTIQUATED WORDS IN THE FOREGOING  
MANUSCRIPT.

*Albein*, only.  
*Alweys*, always.  
*Beithe*, both.  
*Commoditye*, conveniency.  
*Confretrie*, fraternity.  
*Faconnyinge*, forming.  
*Foresaycinge*, prophesying.  
*Freres*, brethren.  
*Headlye*, chiefly.  
*Hem pleseth*, they please.  
*Hemselfe*, themselves.  
*Her*, there, their.  
*Hereynne*, therein.  
*Herwyth*, with it.  
*Holpynge*, beneficial.  
*Kunne*, know.  
*Kunnyng*, knowledge.  
*Make gudde*, are beneficial.  
*Metynges*, measures.  
*Mote*, may.

*Middlelonde*, Mediterranean.  
*Myghte*, power.  
*Occasyonne*, opportunity.  
*Odher*, other.  
*Onelyche*, only.  
*Pernecessarye*, necessary absolutely.  
*Preise*, honor.  
*Recht*, right.  
*Reckenyns*, numbers.  
*Sonderlyche*, particularly.  
*Skylle*, knowledge.  
*Whereas*, where.  
*Woned*, dwelt.  
*Wunderwerckyng*, working miracles.  
*Wacksynge*, growing.  
*Werck*, operation.  
*Wey*, way.  
*Wylde*, savage.  
*Wynnyng*, gaining.  
*Ynn*, into.

We have no good reason to question the statement, that this paper was found in the Bodleian Library, and it is not improbable that it was in the handwriting of Henry VI. ; but we are not prepared to regard the answers given to the questions propounded, as evidencing a thorough knowledge of the subject, and the honesty of the witness. And yet the answers are not much more ridiculous than many of the popular theories of the present day. Now, we cannot feel prepared to adopt the opinion of Mr. Locke, that, even in the benighted days of Henry VI., Masons believed that the society was instituted by a man in the East, who lived before Adam. Nor, on the other hand, are we inclined to coincide with Preston, in supposing the words, "man in the East" were used by the witness to convey any hidden or Masonic meaning. We believe that the answers were given in such a manner, as to throw around the subject as much mystery as would be likely to operate favorably on the mind of the king ; for any other view will prove that the witness was grossly ignorant of the traditions of the Order, as they clearly point to the building of Solomon's Temple.

Again: The declaration that Pythagoras, (who, according to Pliny, Livy and some others,) lived in the reign of Servius Tullius, in the year of the world 3472, communicated the secrets of Free Masonry to the members of his society at Crotonia, in Italy ; that thence they were spread over France, and found their way into Eng-

land—we can give no sort of credit to. We have heretofore shown—conclusively, we think—that Pythagoras never was a Mason, or at all acquainted with the principles of Masonry, only so far as they are, and ever have been, connected with science. Indeed, it is even doubtful whether Pythagoras did not live before Masonry was instituted. At any rate, the principles of Masonry, as we understand them, never were taught by him. With a view to the just appreciation of this Bodleian paper, it is proper to consider the time and the circumstances by which the Masons were surrounded when this witness testifies. The Bishop of Winchester, whose power and influence were second only to the king's, was then engaged in persecuting, by every possible means, the Society of Free Masons. The deep-seated hatred and deadly hostility manifested by him to the Masons, was in strict keeping with his character. His object was power, and he sought to obtain it by low cunning, bribery, or any other means within his reach; and that society, or set of men, whom he could not suborn to subserve his purposes, would, of course, come under his condemnation. Under this state of things, it was very important that the Masons should be able to enlist the king in their behalf. It was an age of superstition and gross ignorance; and when questioned as to the origin of the Society, he who said it originated with the man in the East, before the man in the West, went only a step further than Doctor Oliver, who traces it to the Garden of Eden, and even adds another envelope to the bundle of mystery, by giving it as his opinion, that Masonry existed in other worlds, before this of ours was created. Now, as the Doctor has many admirers, we infer they love this sort of extravagant method of mystifying mystery; and it is quite as reasonable to believe that King Henry's witness understood how to please his royal listener. But, with the exception of the manifest effort to give a long and undefinable antiquity to the Order, the paper is to be regarded as highly interesting; for our principles are, certainly; very correctly set forth.

\*That part of the answers relating to “wiving Abrac,” which to

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\* Mr. Hutchinson, in his ingenious treatise, entitled, “The Spirit of Masonry,” gives the following explanation of the word ABRAC, which, as it is curious, I shall here insert in that gentleman's own words:

“ABRAC, or ABRACAR, was a name which Basilides, a religious of the second century, gave to God; who, he said, was the author of three hundred and sixty-five.

“The author of this superstition is said to have lived in the time of Adrian, and that it had its name after ABRASAN, or ABRAXAS, the denomination which Basilides

Mr. Locke was unintelligible, conveys to our mind a clear apprehension of one of the most important features in Masonry. The use of the word "Abrac" is universally traced back to the second or third century, when it was understood to convey the idea of a great First Cause—either the only God, or he who ruled over and controlled all other gods.

Now that the secret traditions of Masonry furnish evidence of God's will to man, in the preservation and transmission of his holy law to future generations, through the Society of Free Masons, at the building of the temple, is a fact known to every well-instructed Mason, who has taken all the degrees appertaining to Ancient Craft Masonry. In short, Masonic traditions furnish proof of the power and wisdom of God, in addition to those handed down by the writings of Moses. We therefore incline to the belief, that the witness meant to be understood as saying, that Masons, more than others, were enabled to comprehend the will of God to man. We certainly prefer this construction to the one put upon his language by Mr. Preston, viz., that he meant to say, that Masons understood the art of working miracles.

[To be continued.]

gave to the Deity. He called him the Supreme God, and ascribed to him seven subordinate powers, or angels, who presided over the heavens; and also, according to the number of the days in the year, held that three hundred and sixty-five virtues, powers or intelligences, existed as the emanations of God; the value, or numerical distinctions of the letters in the word, according to the ancient Greek numerals, made 365:

|   |   |     |   |    |   |      |
|---|---|-----|---|----|---|------|
| A | B | P   | A | X  | A | Z.   |
| 1 | 2 | 100 | 1 | 60 | 1 | 200. |

"Among antiquaries, **ABRAXAS** is an antique gem, or stone, with the word **ABRAXAS** engraved on it. There are a great many kinds of them, of various figures and sizes, mostly as old as the third century. Persons professing the religious principles of Basilides, wore this gem, with great veneration, as an amulet, from whose virtues, and the protection of the Deity—to whom it was consecrated, and with whose name it was inscribed—the wearer derived health, prosperity and safety

"There is deposited in the British Museum such a gem, which is a besil stone, of the form of an egg. The head is in cameo, the reverse in taglio.

"In church history, **ABRAX** is noted as a mystical term, expressing the Supreme God, under whom the Basilidians supposed three hundred and sixty-five dependent deities. It was the principle of the Gnostic hierarchy, whence sprang their multitude of thæones. From **ABRAXAS** proceeded their **PRIMOGENIAL MIND**; from the primogenial mind, the **LOGOS**, or word; from the **logos**, the **PHRONÆSIS**, or prudence; from the **Phronæsis**, **SOPHIA** and **DYNAMIS**, or wisdom and strength; from these two proceeded **PRINCIPALITIES**, **POWERS** and **ANGELS**; and from these, other angels, to the number of three hundred and sixty-five, who were supposed to have the government of so many celestial orbs committed to their care."

## FREEHOLD ASSURANCE.

"The question, What is to be done with a cottier population?" says Mr. Mill, "is to the English Government, at this time, the most urgent of practical questions. The majority of a population of eight millions, having long groveled in helpless inertness and abject poverty, under the cottier system, reduced by its operation to mere food, of the cheapest description, and to an incapacity of either doing or willing anything for the improvement of their lot, have at last, by the failure of that lowest quality of food, been plunged into a state in which the alternative is death, or to be permanently supported by other people, or a radical change in the economical arrangements under which it has hitherto been their misfortune to live."

The radical change contemplated by the distinguished economist to whom we have referred, is the abolition of the cottier tenancy—not their abolition by death, ejection or emigration—but by their elevation into the class and condition of small proprietors. How to bring about this most desirable and absolutely necessary consummation, is the social problem of the day; and to do so without detriment to any, but with advantage to all classes—to the owners of Irish principalities, as well as to the occupying tenants of dolorous cells in Irish workhouses.

The objectionable features of the present system are easily summed up. The Irish tenant has no moral status, because he has no moral stimulus. "Almost alone among mankind, the Irish cottier is in this condition, that he can scarcely be either better or worse off by any act of his own. If he was industrious or prudent, nobody but his landlord would gain; if he is lazy or intemperate, it is at his landlord's expense. A situation more devoid of motives to either labor or self-command, imagination itself cannot conceive." In France, as in Ireland, the bulk of the population are small holders, but they hold what is their own; the farmer is at the same time the owner of the soil he cultivates. While the peasant of Ireland is the most wretched animal on the face of civilization, the continental peasant is generally the happiest. "The situation of a peasant proprietor is propitious to every elevating influence, and to every moral virtue." And the universal experience of those countries where the system prevails, confirms this theory. "The laborer who possesses property," says Mr. Inglis, the traveler in many lands, "whether he can read and write or not, has an educated mind; he has forethought, caution and reflection, guiding every action; he knows the value of restraint, and is in the constant habitual practice of it." The day laborer, on the other hand—not merely the potato-phagous cottier, but the laborer for hire, in every country—is almost always improvident; he is generally content to live from hand to mouth. It is no blind instinct that attaches the idea of "respectability" to the pos-

session of property; the feeling of the possession of property—of a *locus standi* in society—promotes the feeling of self-respect—establishes a standard of conduct which conduces to and gives a claim to outward respect. But, on the one hand, too large possessions too often create of self-respect, self-conceit, and a disregard of the happiness of others; it is the comparatively poor who most feel for and assist the poor—while a too minute sub-division of property might lead to an equally lamentable result, by fostering and developing selfish feelings from an opposite quarter. The allegation accordingly is made, that the system of peasant proprietorship is ever tending to a dangerous sub-division. Apart from all theory, experience again demonstrates that this conclusion is most erroneous. The four millions of French peasant proprietors possess, on an average, eight and a half acres each, a proportion quite compatible with the most productive species of agriculture. When a sub-division of property takes place, even to this extent, a sub-division of occupancy, be it remembered, by no means necessarily follows, “As large properties,” says Mr. Mill, “are perfectly compatible with small farms, so are small properties with farms of an adequate size; and a sub-division of occupancy is not an inevitable consequence of even undue multiplication among peasant proprietors.” It is stated by an eminent foreign writer and statist, M. Rau, that when a Flemish peasant dies, leaving several children, they do not think of dividing his patrimony, though it be neither entailed nor settled in trust; they prefer selling it entire, and sharing the proceeds, considering it as a jewel which loses its value when divided. The same practice prevails in France, where, every ten years, a whole fourth of the soil changes hands by sale and purchase.

We shall use no arguments of our own to decide here the vexed question as to the inferior productiveness of large or small farms. We believe there are moral, as well as simply economical data necessary to be considered in seeking for a solution. Nor, perhaps, would the question have even arisen, had the comparison always been confined to its legitimate conditions; viz., that the farms to be compared should, in every case, be the *properties* of the cultivators. But listen, *en passant*, to the opinion and authority of a most eminent and practically experienced European traveler, Mr. Laing:

“If we listen to the large farmer, the scientific agriculturist, the political economist, good farming must perish with large farms; the very idea that good farming can exist, unless on large farms, cultivated with great capital, they hold to be absurd. Draining, manuring, economical arrangement, cleaning the land, regular rotations, valuable stock and implements, all belong exclusively to large farms, worked by capital and by hired labor. This reads very well; but if we raise our eyes from their books to their fields, and coolly compare what we see in the best districts farmed in large farms, we see (there is no blinking the fact) better crops on the grounds in Flanders, East

Friesland, Holstien, in short, on the whole line of arable land of equal quality of the continent, from the Sound to Calais, than we see on the line of British coast opposite to this line, and in the same latitudes, from the Frith of Forth all round to Dover. Minute labor on small portions of arable ground gives, evidently, in equal soils and climate, a superior productiveness, where these small portions belong in property (as in Flanders, Holland, Friesland, and Ditmarsch in Holstien) to the farmer. It is not pretended by our agricultural writers, that our large farmers, even in Berwickshire, Roxburghshire, or the Lothians, approach to the garden-like cultivation, attention to manures, drainage, and clean state of the land, or in productiveness from a small space of soil not originally rich, which distinguish the small farmers of Flanders, or their system. In the best farmed parishes of England or Scotland, more land is wasted in the corners and borders of the fields of large farms; in the roads through them, unnecessarily wide because they are bad, and bad because they are wide; in neglected commons, waste spots, useless belts and clumps of sorry trees, and such unproductive areas, as would maintain the poor of the parish, if they were all laid together and cultivated. But large capital applied to farming is, of course, only applied to the very best of the soils of a country. It cannot touch the small unproductive spots which require more time and labor to fertilize them than is consistent with a quick return of capital. But although hired time and labor cannot be applied beneficially to such cultivation, the owner's own time and labor may. He is working for no higher returns at first from his land than a bare living. But in the course of generations, fertility and value are produced; a better living, and even very improved processes of husbandry are attained. Furrow draining, stall-feeding all summer, liquid manures, are universal in the husbandry of the small farms of Flanders, Lombardy, and Switzerland. Our most improving districts under large farms are but beginning to adopt them. Dairy husbandry even, and the manufacture of the largest cheeses, by the co-operation of many small farmers—the mutual assurance of property against fire and hail-storm by the co-operation of small farmers—the most scientific and expensive of all agricultural operations in modern times, the manufacture of beet root sugar—the supply of the European markets with flax and hemp by the husbandry of small farmers—the abundance of legumes, fruits, poultry, in the usual diet of the lowest classes abroad, and the total want of such variety at the tables even of our middle classes, and this variety and abundance essentially connected with the husbandry of small farmers—all these are features in the occupation of a country by small proprietor farmers, which must make the inquirer pause before he admits the dogma of our land doctors at home, that large farms worked by hired labor and great capital can alone bring out the greatest productiveness of the soil, and furnish the greatest supply of the necessaries and conveniences of life to the inhabitants of a country."

Nor does the system of *morcellement* tend to stimulate population, but the contrary; and for an obvious reason, already adverted to. Prudence and regard for the future, are the necessary concomitants of a position in society; and that position is secured to a vast portion of the population by the operation of the system here commended. The rate of increase of the French population is almost the slowest in Europe, and France possesses five millions of land-owners. While in England, Scotland, and Ireland, respectively, the rate of annual increase is estimated at 1.70, 1.30, and 2.45 per cent.; that of France is only 0.63; the Netherlands, 0.94; Sweden, 0.58, and Lombardy 0.45.

A principle has been suggested, by the operation of which will the object be achieved in a safe, and gradual, and effectual manner, of elevating the mass of the Irish population into small proprietors, without involving any very extensive disturbance, by emigration, of the present ratio of population to land; while, at the same time, it will be found equally applicable to the development of the resources of new countries, and to a large system of practical colonization.

To establish colonies of Scotch and English farmers in Ireland, cultivating large farms, as on this side of the channel, would tend to systematize labor, no doubt, but, at the same time, to reduce the demand for it. A system of large farms in Ireland would absolutely demand a previous wholesale emigration. The principle of "FREEHOLD ASSURANCE," on the other hand, which was first developed in detail in 1843, and has since been elaborated in several practical treatises on colonization, by Mr. Bridges, would render emigration an optional, but still, in many instances, not an inexpedient course of action. It is desired then to afford immediate and profitable employment to the laboring population of Ireland, to promote the constitution therein, and out of the elements there existing, of a permanent body of independent yeomen, consisting of resident proprietors, holding small farms in fee simple, and to improve the social and moral condition of that country, by inducing the better cultivation of the soil, the drainage, reclamation, and settlement of waste lands, and the general development of all industrial resources. It is desired at the same time, and in the same manner, to promote a similar result in the British Colonial possessions all over the world. The operation of the principle referred to in relation to such objects will be as follows.

An arrangement would require to be made, under the sanction of Government, for the purchase or right of pre-emption, from the Crown or existing proprietors, of suitable districts; the necessary sums to be expended in adapting such properties to productive agricultural enterprise, and in the necessary moral and institutional endowments; in building convenient farm houses and cottages; in laying out settlements, and dividing them into such allotments as may be found expedient for the purpose of sale and disposal.

The lands so improved, adapted and divided, by the agency, in the outset, of hired labor, would be thereafter sold with a reasonable profit, to persons of the requisite capital to improve them; or otherwise, (and herein consists the action of the proposed principle,) conveyed in fee simple, on mortgage, to yeomen of good character and of suitable age, subject to a terminable rent-charge, calculated on the basis of life assurance, as follows:

This rent-charge to represent the annual payment which, on the ordinary system of tenure, the occupier would pay to the landlord for the mere temporary use of the soil, while it embraces, at the same time, such premium as would be necessary to enable the investors, whether the government or a private association, to assure the value of the property, and so replace the amount of the investment at the death of the occupier. For example, a person aged thirty desires to possess and to secure to his children the absolute freehold of a farm valued at £300. This farm would be conveyed to him in fee simple, subject to the rent-charge, at 5 per cent., of                    £15 0 0  
and the annual premium for assuring £300 at his death,        7 0 0

making                    £22 10 0

as the total rent-charge payable during the life of the grantee.

The yeoman would thus own, during his life, the freehold of the land; and on his decease, even within a week of the first rent, it would become the unburthened patrimony of his children, representatives or devisees. The value of the fee simple would be restored to the investors by virtue of the Life Assurance, the property, during the lifetime of the occupier, remaining mortgaged to them as security for the rent and premium.

In the first place, the security here would be unexceptionable, and would be every year increasing in value. Again: If it be objected that the annual burthen would be too heavy, let it be noted, first of all, that the annual burthen, whatever it is, is the equivalent to the purchase money, that it ceases with the life of the first occupier; and it is most obvious that, in the present condition of Ireland, and at all times in the colonies, lands could be obtained at such a low price, and by the agency of a combined capital and a proper system, could be adapted to the purposes of civilization so economically, that the premium rent for a piece of land to be thus constituted a heritage, need not be more than that at present demanded by individual land owners from competing tenants, for farms altogether unfitted to make a return for anything but a large investment, and the fruits of which may at any moment, or must sooner or later, be snatched away from the occupier.

It is true that a premium rent, payable at an advanced age, would be a very heavy annual burthen. But in actual operation, the principle, while it directly contemplates the constitution of a body of young and healthy yeomanry, will not exclude older men from its



benefits; as they might enter into the proposed arrangements on behalf of, and upon the life of the eldest son, who, on the decease of the parent, would continue the cultivation and the annual payment, for the benefit of the succeeding generation.

It is not to be overlooked, that the proposed system demands either an alteration of the poor-law, *quoad* the site of successive experiments, or else to be carried on upon a large and comprehensive scale, so as to be a general, and not an exceptional practice. But we have reason to believe that facilities would be given by government to a trial of the system, by the necessary modification of the poor-law; that, in fact, if conducted on an extensive scale, and over a large enough and suitable district, the colonizers might frame their own poor-laws within, so to speak, their own principality—if, indeed, poor-laws, under such a system, would not “vanish into the inane.” In the course of a generation, the colonizing body would disappear as the owners of the territory, which would have become parcelled out, in adequate portions, amongst a new race—new, morally as well physically, because endowed with altogether new motives, and new incentives to exertion—so new and strange, indeed, to the Celt, that what the Celtic character is capable of under such altered circumstances we cannot now conceive. For our part, we believe and hold to the faith that Irishmen, if treated with systematic wisdom and kindness, would manifest qualities and capabilities for good, such as the bluff Englishman and the canny Scot have not yet developed.

While we point especially to Ireland as the most suitable *site* of the experiment suggested, it is easy to perceive how extensively the same principle might be made to operate in other parts of the kingdom, and more especially in carrying out an extensive and self-working plan of systematic colonization. There is a magic in the name of “Freehold” which, in spite of many serious defects in principle and in practice, has been the secret of the great favor with which the numerous Building Societies have been received by the middle, and more especially by the artisan classes; and a not dissimilar principle has been lately put in action with the view of making freeholders; and, consequently, independent voters of agricultural tenants. The system in accordance with which these societies have worked, will doubtless gradually receive modification and improvement, and it has need of both. The basis of such improvement will be found in adapting to the constitution and *modus operandi* of the societies the great principle of life calculation: the immediate and palpable benefit of which, in relation to the purpose contemplated, is this, that the result and action of years is *anticipated*; the freehold is actually secured by the first payment—by the first instalment—for the first and every succeeding payment includes the condition of an absolute assignment, and only requires to be continued for another year, if the assignee be alive to pay it.

But we regard the extension of a sound colonization as the most

important result of the application of the proposed system to the national territory. The system of Mr. Wakefield, which unfortunately has been impeded in action by a variety of conflicting causes, will not, we need hardly say, be prejudiced by the introduction of this new economical element of calculation: but its efficiency will be enhanced and a more favorable and rapid development of the wealth of new countries induced, by the operation of Freehold Assurance. According to the present *mode* of the Wakefield system, the colonist is called upon to pay down in one sum, such a price for his land as shall embrace a fund for the supply of labor to the colony, and in some cases, for the promotion of improvements. A double benefit is thus held to be achieved:—the laborer, for the mutual benefit of employer and employed, is prevented from too rapidly becoming a cultivator on his own account, and the agency of a combined capital is put in motion to give attraction to the settlement. But, on the other hand, the young farmer is seldom possessed of the necessary capital to pay for prospective improvements. He requires to reserve a certain amount for seed and implements, and other purposes, and howsoever he might be able to pay for improvements and adaptations already effected, and which actually would facilitate and secure profit to his exertions, he cannot afford to establish in the outset an adequate fund for such purposes, and long before he can reap the fruit of them. Accordingly, the price paid down is never adequate to the object contemplated, at the same time that it is quite large enough to cripple the exertions, and to damp the energies of the small capitalist. True, there is the alternative of a lease; but the very name of “lease” whether for a long or a short period, is most distasteful to the emigrant farmer. He leaves leases behind him, and all the ills and spirit of dependence thereto belonging; and the experiment of a series of instalments towards the purchase of the fee-simple has been made in several instances without success. And for a very simple and obvious reason. Each instalment was only effective towards the securing of the freehold in proportion to its amount. It left the balance of the purchase money an incumbrance on the estate, whether the tenant lived or died; and in the case of a young family, there was the risk that even after several years’ possession and cultivation by the tenant, his death might deprive them of the fruits of all his toil and the results of all his investment. A moderate annuity, representing the life value of the property operates otherwise. At once the occupant is invested with all the security of a land owner—he has the greatest possible stimulus to improve his land, of which, subject only to the annuity, he is the absolute proprietor; and he knows, also, that in the event of his death, at any period after the first payment, the property of which he has held the *dominium utile*, becomes the inheritance of his family, free from all incumbrance. The public benefit involved in the operation of this principle, is equally obvious with that secured to the individual. What may be called the “Attraction Fund,” or

the proportion of the purchase money to be devoted to public purposes, and to facilitate individual enterprise, may be greatly increased without unduly pressing upon the means of the cultivator, and by the agency of a combined capital, a foundation may be securely and profitably laid for the certain success and progress of successive settlements.

For, above all things, it is advisable and necessary that, before emigrants are tempted to settle upon waste land, and to invest their individual fortune and labors thereon, the means and appliances of civilization shall be provided for them; and this is only to be accomplished by labor employed in the outset, by a joint-stock capital of sufficient amount to be replaced with suitable profit out of the land when sold. For it is surely to be admitted that it is false economy to purchase lands in a wilderness at a nominal price, which can only be rendered valuable by an immense personal outlay, rather than pay a reasonable price for lands adapted for productive purposes, and rendered so by means of a combination of capital and labor, at an outlay infinitely less than that necessary to an individual, and which outlay can be spread over a period of years with such obvious benefit to both parties. At the same time, we are anxious to see the practice adopted—and, indeed, it would grow out of the proposed system—of applying the “Attraction fund” as much as possible to the facilitation of individual labor and investment, rather than in providing an influx of rude labor, to be employed at hire by land-owning colonists. Where large tracts of land are purchased, and the price paid down, of course a supply of labor for hire is absolutely necessary, and must be provided; that, too, as cheaply as possible; and economy in such supply is compatible only with the combined agency of capital and system. But, by affording a facility to the industrious laborer to possess and cultivate his own small freehold, the necessity predicated is to a great extent removed. It is, moreover, not to be overlooked, that however large the supply of labor to a colony, the purchaser of the land has no security that that labor, introduced at his expense, will remain for his benefit: and this circumstance, practically speaking, has tended greatly to complicate the “sufficient-price” doctrine of Mr. Wakefield. Passing from this, it may be useful, in further illustration of the practical working, or *workability*, of the principle of Freehold Assurance, to indicate the outline of a supposed exemplification of the system in action.

Let us take the case of British America:

With the view of encouraging the settlement of British North America, it is understood that the respective legislatures of Canada, New Brunswick and Nova Scotia, will together guaranty £50,000 per annum towards the interest on the necessary capital to establish a system of railway communication for the three provinces. In the United States they proceed otherwise, and with wonderful success. The local governments issue land scrip in a proportion to the capital

subscribed by the public, and guaranty interest thereon till redeemed out of the enhanced value of the lands thus opened for settlement. Whether this system be pursued in our own colonies, or the whole investment be left to that convenient abstraction, "private enterprise," for which Ireland has been so patiently waiting for half a millenium, we should proceed in the manner following, with a view to make the whole undertaking commercially practical and remunerative. An economical and substantial railway of iron might be made in those provinces for £7,000 per mile, or of Paynized timber for £5,000 at the utmost. As the provinces are ready to assign the fee-simple of ten miles of land on each side, a company undertaking a connection of 700 miles, involving an outlay of £5,000,000, would possess, deducting private lands, something like 7,500,000 acres of territory, so that the actual outlay for the railway, in proportion to the lands accommodated, would amount to only 13s. 4d. an acre—say, including all contingencies, £1 an acre. The lands thus accommodated would surely be equal in value to the sum expended, or £1 an acre; so that, in the very outset, a large proportion of the outlay might be rapidly replaced, while the company would, at the same time, in addition to their profits from traffic, be receiving from the local legislatures, and from the Imperial Government for the transport of the mails, the interest on the balance outstanding. But from the adaptation and improvement of reserves of territory, the Freehold Assurance principle could be made to operate with greater ultimate profit and advantage. Supposing that, on successive settlements along this line of railway, the sum of £3 more per acre is expended, or the sum of £30,000 on each site or nucleus of 10,000 acres, in adaptation and improvements, making, inclusive of the railway, £4 an acre—yeomen cultivators would readily be induced to pay a minimum charge of £5 an acre for such lands, on the system of easy and certain instalments we have indicated. Every farm of twenty acres would accordingly be estimated at £100, in consideration for the fee-simple of which, the young colonist would pay during his life the ordinary rate of interest, in addition to the premium of  $2\frac{1}{2}$  per cent. to assure the principal; in the whole, £7 10s per annum during his life, for the absolute possession of twenty acres of land rendered fit to make an immediate return for the ordinary agricultural outlay. We have here, in order to call attention to one particular field of colonization, somewhat complicated the question, by encumbering the experiment with the construction of a railway. On lands which already possess the necessary facilities for intercommunication and the transport of produce, as in some neglected but valuable districts in Ireland, the process and the nature of the investment might be as follows. We shall presume that the nucleus of a township already exists, which it is desired to extend in connection with the formation of agricultural settlements in a surrounding district of 100,000 acres. An investment of £5 an acre, or £500,000, would go a great way in the construction of cheap

but substantial cottages, and in the preliminary drainage of the soil ; and a margin might even remain for moral and educational purposes, if it were thought fit not to leave these objects to be provided for out of the funds accruing from the sale of reserved sections. Whatever outlay were thus made to an extent and in a ratio even greater than that presumed, would again, under proper management, be much more than represented by the greatly enhanced value of the lands. Some sections, in the course of a very few years, would command, as all experience demonstrates, manifold the preliminary investment in the price of the land, and in the improvements suggested ; and the remotest lands would at least command the actual outlay, with a reasonable profit.

We believe we have sufficiently illustrated the principle with which we set out. Infinite modifications will suggest themselves to the practical reader. The principles set forth contain, to our minds, the germ of a new phase of social existence, the main feature of which shall be the elevation of the laborer, even in Ireland, to the dignity of a human being, and the rapid developement of the great but neglected riches of the soil, both at home and in the colonies.

That thousands of human beings should annually die of starvation in a civilized country, is proof that the Government of that country is corrupt. If it were true, that extreme wretchedness and want were no where to be found save among the uncivilized nations of the earth, we might attribute the evil to a want of proper knowledge of political economy ; and it would become the duty of the enlightened people of Christendom to send out missionaries, to teach a system of polity more in accordance with the principles of our holy religion. But when the evil is to be met with, almost exclusively, in the most enlightened nation of the earth, claiming to be the most powerful, and possessing an amount of wealth greatly above any other, we are constrained to say, that the cause is to be found in corrupt legislation.

When we calmly compare the relative condition of man, in a savage and civilized state of being, we marvel that the highest state of moral and intellectual culture yet attained by any people, raises our species so little above the untutored savage of the forest, in all that tends to his happiness and well-being in life. The laws of Nature have wisely provided for all the necessary wants of every created being ; but the same law which provides the means of sustenance for all, guaranties to each, in his sphere, equal rights to possess and enjoy those necessaries. The wild beast of the forest feeds upon the fruits of the earth, but dreams not of making war upon his fellow-

beast, and claiming the exclusive privilege of heaping up an undue proportion of Heaven's bounteous gifts. Nor will man, in his rude and imperfect state by nature, deny to his fellow-man the right to gather from God's footstool the rich vintage vouchsafed to all his created intelligences. It is reserved to the civilized, educated, yea, Christian people, to seek out cunningly devised plans to create and uphold grades and distinctions, that shall tend, most surely, to enrich and pamper the pride of one portion of society, and oppress, impoverish, enslave and starve the other; and all under the color of laws for the good of the whole. England boasts of her intellectual greatness, and her unbounded sources of national wealth. We are told that the warm and fructifying rays of the sun are never withdrawn from all portions of her landed possessions at the same time; and yet this intelligent, anti-slavery, rich and Christian Government so frames her laws, that we learn from her own historians, that "eight millions of her subjects are in a condition that they can scarcely be better or worse off by any act of their own; that, if they are industrious and prudent, nobody but their landlord will be benefited; if they are lazy and dissipated, it is at their landlord's expense."

Now, we put the question to the sober thinking statesman and philanthropist, whether a nation is justly entitled to be regarded as civilized, enlightened and Christian, that legislates, from year to year, for the benefit of land-holders and royal families, constituting but a small portion of the population, with a knowledge of the fact, that every year of such legislation tends to sink eight millions of fellow-beings—of equal worth, by God's scale of valuation—lower and lower into beggary and want; and, most likely, starvation and death? We think it mockery all, to prate about intelligence, religion and benevolence, in any government where so much wretchedness, misery and want follow in the train of their one-sided, partial and exclusive legislation. We shall not take this occasion to do more than call attention to the subject; but, we apprehend, it would be no difficult matter to show that the system of policy adopted in England and America, inevitably tends, and must finally lead to the abject poverty of the masses. The article we are now considering refers mainly to the suffering poor of Ireland. The writer, as if conscious of the shame it would bring upon his government, avoids calling them paupers, but gives them the more dignified appellation of "cottiers;" but, nevertheless, acknowledges their condition to be destitute and

hopeless. And what plan is proposed, even by the philanthropists of England, to arrest this alarming and growing evil? Is it proposed that government shall give her paupers a few acres of her surplus lands, and expend the small sum necessary to locate these starving families on those lands where they could and would make an honest living? No; not quite so liberal. Even the philanthropists of England have not the moral courage to ask the powers that be, to do ought to save their wretched people, if by so doing there would be the slightest probability that a small drain would be made upon the landlords and monied aristocracy; but a scheme is proposed, which, if carried out, will furnish a safe and profitable investment of capital—a system of Assurance, whereby handsome speculations are to be made off this very class of suffering poor. These paupers are to pay an annual premium of Life Assurance, that will be sufficient to make the rich richer, and all under the name of benevolence. But though we look upon a state of things superinducing this scheme as a stain upon the English government, still are we in favor of it; for the reason, that we see no probability of any efficient action of the government to reach the evil, and we believe the plan proposed may be so improved upon, as to result in a twofold way for the benefit of the poor of Ireland. We believe that if, by any means, they are brought to the continent of America, there is every reason to hope their condition will be greatly benefited. The Irish are not a lazy people: on the contrary, we regard the poorer class well calculated to acquire, not only a competence, but even to grow rich in America, if a reformation in their habits of intemperance could be effected; and we entertain the hope that the great ball of temperance will continue to roll on, until drunkenness in a civilized country will be seen only when ardent spirits is taken as arsenic now is—through mistake. We say, then, God speed even this selfish and speculative move for the relief of the suffering poor. But what will be the effect, in a moral point of view, on the people of the colony so planted? If they leave behind the most enlightened people of the earth, and settle in the wilds of America, will there not be a great falling off in their moral worth? On the contrary, we think independence of thought and action, added to the facilities of acquiring a respectable living, and the soul-elevating reflection, that they are no longer chained to the soil of soulless landlords, will tend speedily to elevate and ennoble their character. Each successive generation will become more and more enlightened,

as the buoyancy and genius of their national traits become developed. But, in a political point of view, what will be the result? No people are more impatient of subjugation to arbitrary rule—none more tenacious of their liberties—than the Irish. Their past history leaves no room to doubt their readiness to throw off the shackles of monarchy, so soon as the chances of maintaining their independence are equal. We do not believe, however, that they would be likely to set up an independent government; but we think a century would not pass before they would renounce their allegiance to Great Britain, and ask to be received as part and parcel of the United States; in which event, the question arises, Will the United States hazard another war with England, by giving countenance to the rebellion of her subjects? Can this government, consistently with the genius and spirit of our institutions, consent to take part in a project to annex any or all of the immense territory held by the British government on this continent, knowing it can only be done at a heavy sacrifice of bloodshed; for no one believes that England would either sell or peaceably submit to the seizing of her lands. Had these questions been propounded to us twenty years ago, we should have answered unhesitatingly, that this territory is large enough, there being danger that an increase would tend to distract the confederacy, and disserve the Union. We should have said that this government desires to be at peace with all nations; to insure or encourage which, she will enter into no entangling alliances with any other people—that, being determined to give no provocation for war, she will treat all nations with becoming respect, and only strike when her territory is invaded, or her honor or dignity is assailed; and, moreover, being solemnly impressed with a moral sense of right, she will never go to war to enrich her coffers at the expense of any other nation, nor will she acquire territory by conquest. These, we once thought constituted the leading characteristics of our national association; but, of late, a change has come over the spirit of our dreams. Two great sectional parties have arisen in this country, each seeking power and influence by any and every means. The South, believing that Texas would add to her numerical strength, sought and obtained its annexation. Upon the result of this move arose an apology for seizing upon still more southern territory, and the Government of the United States has disregarded or overlooked the spirit of its original compact; and, by and with the consent of all parties, a large additional



territory has been added by conquest, upon the slight pretext of a right to claim indemnity for the war—which right, it will be seen, has grown up since our war with England.

We look upon these events as not only furnishing a precedent, but as constituting an entering wedge to greater and more momentous events which are to happen within the next hundred years. We regard the organized opposition to slavery in the north, not wholly attributable to religious fanaticism. Many of the *strikers* are, doubtless, influenced by bigotry and injudicious zeal, but the more powerful hand behind the scene is aiming at sectional influence and political power; and whenever the north and south shall fully consent to the permanent ratification and perpetuation of the principles set forth in the Missouri compromise, the entire north, whether abolitionists or not, will seek, by all means, the possession and occupation of the entire British possessions in North America. For, if slavery is not to be admitted into any territory north of latitude 40, the acquisition of the British possessions would ensure forever the balance of power to the north. If the entire Mexican country be added to the south, and we unhesitatingly believe it will, still will the north or non-slaveholding States, possess the balance of power in our national assembly.

We may be asked whether we are not overrating the power of American arms, for we have intimated that England will never consent to sell any portion of her territory, nor is she likely to stand by and see it peaceably annexed to the United States. We answer, we think we are not overrating the strength of our arms, and most certainly not if the crisis is not brought about too soon. We are now satisfied that the Americans are the best soldiers on earth. We believe they are rather a war-loving people. The events of the late war with Mexico sustains us in this opinion. Nor are we driven to the necessity of relying on this proof alone. But a little while ago our government and that of England were engaged in a war of words about Oregon, and we are much mistaken if the great mass of the American people were not ready for blows as a mere matter of exercise and amusement, and the same may be said of the difficulties only a few years before, between this and the French government. Indeed we sincerely believe there are more reasons to fear the happening of a heavy calamity to this country from a too great willingness on the part of the people to go to war than from any

other cause. We are rather inclined to the belief that if a political party, largely in the minority, can, at anytime, get up a pretext for war, and become its advocate, that party will soon be in the majority.

We have elsewhere \* expressed the opinion that the great battle is yet to be fought between the United States and England. America is the only nation that can ever conquer England, for the reason that it can only be done by means of a navy, and no other nation can command a navy of sufficient power. We, then, repeat it as our opinion that within the next hundred years this government can, if she chooses command a navy amply sufficient to make the English a piratical people; because it could cut off all intercourse between England and every other country, and her population cannot exist without foreign trade or piratical crusades upon the high seas.

In connection with the great events which seem to be in embryo, it may not be improper to allude to some of the causes which wrought a change in the policy of this government in relation to the acquisition of territory. In the great debate upon the Louisiana question many of our ablest statesmen entertained serious fears that the acquisition of that territory would eminently endanger the Union of the States, and nearly all agreed, that, with the addition of the Louisiana purchase, all thoughts of further additions should be abandoned. The fears of disunion were caused mainly by the deadly and growing hostility between the West and East. But the flood of emigration from the East to the West, and the easy and cheap intercourse carried on by the means of steamboats and railroads, have completely allayed this sectional prejudice and sectional animosity, and we do not hesitate to express the opinion that these, or similar causes, will eventually be made to overcome the heart-burnings between the North and South, and though the States may, and likely will continue to differ in their opinion of national policy, growing out of a difference of local interests, the whole will be firmly and efficiently banded together in the event of any insult to our flag or encroachments upon our *naturally* defined boundary. And under these convictions we look upon no future event as more certain than that *every foot of soil on this continent will belong to the United States*. We dare not say it would be morally right in our government to take by violence, and hold the British possessions simply because of their proximity to our soil, nor do we suppose an

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\* A published speech delivered in the Ky. Legislature, 1834.

attempt will be made to do so without a *plausible* pretext, but how easy to find one whenever it shall be thought to our interest. Already has the intimation been published by one of our Presidents, doubtless with the approbation of his cabinet, that no further portions of this continent should ever be occupied by the subjects of a foreign power, and we think the manner in which this feeler was received by the people indicate their readiness, if not desire, to acquire territory, even at the point of the bayonet. The history of nations show that even civilized governments must rise and fall, and whether twelve or thirteen hundred years constitute the maximum, as is supposed by some writers, we will not stop here to enquire; but in connection with this subject we will state that if we date the English government as commencing with the expulsion of the Romans and the beginning of Saxon power under Hengist, about 1400 years have already elapsed. If we date its existence from the introduction of Christianity by the conversion of the kings of the Heptarchy, about 1253 years have passed. But if we date its commencement to that period when the Heptarchy was overthrown and the whole consolidated into a single monarchy, under Egbert, about 1019 years have passed. And the latter seems to be the proper period to fix upon for the government of England, as from that day to this it has continued a monarchy under a single Prince. Now, by this estimate, and taking 1200 years as the maximum, England has yet 181 years to stand unchanged by reverses. England has long occupied the proud station of the wisest and most powerful nation of the earth, but her time will come, the fiat has gone forth that ere long a greater than she will rise in power and majesty, and it requires no spirit of prophecy to foresee that our young but rapidly growing republic will be that nation. When the events we have predicted shall take place—when the States of this confederacy shall extend from one end of the continent to the other—when 200,000,000 of freemen shall inhabit our broad dominions—when our navy shall be regarded as the strong arm of our national defence, and the conservative of our national honor, then will America be mistress of the seas and *the* great nation with powers competent, not only to measure arms with England, but the combined powers of Europe.

We have lived in an age so pregnant with stirring events, especially in the onward march of improvements; we have seen our beloved country so rapidly increasing in population; we have witnessed the

unexampled progress in individual and national wealth, that we dare not anticipate a moiety of what another century will bring forth ; but we think the estimates we have made, are based upon the inevitable effects of well known causes.

We have occupied much more space than we had intended, in calling attention to the preceding able article ; but we shall offer no other apology than the importance of the subject. England must do something for her starving population. We believe they will be settled on this continent, and the important results to this country, arising therefrom, deserves the careful attention of every American statesman.—ED. OF SIGNET.

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### GRAND CHAPTER OF MISSOURI.

This Grand Body held its annual communication on the 16th of May last, in the city of St. Louis. Owing to the prevalence of the Cholera at the time but a bare quorum was in attendance.

We notice that no mention is made in the printed proceedings of our having paid to the Grand Secretary \$200.00. Nor is any reference made to the reasons we gave for having in our hands money belonging to the Grand Chapter. Now this may be all right, but we should have preferred it otherwise.

We insert the report of the committee of foreign correspondence and call attention to the somewhat singular argument used upon the subject of the council degrees. The committee say that if the R. A. degree is not perfect without the council degrees, then they are a part and parcel of it. Now we think this doctrine has at least the merit of being new. By the same parity of reasoning, if man is not perfect without the christian religion, then is the christian religion a part and parcel of man—if a river is not perfect without banks within which the stream may flow, then are the banks part and parcel of the stream. We have thought that all the Ancient Craft degrees were intimately connected one with another, and that no one in itself presented a finished piece of work. We do not think it necessary to notice in detail each degree, in order to show the position of the committee to be untenable ; but we will ask if it is possible that any one can regard the third degree as complete in itself. Is any one

prepared to appreciate and fully comprehend the teachings of that degree until he has advanced further? On the contrary, we hold that, to a full understanding of it, an acquaintance with all the degrees of Ancient Craft Masonry is absolutely necessary. We regret, as much as any one can, the subdivision which has been made in the original degrees; but, before the subdivision, neither one was complete without the other two—they jointly constitute a system which is imperfect if one is omitted.

The committee object to the giving the Council degrees by the Chapters, because thereby the Chapters are cumulating degrees. True, we regard the argument of the committee as somewhat non-committal, and hence difficult to meet. We are told that these degrees do not develope a single principle, or add a single ray of light which the intelligent R. A. Mason should not possess without them. Now, if the committee intend to say, that these degrees afford the recipient no additional knowledge of Ancient Craft Masonry, and the events connected with its history, over and above that which an intelligent R. A. Mason can find in the R. A. degree, then has that committee made a discovery which we candidly confess we never had the acumen to perceive. If on the other hand they mean to be understood as saying that these degrees belong to and should be given in the R. A. degree, then their introduction into the Chapters is not a cumulation, but the restoration of the rites of R. A. Masonry. We never fully and satisfactorily understood the beautiful system of Ancient Craft Masonry until we received the council degrees and an intelligent explanation of them. We believe every R. A. Mason should have them, and, therefore, think they appropriately belong to the Chapters. As to the time most proper to give them we care but little, we should be satisfied to give them before, or after, or even in connection with the R. A. degree, nor should we object to the G. G. Chapter *making* them part and parcel of that degree, but with the light we have we never will consent to a proposition to relinquish them to the Grand Council of the 33d, nor to self constituted Grand Councils of Royal and Select Masters. ED.

#### REPORT OF THE COMMITTEE ON FOREIGN CORRESPONDENCE.

The Committee on Foreign Correspondence respectfully submit the following report: We have carefully examined the printed proceedings of the following Grand Chapters, *to wit*: Maine, New

Hampshire, Connecticut, New York, Maryland, Virginia, Alabama, Mississippi, Louisiana, Tennessee, Kentucky, Ohio, Indiana, Michigan, Vermont, Florida, and the proceedings of the G. G. R. A. Chapter at its last triannual meeting, in Columbus, Ohio. The proceedings of those several G. Bodies develop the pleasing fact, that Royal Arch Masonry is in a highly prosperous condition—steadily extending the great conservative principles of the Order, and thereby strengthening the bonds by which man is united to his fellows, and to his God.

There is but little in the proceedings above referred to requiring your special attention, except it may be to admonish our sister G. Chapters, that the too frequent indulgence of unkind remarks are but little calculated to elevate the affections, or to expand the heart. We would recommend the *trowel* and the *ennobling lessons* which it demonstrates, to their especial consideration, with the hope that all may be firmly cemented in the bonds of fraternal love and sincere affection, believing that the sooner we agree to differ on many unimportant points connected with the immediate practice of our *rites*, the nearer we shall approximate to that uniformity so much desired by *all*.

The Royal and Select Degrees seem to occupy the attention of all. The order in which they shall be conferred, and by what body, whether by Council or by Chapters, appears to perplex and annoy some of our sister G. Chapters, as though the existence of the whole Masonic Fraternity was staked on that single issue.

In the opinion of your committee, these degrees occupy more attention, and elicit far more discussion, than their importance demands.

Neither of them develop any new principle, or add a single ray of light which the intelligent R. A. Mason should not possess without them. And it would be far better for the Craft that these Degrees should cease to exist as such, than to continue the present strife and contention about either their chronology or location.

If Royal Arch Masonry is incomplete without them, then they are a part and parcel of it, and should be so communicated, and thus replace that which has been abstracted to feed the cumulative desires of the age. The expression that “they are the link which connects those without the veil to those who are within,” is certainly very pretty, but when analyzed, on true Masonic principles, it will be found wanting in the other two great Masonic requisites, *wisdom* and *strength*.

It is much to be regretted, that any of the G. Chapters, State or General, should have permitted these Degrees to be cumulated under their jurisdiction, and the authority to confer them, separate and apart, is at least doubtful, if not positively restricted by Section 9, Article I., of the G. G. Constitution—but the evil has been permit-

ted, discord and confusion, the legitimate fruits of cumulation, are producing the sad work of alienation, and it now behooves us to apply the proper Masonic remedy, and put this cause of discord forever from our midst.

Your committee therefore suggest that the Royal and Select Degrees shall not be conferred within this jurisdiction until the Gen. Grand Chapter, or its proper officers, shall determine—not by suggestion, but by positive law or instruction, the order and manner in which they shall hereafter be conferred. And it is earnestly hoped, that when the G. Grand Chapter shall settle the question, (for settle it, it must,) that all who owe it allegiance will cheerfully submit—even though these Degrees should be surrendered to that body which perhaps possesses higher claims.

The recognition of new Grand Chapters at present, Florida and perhaps Texas, appears to open another field of *discord* and *confusion*, affording an opportunity for the indulgence of unkind, if not unmasonic, remarks.

Now it is known to you, at least, that a part of your committee has ever regarded the Gen. G. Chapter of the U. S. as a useless body, for reasons not necessary now to state; but still, it is the head of all who owe it allegiance, and as long as it shall remain the head, our obligations are paramount to either friendship or prejudice. We must therefore consider it the only body competent to recognize or admit new Grand Chapters to fellowship with us who owe it allegiance. The only action that the State Grand Chapters can possibly claim, under the Gen. Grand Constitution, is through their representatives, when duly assembled in Gen. Grand Convocation.

Hence the action of our sister of New Hampshire in relation to the Grand Chapter of Texas, though prompted by the kindest motives, is directly the reverse of that which your committee would recommend. We therefore offer the following resolution:;

*Resolved*, That this Grand Chapter has not the power under the Gen. Grand Constitution, to admit to fellowship any new Grand Chapter, until duly notified by the proper officers of the Gen. Grand Chapter, that such new Grand Chapter has been constituted in accordance with correct Masonic usage.

Section 8, of Article I., of the General Grand Constitution, reads as follows:

It shall be the duty of the General Grand High Priest, Dep. G. G. H. Priest, G. G. King, and G. G. Scribe, to improve and perfect themselves in the Sublime Arts and Work of Mark Master, Past Master, Most Excellent Master, and Royal Arch Masons, to make themselves masters of the several Masonic Lectures, and Ancient Charges, to consult with each other, and with the Grand, and Dep. Grand High Priests, Kings, and Scribes, of the several State Grand Chapters aforesaid, for the purpose of adopting measures suitable

and proper for diffusing a knowledge of the said Lectures and Charges; and, the better to accomplish this laudable object, the aforesaid officers are hereby severally authorized and empowered to visit and preside in any Chapter of Royal Arch Masons, and Lodge of Most Excellent Masters, Mark and Past Masters, throughout the said States, and to give such instructions and directions as the good of the fraternity may require, always adhering to the Ancient Landmarks of the Order.

Your committee call the attention of the Grand Chapter to the above Section, that all may see how dependant we are upon the Gen. Grand Officers, and that, peradventure, they may be aroused to the great responsibilities that they have voluntarily assumed, and which, for more than half a century, with but few exceptions, have been entirely neglected, we therefore offer the following resolution:

*Resolved*, That the Grand Chapter of Missouri earnestly and fraternally solicit the Gen. Grand Officers, whose duty it is, to see that the above Section of the Gen. Grand Constitution is speedily complied with, and that light and instruction be imparted, in strict accordance with law—that we may be no longer impeded in the erection of our great Moral Edifice, which has been so happily begun.

All of which is respectfully submitted.

|                 |              |
|-----------------|--------------|
| JOSEPH FOSTER,  | } Committee. |
| F. L. BILLON,   |              |
| JNO. D. DAGGETT |              |

## WHAT DOES IT MEAN?

CAN a society claim to be governed by ancient usage, whose existence commenced in 1818? We extract the following from the printed proceedings of the Grand Lodge of Odd Fellows, of Missouri:

R. W. G. L. OF KENTUCKY, OFFICE OF THE G. SEC'Y. }  
Louisville, February 20th, 1849. }

*To the R. W. Grand Lodge of Missouri:*

BRETHREN: In obedience to the directions of the R. W. Grand Lodge of Kentucky, I have the honor to submit for your consideration, the subjoined copy of preamble and resolutions, unanimously adopted by that body, at its semi-annual session, January 19th, 1849.

Yours, truly and fraternally,

P. M. JONES, G. Secretary.

*Whereas*, The powers of the Grand Lodge of the United States, and of the Grand Sire, have not been clearly defined and generally



understood; and whereas, powers have been claimed and exercised which are not granted by the Constitution, or recognized by any written law, but sustained alone upon the authority of "ancient usage;" and whereas, the authority of "ancient usage" is, of all others, the most doubtful, uncertain and dangerous, depending too often upon wishes, rather than the *judgment* of individuals. Therefore,

*Resolved*, That it is expedient that the powers of the Grand Lodge of the U. S. should be fully and clearly defined, specifying the subjects of legitimate legislation by that body, and limiting said Grand Lodge in its legislative and judicial powers, in such manner as to prevent an unwarrantable interference with the rights and powers of State Grand Lodges—securing to them that independence and freedom of action, essential to their usefulness and existence.

*Resolved*, That the powers of the Grand Sire are strictly executive, and to be found only in the Constitution of his Grand Lodge, and that to exercise other powers than those expressly granted in the Constitution, or directed by his Grand Lodge, is an usurpation dangerous to the best interests of the Order.

*Resolved*, That the Grand Representatives of Kentucky, to the Grand Lodge of the United States, be, and they are hereby instructed to endeavor to have the powers of the Grand Lodge of the United States, and her officers, clearly defined, and properly limited.

*Resolved*, That the Grand Secretary of Kentucky be directed to submit a copy of the above preamble and resolutions to sister Grand Lodges.

We also make the following extract from the same work, and withdraw so much as we have heretofore said, representing the Franklin Medical College as the only one in this city, offering to bestow benevolence; but we do not withdraw our commendations of this school in any other particular, for two reasons—1st. Because the benevolence of the Faculty is not stinted by a \$25 restriction; and 2d. Because the Medical Faculty of the State University "never says turkey to us once."

*To the R. W. Grand Lodge of Missouri:*

The undersigned, Dean of the Medical Faculty of the University of the State of Missouri, has been authorized by the Faculty of said Institution, to offer to the Grand Lodge of Missouri, to educate gratuitously, two students of medicine, every winter. They also propose, through the Grand Lodge of Missouri, to the Grand Lodges of Kentucky, Tennessee, Mississippi, Illinois, and Iowa, to admit one student who may come recommended, from each of those States, by the Grand Lodges thereof, to attendance on the Lectures, gratuitously. The students who may be selected by the Grand Lodges, in accordance with the above proposition of the Faculty, will be ex-

pected to present themselves properly certified by their respective Lodges, and to pay the ordinary matriculation and graduation fees of the school; the first of which is \$5, and the second \$20.

JOHN S. MOORE, M. D.,  
*Dean Medical Faculty of University of State of Mo.*

### SAINT JOHN'S GRAND LODGE OF NEW YORK.

As we have been at great pains to lay before our readers a history of the causes of difficulty now existing in Louisiana, and a full account of the late riotous conduct of a portion of the members of the Grand Lodge of New York, we feel it to be our duty to make known the leading facts as they transpired, which led to the formation of the so called Saint John's Grand Lodge of New York.

We extract the following very lucid and accurate account of the affair, from the proceedings of the Grand Lodge of the District of Columbia, remarking only that we fondly hope that the day is not distant when the difficulties now existing in the North and South will be adjusted, "and we be no longer impeded in our glorious work." Brethren of New York and Louisiana, you have stained the virgin purity of our glorious banner, we entreat you by all the holy ties that for ages have banded together the Brotherhood, to come forward, good men and true, and by a united effort wipe out the foul spot and unfurl it anew. ED.

"The Select Committee to which was referred, on the 2d day of May last, a communication from the Grand Secretary of the Grand Lodge of the State of New York, relative to St. John's Grand Lodge, also the proceedings of St. John's Grand Lodge, with a letter from Charles F. Lineback, Grand Secretary thereof; also a letter from a Committee of Invitation of St. John's Grand Lodge; also a written letter from the Grand Master of St. John's Grand Lodge, to the Grand Master of this Grand Lodge, all relating to the unfortunate difficulties now existing between the Grand Lodge of New York and St. John's Grand Lodge.

"From a careful perusal and examination of the papers referred to this committee on this subject, they are enabled to state the origin of the difficulty as follows:

"It appears that in the month of June, 1837, at regular meetings, York Lodge No. 367, and Silentia Lodge, both under the jurisdiction of the Grand Lodge of the State of New York, passed resolu-

tions declaring that they would celebrate the anniversary of St. John the Baptist, on the 24th day of that month. That Committees of Arrangements were appointed by each of those bodies, to make the necessary arrangements for a public procession. It appears, also, that Benevolent Lodge united with the other two Lodges in the celebration, and that other brethren, from other Lodges, also united therein.

"From a portion of the "appeal and defence" of the Brethren who afterwards formed St. John's Grand Lodge, it seems that some doubts were either entertained or expressed, of the right of these Subordinate Lodges, to form a public Masonic procession, without a dispensation from the M. W. Grand Master or the Grand Lodge; for it is said therein, that a sub-committee was appointed "to call on the R. W. Grand Secretary, to ascertain from him if there were any Constitutional objections thereto, of which they had not been apprised; that the Grand Secretary informed them that he knew of none, that they had the Constitution, could read for themselves, and might govern themselves accordingly."

"The Lodges proceeded with their arrangements up to the 24th of June, on which day a prohibition of the R. W. Deputy Grand Master, was served on York Lodge and Benevolent Lodge; that served on the former, was dated the 23d, that upon the latter, the 24th; and that the D. G. Master and G. Secretary, were personally present to prevent the procession.

"The procession, however, proceeded under the direction of the Worshipful Master of York Lodge, Brother Henry C. Atwood, assisted by the W. Brother Wm. F. Piatt, and the W. Masters of Silentia and Benevolent Lodges, (Brothers Orlando Warren and John Bennet.)

"In consequence of this defiance of the authority of the Deputy Grand Master, by the formation and moving of the procession, a charge was preferred against York Lodge, at an emergent meeting of the Grand Lodge, on the 12th of July, 1837, in the following words: 'For creating a disturbance and confusion among the Fraternity, subversive of the principles of the Order, and injurious to its prosperity and character, by a violation of duty to the Grand Lodge.'

"This charge was sustained by five separate specifications, the substance of which may be stated thus: Resolving to hold a public procession without authority; publishing this intention in the newspapers, and inviting other Lodges and Brethren, to unite; holding the procession in defiance of repeated decisions of the Grand Lodge; in violation of the rules of the Grand Lodge, and in violation of the prohibition of the Deputy Grand Master.

"Charges were also preferred against Bro's Atwood, Piatt, Warren, Bennett, and many others, substantially the same as the one against York Lodge.

"At this emergent meeting of the Grand Lodge, the R. W. D. G. Master presiding, a motion was made to refer the entire subject to the Grand Steward's Lodge; which motion was declared to have been decided in the affirmative, by the presiding officer, after several counts, but which the appeal in behalf of the expelled Brethren, sustained by the certificate of Brother Thomas S. Brady, then an Alderman\* of the City of New York, denies to have been thus decided.

"The subject was thus referred to the Grand Steward's Lodge, which proceeded to act upon it, and their deliberations resulted in the expulsion of Henry C. Atwood, William F. Piatt, and all the officers and members of York Lodge. The brethren thus expelled, denied the power of the Grand Steward's Lodge to expel them, and appealed to the Grand Lodge.

"On the 6th of September, 1837, an emergent meeting of the Grand Lodge was held, at which the question was raised as to the correctness of the minutes of the meeting of the 12th of July, on the ground that the charges and specifications before mentioned, were not in fact, referred to the Grand Steward's Lodge, there being a majority of votes against that reference. The minutes, were, however, confirmed.

"The minutes of the Grand Steward's Lodge expelling the Brethren, as above mentioned, were then read, and objection made to their confirmation, on the ground that a confirmation would sanction the expulsion, and thereby prevent an appeal to which those Brethren were entitled.

"In answer to this, the ground was taken that those Brethren did not appear before the Grand Steward's Lodge, and had thereby forfeited all right to appeal.

"To this it was replied, that an appearance before the Grand Steward's Lodge, would have been an acknowledgment on their part, that the reference of the subject to the Grand Steward's Lodge had been duly and regularly made, and also, that that Lodge was a legally constituted tribunal to try and expel members, which they denied.

"The minutes were, however confirmed. And from all that your committee can gather from the papers before them, it appears that the Grand Lodge sustained the proceedings of the Grand Steward's Lodge, and the several Brethren mentioned, were considered as expelled from the rights and privileges of Masonry.

"Your committee do not deem it their province to go into the question as to the powers and duties of the Grand Steward's Lodge of the State of New York, or as to the proper manner of conducting business in the Grand Lodge—they can only take results as they find them. And recognizing the Grand Lodge of the State of New York

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\*QUERY—Is the certificate of an Alderman of more value in Masonry than that of a tailor or shoemaker? Ed.

as a legally and Masonically constituted body, they are bound to view the result of their proceeding, without undertaking to criticise the manner in which they came to that result.

"The Brethren having been thus expelled, proceeded in connection with other Brethren, on the 11th day of September, 1837, to form themselves into a Grand Lodge, by the name of 'St. John's Grand Lodge of the State of New York.'

"And the question now before this Grand Lodge is, whether we can recognize that body as a regularly constituted Grand Lodge, and enter into correspondence with it.

"The committee have endeavored from the papers before them, to give an impartial outline of all the proceedings that took place, from the day when York and Silentia Lodges determined to celebrate St. John's day, up to the day when the Grand Lodge of the State of New York confirmed the expulsion of the Brethren engaged in that celebration.

"The conclusion to which this Grand Lodge arrives, must be determined by the decision of a simple proposition.

"If one or more subordinate Lodges have the constitutional right to form a public procession, without any authority from the Grand Lodge or Grand Master, whose jurisdiction they acknowledge, then York Lodge and those uniting with it, were justified—and the Grand Lodge of New York have done wrong.

"On the other hand, if they had not the constitutional right to form a procession as above stated, then we must view their proceedings as a defiance of the supreme authority under which they held their power to act; we must justify the Grand Lodge of the State of New York, in all the conclusions to which they have arrived, and must pronounce St. John's Grand Lodge a body of clandestine Masons, which we cannot recognize as within the pale of Masonry.

"The constitution of the Grand Lodge of the State of New York is not in the possession of the committee; they cannot, therefore, undertake to form any conclusions based upon the requirements of that constitution.

"It appears, however, from a quotation in the appeal and defence of the expelled Brethren, that the Grand Lodge of New York in March, 1827, adopted a resolution, 'respectfully recommending to the M. W. G. Master not to grant dispensations for processions only upon very extraordinary occasions.'

"It necessarily follows, that the Grand Lodge of New York supposed at the time of the adoption of that resolution, that processions could not be formed without a dispensation, otherwise the resolution would have been useless.

"Preston, in his illustrations of Masonry, says, that 'by an express law of the Grand Lodge, it is enacted, that no regular Mason do attend any funeral, or other public procession, clothed with the badges and ensigns of the order, unless a dispensation for that purpose has

been obtained from the Grand Master or his deputy, under penalty of forfeiting all the rights and privileges of the society.' He then goes on to give his construction of this clause by saying, 'that it was planned to put a stop to mixed and irregular conventions of Masons,' &c., and that it was not intended 'to restrict the privileges of any regular Lodge, or to encroach on the legal prerogative of any installed Master. By the universal practice of Masons, every regular Lodge is authorized by the constitution to act on such occasions, if the society at large be not dishonored; and every installed Master is sufficiently empowered by the constitution, without any other authority, to convene and govern his own Lodge on any emergency, as at the funeral of its members, or on any occasion in which the honor of the society is concerned, being amenable to the Grand Lodge for his misconduct.'

"All this is admitted by all worthy Masons, and is a common custom amongst us. But Preston goes on to say—'But when Brethren from other Lodges are convened, who are not subject to his (the Master's) control, in that case a particular dispensation is required from the Grand Master, or his deputy, who are the only general directors of Masons.'

"Brother Albert G. Mackey, of South Carolina, an eminent writer on Masonry, says—'Processions in Masonry are entirely under the charge of the Grand Lodge. No subordinate Lodge has a right to appear in public on any occasion, without the consent and approbation of the Grand Lodge, or of its representative, the Grand Master. The object of this salutary regulation is, that the reputation of the Order shall not suffer by the ill-timed or injudicious appearance of the Brethren, &c. To avoid, therefore, any occasion of giving scandal, the Grand Lodge, which is composed of experienced Past Masters, has wisely reserved to itself the right of appointing the time when, the place where, and the manner in which, public displays of the Order may take place.'

"Under the head of Funeral Rites, he again says, 'nor can two or more Lodges assemble for this purpose, (attending the funeral of a Brother,) until a dispensation has been granted by the Grand Master.'

"The 'Ahiman Rezon' says, in relation to funerals, 'if more Lodges are expected to attend,' (than the one to which the deceased Brother belonged,) 'he' (the Master,) must make application by the Grand Secretary, to the Grand Master, for permission to preside over such Brethren from other Lodges, as may assist in forming the procession, who are to be under his direction for the time, unless the Grand Master, his Deputy, or the Grand Wardens are present.

"There is not a doubt on the minds of your committee, not only in consideration of the foregoing extracts from the most experienced writers on Masonry, but from their own past experience on the subject, that where a Masonic procession is to be formed upon any occasion whatsoever, consisting of more than a single Lodge, it must be form-

ed either under the personal supervision of the Grand Master or his Deputy, or under a dispensation from one or the other of them. And your committee will take leave to express a doubt whether even a single Lodge has power to form any other procession than to attend a deceased Brother to the grave, without a dispensation.

"It is clear to the minds of your committee, therefore, that the procession of several Lodges, formed under the supervision of Henry C. Atwood, the installed Master of York Lodge, in the city of New York, on the 24th day of June, 1837, was illegal, unmasonic, and unconstitutional.

"The committee will even go farther, and say, that, even had that assemblage been constitutional, the moment the prohibition of the Deputy Grand Master came to the notice of Henry C. Atwood, *the installed Master* of York Lodge, and the other installed Masters then and there present, it was their solemn duty to have desisted from proceeding, at whatever sacrifice—for they had each of them promised, in the most solemn manner, at their installation, 'to submit to the Grand Master for the time being, and to his officers when duly installed, and strictly to conform to every regulation of the Grand Lodge or General Assembly of Masons, that is not subversive of the principles of Masonry.'

"Your committee must, therefore state to this Grand Lodge, their conviction, that the course pursued by the Grand Lodge of the State of New York, in the expulsion of these Brethren, was the only proper one for it to pursue towards Brethren who thus set at defiance the constituted authority of that Grand Lodge. It was the only method known to our Order, by which the dignity of the Grand Lodge could be sustained, and it was its duty thus to sustain it.

"Having, after a careful and laborious examination, come to this conclusion: The committee are compelled to report that this Grand Lodge cannot recognize St. John's Grand Lodge as a legally constituted Grand Lodge, nor any of the Lodges or Masons under its jurisdiction, as Brethren worthy to receive from us the rights and benefits of Free Masonry.

"They, therefore, recommend to the Grand Lodge, that no applicant for admission at the doors of the Lodges under this jurisdiction, from the State of New York, be admitted to examination until he produces a certificate from the Grand Lodge of that State, that he is a Brother in good standing.

"The committee cannot close this part of their report, without expressing the pain they have undergone in their researches into the merits of this subject.

"They regretted that the notice given to the Brethren on St. John's day, 1837, that the D. G. Master had prohibited their procession, had not been given at an earlier day. They regretted also, that a more fraternal spirit had not marked the proceedings of the Grand Lodge when acting upon so grave and important a case. Their regrets will not amend the past, and they can only express a hope for the fu-

ture. They know that some of the members of St. John's Grand Lodge are worthy men, and except so far as they have connected themselves with an illegal institution, they believe them to be worthy Masons. They therefore implore them to view this matter calmly and considerately, and see to what an unhappy conclusion their course must lead if persevered in. We entreat them to return to the ancient fold of their fathers, which we cannot doubt, stands open to receive them—to unite with their former Brethren in one Masonic family, and then we promise them that they shall receive a heart-felt welcome among us, as many of them have in times past, and against whom we now close our doors with heavy hearts and feelings of the deepest sorrow.

The committee recommend the adoption of the following resolutions:

*Resolved*, That the Grand Lodge of the District of Columbia, can not recognize St. John's Grand Lodge of the State of New York as a legally and Masonically constituted body of Masons.

*Resolved*, That no person applying to visit any Subordinate Lodge under this jurisdiction, from the City or State of New York, shall be examined, who has not a Grand Lodge certificate, signed by the Grand Secretary, and sealed with the seal of the Grand Lodge of that State.”\*

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WE invite attention to the following beautiful Poem from the pen of our contributor at Salem, Ill. A tinge of melancholy steals over all his limbs, but so gentle, so pure, that it can but touch the tenderest cords of the heart with pleasurable emotions. If we are not mistaken, the young author's style is all his own, and in good taste. Should his life be spared we think his brow may be encircled with laurels of which he need not be ashamed. We bid him on, and sometimes to strike with a bolder hand.

ED.

THE AUTHOR'S LAST MIDNIGHT.

BY MERRIE MILBANK.

Midnight! midnight, yet he toils,
While the canker thought in his bosom coils;
That line by line dissolved away,
The ruddier glow on the cheek, that lay;—

*The Grand Lodge of Missouri has in force a similar resolution.—ED.

And swept it with that deep decay,
Whose tracings are of death's repose ;
But what of that?—toil, toil away,
C'est peu de chose.

Midnight! midnight, yet the brow,
Is clouded with its fatal vow ;
And burning thoughts dash up to sweep,
The heated brain that cannot sleep ;
But like the goaded steed must keep,
On 'till death shall bid it dose ;
But what of that?—on, on or weep,
C'est peu de chose.

Thy vows corrode, but let them burn,
Burn 'till death unseals his urn ;
Or the heart in its madness all forgets,
How bitter were its sane regrets ;
And how it pays the sorrow debts,
That from its bitter being flows ;
What matter?—burn 'till thought forgets,
C'est peu de chose.

The world may never know how hard,
The waves of life beat o'er the bard ;
May never know how dark the tone,
That whispers to him when alone ;
And frights him with a grave unknown,
Beneath ambition's troubled snows ;
What matter?—life will soon have flown.
C'est peu de chose.

Midnight! midnight, toil away,
Toil until the dawning day ;
Reek the thought, and wreath the chain,
Whose links are wrought of the blood and brain ;
And if it shall not reach the fane,
That through thy dazzling future glows,
What matter?—toil and wreath again,
C'est peu de chose.

One by one, the tongues have hushed,
Whose welcome praise on the glad ear gushed ;
And one by one, the lights have gone,
That through the past cheer'd, led thee on ;
And every night and every dawn,
Now more drear and colder grows :—
What matter?—they will soon be gone
C'est peu de chose.

Midnight! on thy palid cheek,
 Toil's deepening lines begin to speak;
 And on thy lip, and in thine eye,
 Want weaves the web of destiny;
 And Hectic's hand steals up to die,
 The blanched, wan cheek, and comes and goes:—
 What matter?—still, still, toil and ply,

C'est peu de chose.

Midnight! How the fevered thrill,
 Of the heart flies on in its pulses still;
 And anguish clad in its blackness deep,
 In every wave of its currents sweep:—
 Why don't the spirit break and weep
 Beneath its load of mounting woes?
 And yet what bleed and steep;—

C'est peu de chose.

Midnight! in the battle slain,
 Ambition hopes to live again;
 And such has been thy hope, alas!
 It darkens, dies, *dies*, let it pass:—
 The warrior's blood is sacred mass,
 And thine as fresh, as freely flows;
 But vain, what matter how it pass.

C'est peu de chose.

The day is dawning, and thy heart,
 Still throbs beside its half done part;
 The shadows still, lay on thy brow,
 Thy breast is gnawed by its pleading vow;
 And proud ambition comes to bow,
 And reap where disappointment sows;
 What matter?—*life or death now*,—now

C'est pu de chose.

SALEM, ILL., 1849.

LEO LEELA;

OR, LEGENDS OF THE SANGAMON.

BY THE AUTHOR OF THE "HEROINE OF ILLINOIS," ETC.

CHAPTER I.

HE who wends his way across the Allegheny Mountains in search of the far-off western wilds, has a much longer road to traverse than had the western bound traveler thirty years ago. The forest trees of Ohio and Indiana have fallen, and given place to cultivated fields, substantial farm houses, cities and villages. Illinois, too, the flower-garden State, is fast losing its wide-spread prairies, and merging into continuous cultivated fields; but there are still to be seen many lovely spots not despoiled of their natural beauty by the hand of man. One of these is Elk Hart Grove, situated about ten miles north of the

Sangamon river, on the road from Springfield to Bloomington. It is indeed a lovely spot. Who that has stood on its western margin and beheld the going down of an unclouded summer's sun, and not felt his bosom thrill with a sense of the magnificence and grandeur displayed throughout the handiwork of God? Dear reader! should you pass that way, tarry awhile and study the sublime beauties of nature. Take your stand on Dick Lathim's porch; look to the north, the west, and the south—see the broad expanse of smooth prairie grass, as it waves to and fro, touched by a heaven-kissing breeze. Keep your eye on a single wave, as it seems to steal over the surface of an immeasurable lake—follow its gentle undulations as it glides along till lost in the far-off eastern horizon. Then pass around the grove, and every where will your eyes be greeted by new beauties, in nature's great field of flowers. Ascend that gentle slope which leads you to the highest point of land, perhaps, in the State; from it you may now see the steeple of the State house, at Springfield, distant eighteen or twenty miles. Nor are the natural beauties of this spot all that is calculated to call up your admiration of the scene, and excite your love of the Great Creator. Not only is the eye delighted, but the soul is filled with an appreciation of the merciful providence of God. This mighty sea of grass is made to subserve man's uses by furnishing summer grazing superior to any other pasture in the world; and this particular spot is still further favored, for if you will travel down the prairie which falls gently away westwardly, you may see interspersed with the grass a beautiful supply of green rushes, which serves for winter grazing. But go not away yet, tarry all night with Dick, and with the grey dawning of morn, steal softly into the grove of tall forest trees—be seated on that same old walnut log, and give ear to the sweet music of the feathered choir as they chaunt their merry lays to the rising sun, and say if you can believe this charmed spot has ever been desecrated by evil deeds.

In order to the proper understanding of our "o'er true tale," it will be necessary to go back to other days, when all the region round about was a waste wilderness, uninhabited by the Saxon race.

On a bright summer's day in 1814, a single horseman might be seen wending his way across the prairie north of the Sangamon river, following a trace leading from Vincennes to Fort Clark. He was a tall, spare-built youth. He wore a cotton hunting shirt trimmed with yellow fringe. On his left shoulder was something in imitation of

an epaulette made of yellow worsted fringe, and which served to point him out as an officer of the American volunteers. A holster of pistols and a sword, constituted his weapons of defence against an attack of the enemy. His fine charger was evidently jaded by long and rapid traveling; but the earnestness with which his rider urged him forward, gave reason to believe him the bearer of important despatches. He had reached Elk Hart Grove, and seeing no sign of an enemy, was congratulating himself on the good fortune which promised to attend his expedition, when suddenly twelve or fourteen Indian warriors, who had been lying in ambush, arose before and around him. Two of them seized his horse's bridle, and two others attempted to drag him off. Letting go his bridle he drew a pistol in either hand, and fired them in quick succession. The two who held his horse leaped up with a terrific steaming, and fell dead. He now drew his sword and raised it to cut his way through, when a ball entered his right shoulder and his arm fell powerless at his side. The Indians instantly dragged him from his horse, and the chief, a tall, noble looking young warrior, rushed forward, raised his tomahawk, shouted the war cry, and was about to dash out the brains of the young officer, when a gentle voice from a neighboring thicket, cried out in a supplicating voice: "*Kish-Toolah, sah hoh,*" (Kish-Toolah, hold.)

The warrior trembled, and slowly his arm fell by his side. He now ordered the prisoner to be bound and led away, and stepping alone to the bushes, where stood concealed the being who exercised so powerful an influence over him, he mournfully said: "Leo Leela, speak; Kish-Toolah will hear." "Kish-Toolah," said she, "spare the life of the pale-face; let him go free, and I will bless you with my latest breath." "Leo Leela," said he, "look, look there upon the face of my dead brother; see how he pleads for vengeance; he cannot go in peace to the hunting ground in the far-off spirit land, until the blood of the pale-face is poured out, and can you ask Kish-Toolah to prove false to his tribe and kindred?" "Noble Kish-Toolah," said she "the pale-face did no more than every Brave of your tribe would do, if in a similar situation; he was attacked by the red men, and he acted only in self-defence; he is not to blame; oh! spare, spare his life; behold! Leo Leela kneels before the great warrior, and begs for the life of the young pale-face." A melancholy smile passed over his face as he drew himself up to his full

heighth, and said: "Leo Leela, for fourteen moons I have traveled only by the star which stole from your eye and settled in the sky. I have turned coldly away from the smiles of the noble-born squaws of my tribe, because I can love only the beautiful, the gentle Leo Leela. On the hunt or war-path, thy beautiful face has lighted the way, and the hope of thy smiles made strong my arm to noble daring. I would pour out my blood to serve you, could I but win your love. Oh, go—go to my *wikaup* as my bride—full half my power to rule—and all that can make you happy shall be yours; promise this, and I will sacrifice more than my life—I will prove false to my kindred and name—I will spare the life of the pale-face, and he shall go free." Leo Leela slowly arose, a painful emotion heaved her young breast, she laid her hand gently upon the warrior's arm, and entreatingly said: "Kish-Toolah, ask it not; I have again and again told you it cannot be. I love the noble Kish-Toolah as a generous, faithful friend; and if you will spare the life of the pale-face, I will love you as a brother—but though it grieves me to wound your heart, I must not, can not, be your wife." The warrior's face grew dark with a sense of wounded pride; his bosom swelled with a powerful emotion as he looked searchingly into the face of the gentle Leo Leela; the poisonous sting, shot with deadly aim by the green-eyed monster, jealousy, entered his breast; he seemed for a time choked with rage, but at length he asked, in harsh tones: "Who is the pale-face that he is better than Kish-Toolah? Enough—he dies at the stake with to-morrow's sun;" with these words, he hastened to join his band.

Late in the evening, the Indians proceeded to bury the dead; they then blacked the face of the prisoner, bound him fast to a small tree, and having prepared a sufficient quantity of combustible materials to burn him, they commenced their wild war-dance and wailings for the dead, with occasional shrieks and yells, indicative of their thirst for vengeance. This scene was continued without intermission until within two hours of daylight, when one by one they sought repose in sleep. Kish-Toolah stood alone by the side of his prisoner; but owing to the great and long continued excitement which had so powerfully agitated his breast, he was more exhausted than any one of the band, and finding it impossible longer to stand watch, he carefully examined the cords which bound his prisoner, and feeling satisfied that all was safe, he dropped at the root of the tree, and fell into a profound sleep.

During all this period the young officer had been suffering the most excruciating pain, not only from his wound but from the merciless manner in which he was bound to the tree. He was well aware of his impending fate, and having offered up his humble and fervent prayers for strength and courage, was becoming resigned to meet death even by the faggot, as a welcome relief from mortal suffering, when suddenly he felt a gentle pressure upon his foot, and looking down saw a boy lying prostrate on the ground; he was about to speak when the boy placed a finger on his lips, which sign commanded his silence. The boy now raised himself noiselessly up, cut the cords that bound the prisoner, and slowly dropping again upon the ground gave him a sign to do likewise. The boy crawled away so adroitly that he who closely followed could scarcely hear even the slight rustling of the leaves. Thus they continued until they passed around an eminence which would hide them from the camp. The boy now rose to his feet and motioned his follower to do the same, they walked about one hundred yards when they reached a little valley in the grove. Here the boy stopped and said, "Sir, I have a favor to ask of you. I wish to blindfold you, and I ask you to pledge your honor that you will not remove the bandage or make an effort to see anything until I give permission." The young officer quickly replied, "Noble, generous boy, you have my pledge." The boy applied the bandage and led the young man slowly for some minutes, when he gave orders to stoop and follow; they crawled into what the young man supposed to be a hollow log, when the boy desired him to be still—in a moment a slight rumbling noise was heard, and the youth supposed himself sinking into some great cavity of the earth: at length the noise and motion ceased, and the boy led him to a seat, when the bandage was removed from his eyes, and gentle smiles came over the face of the boy as he said, "You are now safe and at liberty to speak; but see, your wound is bleeding, I must away for my mother, and yet I would apprise you of her singular appearance and behavior, that you may not be alarmed or unprepared to appreciate her services." He was about to leave when the young man caught him by the hand and said, "Dear, noble boy, go not hence until you tell me how I can reward you for all you have done; words are poor things, and cannot portray my feelings of gratitude."

"I will tell you, dear sir," said the boy, "how you can more

than reward me—suffer your wound to be dressed, be a good patient, and strictly obey my mother, she is wise in the healing art, and if you will be guided by her I fear not the result, but I must not delay, you are growing pale from loss of blood.” With these words he left the room, but how, or through what opening, could not be seen. The young man feeling faint stretched himself on his couch, when his attention was attracted to the appearance of the room—it was about twelve feet square, built of split logs, neatly fitted together; the floor was made of similar materials, but whether the house was under or above ground he could not tell, as he could see no door or window, and the room was lighted by a lamp; but not the least to be wondered at, he saw in the room some rich articles of furniture, and knowing this habitation was situated in a waste wilderness, far, very far from the settlements of civilized man, he could not resist the belief that he was either in a dream or under the influence of enchantment. In the midst of his reverie, and adding to his bewilderment, suddenly a tall, meagre, sallow complected female stood before him, she seemed to be about 60 years old, she wore a blue blanket petticoat, reaching somewhat below her knees, her breast and shoulders were covered with a beautiful wildcat skin, at her back was suspended a conical sack, resembling a distended bladder, her hair was grey and hung dishevelled over her shoulders, reaching below her waist. In her right hand she held a wand which she waved gracefully over the young man, and approaching him more nearly gazed earnestly and steadfastly into his face, and passing her hand over his brow as if to collect and concentrate her thoughts, she at last asked, with much agitation, “Sir, your name?” “Thomas Long,” said he; the old woman muttered, “Long, Long;” then am I mistaken; but why are you alone in the forest of your enemy? “I am,” said he, “a Lieutenant in the American army, and under orders was in the discharge of my duty.” “Enough,” said she, “you are welcome to my cottage, no efforts shall be spared to make you comfortable and hasten your recovery; but I must apprise you that I spend more than half my hours in mental derangement, and I doubt not my bawlings will alarm or harass you but I am much mistaken in the lineaments of that broad open brow if your heart will not be made to bleed in pity for the poor old woman; but let me see your wound.” She introduced a probe and made a careful examination, when she drew it out she said, “Sir, you are badly

but not mortally wounded, the ball lies under the shoulder blade and must be extracted—have you the courage to withstand the operation?" "Dear madam, I doubt not my courage to submit to any operation that may be necessary, and by your leave, I will, as soon as it is light, hasten as best I may, to the Fort, where I shall find surgical aid."

"Alas, my friend, you great mistake your powers. It will be many days before you will be able to travel; you have lost much blood, and the result will be, a fever not easily controlled, but were you uninjured and in health, you could not reach the Fort alive—the trace and every by-path is watched by your enemy. I will become your surgeon and physician." "But," said he, "I have,—“I know,” she interrupted, “you have important despatches for the commander, but you cannot deliver them; but look not so woe begone, all is not lost, I think I can furnish a courier who will do your bidding.” “Who, who?” said he, “Lake Flower,” said she, “the boy that left you but now.” “Oh, Madam, do you think the dear noble boy would undertake it; but, above all, what hope have I that harm would not befall him on the way? Oh no, no, I cannot even to serve my beloved country, endanger his precious life.” “Sir, you have naught to fear on his account, there is not a red man in all the prairies who would dare injure a hair of his head; but I must not further delay—at the dawn of day I shall be needed at the camp to account for your escape.” She now introduced an iron instrument into the wound on the end of which was affixed a small screw, which she continued to turn under a gentle pressure until the ball was penetrated by the screw, when she drew it out. “A brave youth,” said she; “oh that this was the last wound destiny has provided for you; but alas, it cannot be, your life is strewn with thorns—but no, I must not humble your noble spirit by foretelling the destiny which awaits you; there that oil which I have poured into your wound will stop the bleeding and commence the cure; and now I must away.” She stamped her foot and the boy stood before her. “Lake Flower, I must to the camp—your young friend needs your careful attention, leave him not until I return.” “Oh, mother,” said the boy, “I fear the power and influence of Lake Flower is lost forever. Kish-Toolah is a noble but fearful warrior, he will not fail to attribute the escape of his prisoner to my hands—speak, mother, will his hatred fall heavily upon my head, and must poor Lake Flower

never more give life and comfort to the afflicted?" The old woman gazed fondly into the boy's face, and with a smile of triumph said, "Fear not, my child; Loto men cheti, (old prairie witch) has fallen indeed if she cannot account for the escape of the prisoner; but I must away; the grey dawn is even now chasing away the dark mists of night, and Kish-Toolah will wake with the first notes of the lark." She waved her wand over the heads of the youthful pair, and left the room as the boy exclaimed, "God be with you, my mother," and he burst into tears. The young Lieutenant called him to his side and said, "Dear, wonderful boy, how miserable will be the remnant of my days, if your noble, brave and generous conduct in my behalf shall bring aught of harm upon your head; better, far better, had it been, had I rejected your kind interference and met my doom at the hands of the savages." "Oh, sir, talk not thus; heard you not the language of my poor mother? she speaks not in vain; be assured there is no danger. I did not fear personal harm, but that I might in future be deprived of the means of giving comfort and happiness to suffering fellow beings; but I fear no longer, my mother has said it, and all will be well; but indeed you must not agitate yourself; see, I have prepared you some refreshments, partake of them and seek repose." "Nay, I do not feel able to do either, my bosom is fired by some new and powerful emotion, I would fain do or say something by which you could appreciate the workings of a grateful heart. Oh! if it be possible, tell me whose sweet voice it was that arrested the uplifted tomahawk and made the strong arm of the savage warrior to tremble and fall, and tell me who you are and why you are here—are you indeed of human mould or does an angel of light deign to watch over me?"

"My dear friend," said Lake Flowers, "be calm. A mystery hangs over the inhabitants of this hut, which even one of their number cannot solve; but what I may I will tell you. She whose voice stayed the arm of the warrior is none other than Leo Leela, the daughter of Loto-Men-Cheti; more you must not know. For myself, I have only to say that I am a poor, frail mortal, cast upon this waste wilderness by the providence of God, for some unknown but righteous end. How or why I was placed here I know not, for tho' I have a faint remembrance of other scenes in my childhood, where, I know not. As far back as I can distinctly remember, I have had no other home than this, and no other society than the noble-hearted,

persecuted Indians, with now and then a dear suffering being whom God entrusted to our care. That some heavy and unmerited calamity has befallen my poor beloved mother, you will soon have abundant reasons to believe; but even in her moments of intellectual derangement she lets fall nothing to unravel the mystery, nor will she at any time suffer me to question her on the subject. She was once evidently an accomplished woman; she has taken great pains with my education, early instilling into my heart a love of virtue, and the christian religion. Oh, sir, could you look in and behold the rich store-house of heavenly pearls garnered up in the bosom of that dear old woman, you would marvel at the mercy of God in not striking dead the monster, whose withering blight made a wreck of her noble mind, and cast her upon this wide, waste wilderness, far from the home of civilized man. Nay, ask no more; I see you are greatly exhausted—drink this tea, and seek relief in sleep.” He passively obeyed, and now, behold the noble boy watching over the slumbers of the invalid; see, he kneels at the footstool of Sovereign Mercy, and pours out his soul in humble prayer to God—and there we drop the curtain and leave the sacred spot closed from all prying eyes.

CHAPTER II.

Morning in the grand prairies is even more beautiful than morning upon the blue ocean of waters; its grey tints come leaping over the green carpet with a fairy-like step, emitting a mild glow of silvery brightness that gives life, and beauty, and sweetness to the new blown flowers as they send forth their rich odors upon the desert air.

Morning! the sweet smile of heaven to call up new joys and hopes in God’s created intelligences. Morning! the grey messenger sent on tip-toe, from the blue vault of the skies, to win man by gentle scintillations of light from slumber and sloth, and animate his soul to renewed and vigorous effort in the discharge of the great duties of life. Morning! given to remind us that if we fill up the measure of our days on earth, with an eye single to the glory of Him who created us, we may wake in the morn of the resurrection from the long sleep of death, and rise to that newness of life which never, never dies. Oh! why is it that full many of us waste the morning of our days, thoughtless and careless of the long and dreary night which awaits us in the grave?

The lark had sent forth his shrill whistle upon the breeze to wake up the warbling throng, when Kish-Toolah started up, looked wildly around, and uttered a loud shriek of lamentation. Reader, blame not the noble warrior, that his soul was oppressed, and his passions maddened on seeing that his victim had escaped. Reared as he had been, to believe that revenge for a fallen brother was demanded, in order that the dead might live again in peace—he must needs believe the curse of the Great Spirit would fall upon his soul, for sleeping on his post. The Indians quickly gathered around. The Chief examined with the keen eye of instinct, the manner of his prisoner's escape. He saw where the leaves had been pressed by two beings crawling upon earth—he tore his hair and struck his breast in very rage as he exclaimed, "Leo Leela, Leo Leela has stole him away, she is no longer a friend to the red man, she has joined hands with the pale face to work the ruin of my tribe. Leo Leela, I tare thy image from my breast and give it to the dogs. Warriors! the soul of Kish-Toolah is on fire, his war-path grows dark for his moon is gone down; oh, is there no voice to give comfort to the burning soul of Kish-Toolah." A tall warrior stood forth and said: "My noble chief and warrior brave, hear, call back the bitter sentence you have pronounced, until we shall know more. If, as you say, the gentle Leo Leela has turned her back upon the red man there is an evil hour at hand, a night of black darkness will come upon our tribe; our noble chief will soon go no more upon the war path, his bones will lay bleaching on the prairies to be trampled under foot by the pale face, our hunting grounds will fade away before the long gun of our enemies; but despair not yet, let the whistle be sounded which calls Loto-Men-Cheti, let her speak, and let the warriors hear." A shrill whistle was heard, and instantly, Loto-Men-Cheti stood before them, and waving her wand, amidst the most profound silence, she spake as follows: "Brave warriors, I need not ask why you have called, I know the cause of your lamentations and sympathise with you in your troubles. Warriors brave, listen to my words and beware what you do. The Great Spirit in pity took a young pale face from the war path, and sent him on a message of mercy to the chief of the Fort. In that message there is good news from the Great Father at Washington to all the red men of the forest; you stopped the messenger of peace and attempted to take his life. The Great Spirit spoke to Kish-Toolah through the voice of his angel,

the gentle Leo Leela, but he heard her not. The Great Spirit was offended, and two hours before day he sent a wolf who gnawed the strings that bound your prisoner, and carried him away; go ten steps on the path beyond yon mulberry tree and you will find the strings gnawed as I tell you, and if the warrior has eyes he must see the track of the wolf. Warriors, hear the words of Loto-Men-Cheti, she will pray the Great Spirit to forgive and smile upon the war-path of the red men, but he who dares utter a word of reproach against the gentle Leo Leela, shall receive my bitter curse, and the vengeance of the Great Spirit. Break up the camp, go to the hunt, and provide venison for your squaws and pawpooses, and if again you must take the war-path, go not like cowards, twelve to one. Kish-Toolah, hear my words: Loto-Men-Cheti knows your noble heart and loves you well—your brothers have fallen in a bad cause, and the Great Spirit will not give you the blood of the pale face; but I will ask him to give them the best hunting ground in the Spirit land because they did not know they were doing wrong. Go and lay venison and kinakinick upon their graves, that they may start upon their journey. Kish-Toolah, hear once more—you have called for the hand of Leo Leela to lead her to the wickiup of the great chief; I blame you not, but it cannot be. Leo Leela loves the noble warrior as a brother, but the Great Spirit will not let her go—turn then and take a squaw from the noble born of your tribe. Loto-Men-Cheti has spoken—farewell.” With these words she vanished. The Indians all believed she sank into the ground even where she stood. They sought and found the strings and track of the wolf, when they all threw themselves on the ground, beat their breasts, tore their hair, and gave forth the most hideous yells of lamentations and woe, in hopes to appease the angry spirit.

[TO BE CONTINUED.]

QUESTIONS OF MASONIC USAGE.

ROCKY SPRINGS, CLAIBORNE COUNTY, MISS., Sept. 26, 1849.

Dear Brother Mitchell:—Have initiates, made in a Lodge working under Dispensation, a right to vote on any question before the Lodge, and also for the reception of candidates? and is it necessary for all the members named in the Dispensation, to be present at the regular

communications, and vote, to make it legal and Masonic? Your answer to the above is respectfully requested, by private letter, or through the Signet. If you answer through the Signet, please send me the number containing it, and oblige

Yours, truly and fraternally,

JAS. N. COLEMAN.

To the first question we answer, that we believe Masons made in a Lodge under Dispensation, have all the "rights, benefits, and privileges" that Masons made in a chartered Lodge have. If the writer intends to ask whether Entered Apprentices so made, have a right to vote in the Lodge—we answer, that this depends upon the local regulation of the Grand Lodge under which the Subordinate is held. Most of the Grand Lodges in the United States, require all the business of the Lodge to be transacted in a Master's Lodge; and hence, none but Master Masons can participate. We believe this is not only a modern regulation, but a very bad one. It is the duty of every member of a Lodge to use all honorable means to preserve harmony and good fellowship with all the members; yea, to cultivate fellowship and brotherly love with all the Fraternity. But have we any assurance that this can be done if the balloting for the first degree takes place in a Master's Lodge? May not a Mason be thus made with whom an Entered Apprentice or Fellow-Craft cannot and will not fellowship, and who, therefore, would be compelled as an honorable man to decline taking any further degrees and leave the Lodge. We have been told that if an Entered Apprentice or Fellow-Craft objects to the applicant, it is the duty of the Master Mason to whom the objection is made, to prevent his being initiated; but we answer, if the petition is received in a Master's Lodge the Entered Apprentice and Fellow-Craft has no right to know anything of its introduction, and besides if he has a right to object to the making of a Mason, he should have the right to make that objection known only by a secret ballot. The Grand Lodge of England, as far back as we have any authentic account required all the business of the Subordinate to be transacted in the first degree, and every Brother had the right to say by his ballot who should be added to the number. We know that the Baltimore Convention gravely determined that an Entered Apprentices Lodge *is not a Lodge*, that a Fellow-Craft Lodge *is not a Lodge*, and yet we suppose there is not a member of that convention who would not require an applicant to visit, distinct-

ly to declare that he had been made an Entered Apprentice, in a *just and legally constituted Lodge of Ancient, Free and Accepted Entered Apprentice Masons*.

The second question propounded by our correspondent, we think, admits of no doubt. The same rule applies in a Lodge working under Dispensation as under Charter. A Lodge is competent to transact business if seven of its members are present; this is the smallest number that can receive and act on a petition, and there is no law or usage which requires more. The balloting for a candidate must be had at a regular communication, because it is of the highest importance that no one be admitted who is not acceptable to all, and all the members are presumed to have notice of said meeting, when it is their duty to attend; but if any portion fail to do so the business and work of the Lodge may not be suspended thereby, provided there is a constitutional number in attendance.

We now return to the first question propounded by our correspondent, viz.: has a Mason made in a Lodge under Dispensation, a right to become a member thereof, and vote for the reception of candidates. We think we have answered this question correctly, but, as Brother Moore, of Boston, entertains quite a different opinion, and as we desire to disseminate true Masonic light, regardless of any pride of opinion, we will extract his remarks in the October number of the Magazine, and, although we happen to be pressed by our compositor, we will hastily offer some of the reasons on which our opinions are based, and then ask the reader to make up his verdict by the law and the testimony.

“We have heretofore so fully discussed the nature of the powers vested in Lodges working under Dispensation, that we do not feel the necessity of entering so much at length into the consideration of the inquiries proposed by our correspondent, as we should otherwise do.*

“The business of this class of Lodges is defined in terms, by the Dispensation. This authorizes the Brethren to whom it is granted, to “form and open a Lodge, after the manner of ancient free and accepted Masons, and therein to admit and make Masons.” This we conceive to be the full extent of the powers delegated to, or that can be legally exercised by, such Lodges. Entertaining this view of their powers, we of course are constrained to give a negative answer to the first inquiry of our correspondent,—referring him, for the ar-

*See this Magazine, vol. vii., pages 23 and 225, and vol. viii., page 68.

gument on which our answer is predicated, to the Magazine, as indicated in the note appended to this article.

"If one of the petitioners become disorderly, or is guilty of other unmasonic conduct, he may be removed by the Grand Master; or, if the offence be of a character to justify it, suspended from his privileges as a Mason, until such time as his case can be brought before the competent tribunal for adjudication. This tribunal may be the Grand Lodge nearest his residence, working under a Charter. Brethren made in the Lodge under Dispensation, and "demitted Masons," occupy, in this respect, the same ground. If either be derelict in duty or conduct, they may be proceeded against as though the Lodge (under Dispensation,) did not exist. Neither are members of any Lodge, in the proper and legal sense of the term."

We have not read the articles referred to in his note, but we respectfully express a doubt whether any reasons can be urged to justify his position. If the business of a Lodge under Dispensation "is defined, in terms," so also is the business of a Lodge under Charter, for the terms are much the same. Neither gives the power in express terms, to try and punish disorderly members, to levy and collect dues, give alms, bury the dead, protect and support the widow and orphans, and many other of the most important duties known to the Order. If a Grand Lodge in the United States does not constitute the brethren under Dispensation into "a regular Lodge of Ancient Free and Accepted Masons," then does it not do what is its bounden duty, for every Entered Apprentice and Fellow-Craft Mason does, or should know, that if he has not been made a Mason in a "*just and regularly constituted Lodge of Ancient, Free and Accepted Masons*," he cannot be received and acknowledged as a regular Mason in any regular Lodge, nor are we under any obligations as Masons to him. Now we all know that Masons made in a Lodge under Dispensation, are entitled to the right hand of fellowship all the world over. If then, a Lodge under Dispensation, is a regularly constituted Lodge for the time being, can a Lodge working under Charter be anything more, only so far as the one is a Charter limited in its time, and the other is perpetual. The Baltimore Convention so decided, and we think correctly. If so, a Lodge under Dispensation may open a Lodge, make Masons, and do all other things which regular Lodges may do, being governed by the landmarks and usages of the Order.

Brother Moore says, that if Masons made in a Lodge under Dispensation, or non-affiliated Masons, are guilty of unmasonic conduct,

they must be dealt with by the nearest Chartered Lodge. Now there is a rule, which obtains everywhere, that gives the authority and makes it the duty of the nearest Lodge to deal with non-affiliated brethren, for unmasonic conduct, and another rule requires each Lodge to deal with its own disorderly members. Then the only question to be determined, is, whether a Lodge under Dispensation is, in truth, and in fact, a Lodge. We hold that it is so to all intents and purposes; that Masons can only be made in a regular Lodge; that neither the Grand Master nor Grand Lodge can authorise Masons to be made in any other way; that being so made they are entitled to all the privileges, and subject to all the restrictions of those made in a Chartered Lodge, and of course can become members of the Lodge in which they are made with full and equal rights with the original petitioners, and these with those of a Chartered Lodge. If the doctrine of Brother Moore be correct, then a Mason made in a Lodge under Dispensation in one county town, may become a member of a Chartered Lodge in another county town, provided it is the nearest Chartered Lodge to his residence.

A reason urged why Masons made in a Lodge under Dispensation, should not be admitted members, is, that the Lodge might take in a large number of young men, who, without a knowledge of their duty, might, by their votes, control the old Masons, and trample under foot or violate the Landmarks. Now we think there is generally less danger to be apprehended from young, than old Masons in this particular, for the reason that they soon become the best workmen. But, take the other horn of the dilemma and it will equally apply to Lodges under Charter. We leave the subject for the present, inviting discussion, from any who believes we are wrong. ED.

GRAND LODGE OF ILLINOIS.

THIS Grand Lodge held its annual communication on the first Monday in October last, at the city of Chicago, where we again fell under obligations for many acts of courtesy and kindness shown us. We think no one can visit that able, dignified and harmonious without feeling reinvigorated as a Mason. The Grand Master, delivered an able, well-digested and practical address. He insisted on a strict adherence to the Ancient Landmarks in re-

ceiving candidates, and the Grand Lodge enforced his recommendations, by requiring Subordinates to be governed by the language of the Ancient Charges, which requires every candidate to be upright in body, &c.

The Grand Master called attention to the late disgraceful proceedings in the Grand Lodge of New York, which subject was referred to a select committee, who reported the facts connected therewith, accompanied with a castigation and reproof, which we sincerely hope will tend to dissolve the firm of Phillips, Herring & Co. The Grand Secretary was unanimously instructed to ascertain the names of the Lodges now acknowledging the jurisdiction of the Grand Lodge of New York, of which R. R. Boyd is the Grand Secretary, and then issue a circular ordering the Subordinate Lodges to receive no visitors hailing from any other Lodge in the State of New York.

The report of the committee on foreign correspondence is an able document, and does credit to the young and talented chairman, Bro. Pickett. We tried, but failed, to get a copy of this report, and of the G. Master's address, for publication in the Signet. The report of the committee on education exhibits the clear conception and sound judgment of its author. The Grand Lodge decided, in accordance with the report, against establishing a college or district schools, but made each Subordinate Lodge its agent or co-partner, in the education of destitute orphans. The charity fund of the Grand Lodge is to be divided *pro rata* between the Lodges, in proportion to the amount expended by them for such purposes.

The new constitution, which had been referred back to the Subordinate Lodges, was not adopted, although there were but six or eight reported against it, because a sufficient number had not reported as having expressed an opinion—another evidence of the inutility of referring proposed laws to the Subordinates.

Grand Master Lavelly declined a re-election, and our old friend (a hem! we don't mean to say he is an old bachelor—of course not,) W. C. Hobbs, of Bloomington, was elected Grand Master; Brother Holton, of Quincy, D. G. Master; Brother Ketchum, of Alton, re-elected S. G. Warden, and Bro. Russell, of Danville, J. G. Warden.

This Grand Lodge, like ours, is on wheels, and by vote it terminated to wheel it to Shawneetown, to hold its next communication.

EDITORIAL.

WE commenced the publication of the Signet, having forty pages to the number, with a promise to enlarge it as soon as the number of subscribers would justify it. We were so far successful as to feel called upon to add eight pages to the numbers of the second volume, intending thus to continue through the year; but during the last six months we have had so many manifestations of approbation from various quarters, accompanied by an increase of patronage so much beyond our expectations, that we are induced to hazard something in making it the cheapest work of the kind ever offered to the public.

We send this number forth enlarged to sixty-four pages, at which it will be continued. We have not subscribers enough to meet, with certainty, the current expenses which will now accrue; but we are strong in the faith that our brethren will send them to us and place the work upon a firm basis.

In saying that we have labored faithfully for the last eighteen months, to merit the approbation of our patrons, and promote the great cause in which we are engaged, we feel that we speak only the truth; for we have measurably withdrawn from society, courted retirement, and burned the midnight oil, to make our work worthy of its place. Our history of Masonry alone, has cost us more labor than most men would be willing to perform, for all the money we ever expect to receive; but we have performed it cheerfully, nor shall we cease or slacken our efforts. We expect, before our next number is issued, to be on our way to Mississippi, in the hope of extending our circulation, and though we shall continue to write for the journal, and expect to leave the editorial chair in able hands, still may there be some things not so well attended to in our absence; but should it be so, we hope and believe our patrons will make due allowance.

We are now satisfied that the plan of the Signet is the best we could have adopted. There is no good reason why Masons may not desire to read other literary matter, as well as that which relates to Masonry. We shall hereafter be enabled to give more Masonic intelligence than is contained in any other Masonic journal in the United States, and have a moiety left to be filled, for the benefit of the general reader. We could, with half the labor, fill our work

with extracts upon the subject of Masonry, but we have assurances from every state and section of country, in which the journal circulates, that it is read, not only by Masons, but by their wives, sons and daughters, and also by ladies and gentlemen who heretofore could not be induced to read Masonic works, and in this way it is making many friends to the cause of our Order. Nor is this to be wondered at, when we remember that *Masonry is unpopular with no good man or woman who understands its principles.* We have, therefore, nothing to desire, more than so to conduct the publication that the world may be induced to examine the subject with care and candor. Believing we are, to some extent, accomplishing this great end, we take pride in saying, we shall press forward with renewed energy, stimulated by the hope that our brethren will lend us a helping hand.

Our friends will see that we could not, as a general thing, take orders for the Signet for a less period than twelve months, but with the view of inducing all description of readers to try it long enough to become satisfied, whether or not it merits their patronage, we offer to take orders for the last half of the second volume, which commences with this number, for \$1.25, for which sum they will receive 384 pages, being just the number furnished by any other magazine in twelve months.

Any one sending us five new subscribers shall be entitled to the Signet one year. Any one sending us ten new subscribers shall have the Signet three years.

We ask a careful reading of the article from the Westminster Review, with the hope that some one more conversant with international law, and who wields a better pen than we do, will take up the subject and examine its various bearings.

Before we were aware of it, this number, enlarged as it is, was so far filled up that we could not get in more than two or three pages of the Report from the Convention of the Louisville Grand Lodge, and with the view to avoid so many sub-divisions of that able article we have laid it over for more room in the next number.

We tender our thanks to "*Theta*," for her beautiful delineation of our Mezzotint engraving.

The back numbers of the Signet can yet be furnished.

To those of our subscribers who have forwarded the amount due we tender our acknowledgments—to the other class we must be per-

mitted to say that after the appeals we have made we cannot but think it strange they have made us no remittances. We ask them once more to pay us, and not to wait for a private conveyance; we have not lost any money sent us by mail, and it may be thus forwarded at our risk. Those who only owe for the second volume can remit \$2.50 in gold without increasing the postage. Until we can select and publish a list of agents who will consent to act, we fraternally request the Masters of Lodges to act for us, except where it is known some other is serving.

NEW YORK RIOTERS.

Extract from the Proceedings of the Grand Lodge of Kentucky.

The committee, after reviewing the whole ground, conclude as follows:

Assuming the facts here stated to be true, and we have no reason to doubt them, on the contrary, we are assured but half the story of the outrages and wrongs of the rioters is told, we cannot find language sufficiently strong in which to clothe our feelings of scorn and contempt for those who have thus, with premeditation, sought to bring our Order into disrepute. It is not necessary to go back to the question of the power of a Grand Lodge to amend its constitution. No sane man will deny that power, and no argument adduced in the controversy so clearly and satisfactorily establishes the propriety and justice of such amendments in New York, as that offered by the Past Masters themselves, in their late riotous, disorderly and shameful disregard of all Masonic duty and precept.

We congratulate the Grand Lodge of New York, not only upon the adoption of what we deem a salutary constitutional amendment, but upon the *first fruits* of that amendment, and we trust and believe they will be sustained in their course, and will receive the approving smiles and good wishes of every true Mason in the land. It will afford us pleasure to continue our correspondence with them—we cannot as at present advised, hold any further correspondence with the Grand Lodge which had its origin in the riotous proceedings of 5th of June, 1849, and of which Isaac Phillips is now reported as W. G. M. All of which is respectfully submitted.

P. SWIGERT,
A. G. HODGES,
JNO. W. FINNELL.

DEDICATION OF THE MASONIC HALL IN ST. LOUIS.

The 18th ultimo was a proud day for the Fraternity of St. Louis. The Grand Lodge convened in the old hall, and proceeded in grand procession to the new one. On entering the room, our feelings were more than usually alive to the interests of Masonry, which may, in some degree, account for the vague impression which came over our mind, that we were standing on a consecrated spot in some far off fairy land, where the Geni of Masonry sat enthroned, attended by her maids of honor—Temperance, Fortitude, Prudence and Justice. And then again, when we cast our eyes to the east, a something higher and holier than either, seemed to be there. To the right of the eastern pedestal, Hope, a beautiful female is reclining on an anchor, with folded arms, and a countenance beaming with the benign attributes of her character. We lingered long, in admiration of this beautiful figure, and the more so, perhaps, because during a long life of vicissitudes and bereavements, we have worshipped at this shrine, and dreamed of a brighter future. We thank the Artist for this rich feast. On the left, we beheld Charity, on a ledge of sterile rocks, at her feet sits a child whose sunken eye tells a tale of want and suffering—she seems to behold the ghastly form of famine, ready to seize upon her vitals, but the little one is raising her left hand and making a desperate effort to cast off the horrid spectre. An infant stands on the other side clinging to its mother with one hand, while the other is uplifted to defend itself from the gnawings of hunger. The mother is on bended knees supplicating alms for her beloved offspring. These figures, as also the four cardinal virtues, are beautiful specimens of statuary painting.

Between Hope and Charity, we perceive a striking emblem of Faith. The Great Shakina is bursting through from above, the Urim and Thumim casts aside the veil and we are permitted to look within the Holy of Holies, in the centre of which stands the Ark of the Covenant with Cherubim overshadowing the mercy seat. Over all this the God of day is sending his brightest morning smiles. In the south the Sun is seen at meridian height. In the west, between the *outer and inner doors*, is represented the ground floor of Solomon's Temple from within, and through an unfinished arch we behold in the distance the silent meandering of a beautiful stream,

skirted by tall cliffs, on the pinnacle of which stands Jacob's Ladder, reaching far away until lost in the blue firmament and the last rays of a setting sun. In the north, the All-Seeing Eye illumines the place of darkness. The ceiling of this room is 23 feet high and arched. This is divided by the painter, into three grand divisions, by Groin arches, supported by sixteen pillars. We are no part of an artist, and, therefore, claim the forbearance of all who may feel inclined to smile at our lame effort to give an idea of this beautiful room. We know not that our conceptions will meet the design of the painter, Brother Doellner. We have not had an interview with him, but while we disclaim any prominent qualifications for criticising, and while we think the whole work does honor to the head that designed, and the hand that executed it, we have failed to find a just proportion in the Cherubim, the wings being entirely too small. We have also to express our inability to approve of placing the All-Seeing Eye in the north, much less can we admire its diminutive size. The room altogether is the handsomest we have ever seen. We suggest, however, the propriety of placing another figure in the Holy of Holies; as Masons, we should all wish to see it there.

To those who were present, we need not say, that the ceremony of dedication was thrillingly interesting. The exordium by Rt. Rev. Brother Libby, was a happy effort of a fine mind, and none could fail to perceive that his soul was in the delivery.

Next came the Architect, Brother Pond, who in an appropriate and handsome manner, rendered an account of his work, and surrendered up the Hall. Whereupon, the M. W. Grand Master Ryland, proceeded with the solemn service of dedication in so impressive a manner as to win the admiration of all. The procession then moved to Concert Hall, where the M. W. Grand Master delivered a forcible and practical address.

We hope to be in possession of this address, and also the exordium in time for our next number.—[Ed.]

SCHOLARSHIPS IN THE MASONIC COLLEGE OF MISSOURI.

WE have seen an agent offering three classes of scholarships in our College for sale. The first entitling the holder to send a pupil five years, by paying in advance fifty dollars. 2d. Ten years for \$100, and

3d. During the existence of the institution for \$300. We have only time or room to offer in this number our humble but solemn warning. We ask, we entreat, every friend of the College, not to purchase either of the two first classes. Listen to the facts. We are told that the present price of tuition—twenty and thirty dollars a year—will not sustain the school; and yet they are offering to sell the privilege of a scholar for ten dollars a year. And as only the interest of the sum paid for a scholarship, can be used by the College, the fifty dollars asked for a five years scholarship, will only yield annually three dollars, and the one hundred dollar scholarship, six dollars. Is it possible that any one can believe that no one who purchase these scholarships will send to the school? If but one in eight of the first class send, the school will not be benefitted; if one-fourth or one-half send, the institution must be broken down, and the Grand Lodge being a chartered body, will be liable to suit and damages. We believe that three-fourths of the scholarships sold will be filled, and that ruin and disgrace will be the consequence; we therefore plead with the brethren everywhere not to purchase them. The last class we believe may be safely disposed of. The interest on the \$300 will be \$18 per annum, and though even this class may operate unfavorable for a few years, we are satisfied that eventually but a small portion of these seats would be filled; and hence a permanent endowment would ensue. Brethren, let us all unite and agree that our Lodges respectively will take one \$300 scholarship, *on condition that the other classes are not sold*. In this way we can raise \$25,000, and then let us send this class into other States, and push the sale to a sufficient extent to place the institution on a firm basis. Let us remember that if five hundred of the first and five hundred of the second class are sold, and only one-half the seats are filled, we must provide teachers and house-room for three hundred and seventy-five additional students; if three-fourths are filled, we must provide for five hundred and sixty. Are the Subordinate Lodges prepared to be taxed for this additional expense? If they are, we have not a word to say; but if not, let us refrain from taking advantage of improvident legislation, and by so doing destroy the fruits of our long years of toil and labor. We may take up the subject in our next and fully investigate it.—Ed.

THE BRIDAL PRAYER.

Many of the readers of the Signet will, doubtless, recognize in the beautiful engraving which ornaments this number, a deeply interesting scene in the life of the lovely Mary Lundie Duncan; but, for the benefit of those who have not read this most interesting biography, we will transcribe the passage as the most suitable explanation of the engraving, with the hope that it will be the means of inducing many, especially of your young readers, to become the possessors of the volume and the imitators of the lovely character portrayed therein. Before giving the passage, I would say that the subject of the sketch, was the daughter of a clergyman of the Church of Scotland, and was about uniting her destiny with a young minister of the same church. "Among the circumstances of her marriage day," says the biographer, "only one recurs to the imagination with the vividness of reality, as worthy to be particularized, and it will bring the image of her who is now a bride in heaven, in the beauty of her holy, humble beaming smile, to the mind of many a loving and beloved friend. A party of lively and interested cousins and friends had busied themselves in decorating the drawing room for the solemn service during the morning. After their pleasant task was accomplished, and they had retired, one of them who felt a quieter and more profound anxiety for her happiness, stole gently into the room, which, for the time, seemed to possess the air of a sanctuary. The door having been opened noiselessly, the room was surveyed. There hung the gay boquets of flowers, which, in compliment to the taste of Mary, were in unusual profusion. There lay the gaily adorned bride's cake, which, according to the fanciful custom of the country, is elevated into great importance. There stood the sofa, wheeled with the back to the light, from which the pair were to rise to take their solemn vow; and there in front of that sofa kneeled the lovely bride, so deeply absorbed in communion with her God, that she was unconscious of the presence of an intruder. The occasion was too sacred to admit of social union, even in prayer, and the door was closed as it had been opened, with a petition that Jehovah would hear and accept her sacrifice, without her becoming conscious of the inspection of a human eye." Beautiful spectacle! and rare I fear as beautiful—a young and lovely creature equally remarkable for her

great personal and intellectual endowments, as for her devoted piety, at that momentous period which is too generally made a time of giddy mirth, realizing the important step she is about to take and that she might return to a throne of grace to ask a Father's blessing, and to receive a Father's promised aid for the performance of the new and responsible duties which she was about to assume. Surely if the angelic hosts and the spirits of the just made perfect are cognizant of the transactions of earth, (which we have abundant reason to believe) a thrill of delight mingled with deep sympathy and love, must have swelled their bosoms as they beheld that bright spirit dwelling still in that fair casket of clay, at that eventful period rising above the vanities of earth, that she might hold converse with the Deity. And, if among those shining ranks, one was found to whom was entrusted the special guardianship of this fair young bride, with what delight may we suppose he would wing his way through illimitable space, and as Gabriel came to Daniel of old, while she was yet praying, would whisper words of encouragement and love. Think you not my young friends that that gentle spirit did not then enjoy a happiness purer, deeper, more exquisite and more enduring than that which is found in noisy mirth or in giddy folly? Think you that that "bridal prayer" was not so heard and accepted that the pure and unalloyed happiness which characterized the few years of her married life and made her home a Paradise on earth, might not be attributed to its hallowed and hallowing influence? From my soul I pity the individual who knows naught in his own experience of the sweet influence of prayer—who knows not what it is to have his joys enhanced, his sorrows soothed, his doubts removed, and his hopes brightened by drawing near to God in prayer. Yet I fear many a young Christian at this most interesting and important period of life forgets that it is not only her duty but her happiness to *pray*. The gaieties which usually attend a marriage, the preparation which precedes, the anxiety about dress and personal appearance, and a thousand things so dissipate the mind that forgetful of the high responsibilities about to be assumed, and the new and important duties to be performed, the solemn vow is often taken without the blessing of God having been sought, or His promised aid and assistance invoked. Perhaps some young wife who reads this sketch of this lovely bride, may be reminded that in assuming her new duties and taking upon her new responsibilities, she had been so dazzled and

excited by the pomp and circumstance attending on her nuptials, and her time and thoughts so occupied with comparative trifles that she failed to imitate Mary, and pour forth from a young and loving and happy heart "the bridal prayer," asking that in the right performance of those new and sacred duties, she might find her happiness perpetual—and in the sad disappointment which the experience of a few months or years at most has brought to her hopes, she may read a lesson, alas! too late now to profit, of the danger of neglecting to offer up the "bridal prayer." But to those who may yet profit by the sweet influence of Mary Lundie Duncan, we would say, remember her holy example, and when that bright morning dawns upon you which is to make you a happy bride, O forget not to offer up the "*Bridal Prayer*."

THETA.

OBITUARY.

We are not in the habit, unsolicited, of taking notice of our departed brethren; but we do not feel willing to let this number be closed without stating that our friend and Brother WILLIAM MITCHELL, Grand Secretary of the Grand Lodge of Illinois, has been gathered home to his fathers. We parted from him at Peoria, on our return from the Grand Lodge, about the 8th ultimo, and knew not that he was sick. A few days after we received an account of his death by cholera. Brother MITCHELL was one of the best Grand Secretaries we have ever known—faithful in the discharge of all his duties. In Peoria we believe he was esteemed and loved by all. He leaves a family to mourn his loss, but while we know their hearts must bleed under this heavy bereavement, may not a stranger ask them not to mourn as one without hope. He that was an affectionate husband is gone—he that was an indulgent father is gone; but where? Oh, are not our bereavements intended to fit and prepare us to follow after and join them in another and better and brighter land?—ED.

FARMERVILLE, LA., Aug. 31, 1849.

DIED, at this place, on the 18th inst., companion CHARLES CARTER, JR., late Secretary of D. F. Reeder Chapter and De Witt Clinton Lodge, aged 22 years.

The deceased was a native of the city of New York, but for the last eighteen months had been a resident of this place. Gifted with more than ordinary endowments, and liberally educated, the mysteries of Masonry had more than ordinary attractions for him, and so soon as eligible, he "sought a recommendation from the hands of a Brother, knocked and was admitted" into the Order, where, after making due proficiency in the the works of a Master, he passed through the intermediate degrees, and, at the time of his death, was a Royal Arch Mason, and held the honorable and responsible station of Secretary of D. F. Reeder Chapter, at this place.

To say that Brother Charles Carter was an ardent, active, and consistent Mason, during his short but cheerful career in our midst, would be but speaking the simple truth, for he was warm in all his attachments, high minded in his opinions, and glowing with the gentlest charities of our nature, and possessor of an intelligence rarely found in one of his age.

In his death the Chapter has lost one of its most worthy companions, the Lodge one of its brightest jewels, and the community in which he dwelt one of its chief ornaments. Indeed, each household where his presence had been familiar, seemed to have been bereft of one of its individual members at his decease, for his pure mind and morals bore with them whithersoever he went an atmosphere of light, that lent a peculiar charm to any circle in which he moved. But we are led to believe that our loss is his gain. The christian precepts that formed his rule of conduct, carry with them this comfort, that he has but exchanged this Lodge of the flesh, for the eternal refreshment of the skies, where his expanded spirit shall forever revel in the unutterable joys of eternity. So mote it be.

T. J. HENDERSON, for the Committee.

THE SIGNET AND MIRROR.

VOL. II. ST. LOUIS, DECEMBER, 1849. No. VIII.

HISTORY OF FREE MASONRY.

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NO. XX.
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WHEN the bloody struggle between Richard III and Henry *Tudor*, then Earl of Richmond, terminated in the death of the former, the army proclaimed the victor, Henry VII, King of England, 1485. His wife, Elizabeth Plantagenet, daughter of King Edward IV, being the true heir of all the Plantagenets, conveyed hereditary right of royalty to all her offspring. In this reign the Cape of Good Hope and America were discovered, the former in 1487, and the latter in 1493.

We find by a reference to the history of Italy, that at this period the Gothic style of architecture was totally abandoned in that country, and the Augustan style revived, while in England, the Gothic arrived at its greatest perfection, and continued to be used, as we shall hereafter see, down to, and more or less during the reign of, Elizabeth.

Without stopping here to enter into a defence of the principles of Masonry, or inquire into the causes which led to the denunciations of the Pope of Rome against the Order, we call attention to the fact that so long as architecture was in the hands of Masons, the Roman Catholic Church was their zealous and steadfast friend. We cannot affirm that this was caused by a devotion to the principles which Masonry inculcates, or the restrictions which its ritual places upon its members, whereby they may not become slaves to the confessional so far as to reveal the secrets of the society. But we rather infer that the great moving cause was the necessity which the church was then under to obtain the services of competent workmen for the erection of fine churches, monasteries &c. However this may be, it is certainly true, that down to the time of Henry VIII, most of the Catholic Priests were Masons, and generally officers of the society.

Indeed, such was, to some extent, the case, in the days of Sir Christopher Wren.

In the reign of Henry VII, the repairs of Westminster Abbey, which had been long before commenced, were completed, in 1493, from which period it stood untouched, and finally neglected. This work was finished under the superintendence of John Islip, Abbot of Westminster. This magnificent structure was in a dilapidated condition in the middle of the 17th century, when, at the expense of government, Sir Christopher Wren restored it to its former grandeur. We think it is during this reign that the first evidence is to be found of a union between Ancient Craft Masonry and the Orders of Knighthood. In 1500, the Grand Master of the Order of St. Johns, then at Rhodes and afterwards at Malta, issued his order and assembled all the Sir Knights in grand convocation, and chose Henry VII their protector. This royal Grand Master appointed John Islip, the Abbot of Westminster, and Sir Richard Bray, Knight of the Garter, his Wardens, through whom his summons was issued, calling a Lodge of Master Masons at his palace, on the 24th of June, 1502, and when so assembled, a grand procession was formed, and under charge of the King, in person, walked to the place appointed, east of Westminster Abbey, and laid the corner stone of the King's Chapel, in manner according to the usages of the Order. This fine edifice was completed, and the cape-stone duly celebrated in 1507, and soon became famous as the most perfect specimen of Gothic architecture in the world. Some idea may be formed of the estimation in which this splendid edifice was generally held, in the fact that Leland, the distinguished antiquarian, regarded it as constituting the eighth wonder of the world. By order of the King, Grand Warden Bray, rebuilt the Palace of Sheen, on the Thames, and called it Richmond. Bray also superintended the enlargement of Old Greenwich Castle, which the King called Placentia, near which was erected a somewhat singular building called the King's Box, or the Queen's House. Bray also raised the Middle Chapel of Windsor. The King built a number of religious houses, two colleges—Jesus' and St. John's at Cambridge, and Brazen Nose, at Oxford—rebuilt Bayard Castle, and converted the old Castle of Savoy into a hospital. The King died 1509, leaving his crown to his son, Henry VIII, aged eighteen years. Here is another exemplification of the unalterable principles of our Order. It will be recollected that in all former

time, the King was regarded as Grand Master by hereditary right, provided he was or should become a Mason, and not otherwise. In every age it has ever been the interest and desire of the Fraternity to have the favorable opinion and patronage of the ruling Sovereign. Yet, so sacred and inviolable have ever been the rituals of the Order, that even when persecutions were most bitter and vindictive, never was a Prince permitted to take charge of, or be considered Grand Master, unless he had first become a Mason. Nor have we an account of a single instance where the rule has been departed from, in order to initiate even a King, before he was of mature and discreet age. It has been, we shame to say it, reserved to the nineteenth century—to the land of America, and to the old Grand Lodge of Louisiana, to attempt an innovation in the body of Masonry, by declaring that the sons of Masons might be initiated at the age of eighteen; but we would not leave our readers of after time unadvised of the fact, that so far from any other Grand Lodge in the United States imitating or approving of this attempt to trample under foot, and set at defiance the ancient usages of the Order, every Grand Lodge has put her seal of disapprobation upon the action of that Grand Body in this particular. Every good and true Mason loves to be enrolled among those who aim to adhere strictly to that immemorial usage, which requires a man to be of lawful age before he can be made a Mason; and should any Grand Lodge go behind this rule, under the flimsy pretext that “mature age” conveys a meaning subject to a latitudinarian construction, and presume to make Masons of men not twenty-one years old, they must expect that all such will be regarded as clandestine, and unfit to be acknowledged as Fellows and Brothers.

In the case of Henry VIII, who, though a King, and eighteen years of age, not even a proposition was entertained for his initiation, and because of this, Cardinal Woolsey was chosen Grand Master. He built the College of Christ's Church, Oxford, Hampton Court, and White Hall, and several other edifices, which, upon his disgrace, were forfeited to the Crown, in 1530. After the Cardinal incurred the displeasure of the King and the Fraternity, he was removed, and Thomas Cromwell, Earl of Essex, was appointed Grand Master, who, by order of the King, built St. James' Palace, Greenwich Castle, and Christ's Hospital.

This King and his Parliament disowned and denounced the right

divine of the Pope of Rome, and Henry was openly declared the Supreme head of the Church in 1534. This ecclesiastical revolution was productive of some momentous events, destined to be felt throughout long ages; for, though it was not to be expected that the heretofore acknowledged supreme power of the Pope would be abandoned without a struggle; yet did this movement of Henry VIII lay the foundation for the freedom of English subjects. We would not, however, be misunderstood: we do not mean to say that in throwing off the yoke of Rome, the protesting party were governed by a just conception of their religious duties alone; far from it. It is the nature of men to pass from one extreme to the other, as well in religious as political matters; and in this case, the dominant party were as unjust, bigotted and unyielding in all their dogmas, as had been the Church of Rome. Near a thousand religious houses were suppressed, and the landed estates connected therewith forfeited to the Crown. Cromwell, the Grand Master, was falsely charged, unjustly condemned, and fell upon the scaffold, a sacrifice to party bigotry and religious intolerance. After his death, Lord Audley was chosen Grand Master, and notwithstanding the suppression of so many churches, and the panic which ensued, consequent upon this religious revolution, Masonry did not languish, even its operative department continued in requisition, and the style of architecture greatly improved. The religious houses and the landed estates connected with them, which as before stated, were confiscated to the Crown, by the King's order were sold to the nobility and gentry on such liberal terms that they readily converted many of them into stately mansions, furnishing employment for the Masons. Grand Master Audley erected Magdalen College and the great house of Audley-End.

The King died 1547, and was succeeded by his son Edward VI, who was the son of Queen Jane Seymour. He was but nine years old when he came to the throne, and reigned under the regency of Edward, Duke of Somerset, who exerted all his power and influence in favor of the Protestant religion; and as Grand Master of the Masons built Somerset House, which was forfeited to the Crown when the Regent was beheaded in 1552. John Poynt was then chosen Grand Master; but the next year the King died, and Mary Tudor, daughter of Queen Catharine of Aragon, succeeded her brother as Queen Sovereign, who restored the Catholic religion; and maddened by a recollection of the wrongs which she thought her favorite church

and people had endured, she became more vindictive and blood-thirsty in her unholy zeal against the Protestants, than had either of the preceding sovereigns shown against the Catholics. She married Philip II, King of Spain, fought several battles, lost Calais, and died without issue, 1558. Although this Queen reigned but about five years, and left few if any monuments of her wisdom and virtue, still will her name live in the Protestant church history through all time as the "Bloody Mary." During her reign we know but little of the condition of Masonry, as from the death of Henry VIII until the reign of Elizabeth, we have no account of the assembling of the Craft, or of their having a Grand Master; and yet we must believe that Lodges continued to meet and practice their rites.

Mary's sister—Elizabeth—next ascended the throne. She was the daughter of Queen Ann Boleyn. As the arts and sciences and general literature were greatly encouraged and cultivated during this reign, and as there transpired many events of deep interest to the Craft, we may be expected to devote somewhat more time to it than either of the reigns which immediately preceded it. Elizabeth was evidently a woman of a strong and masculine mind. We are aware that the fame which this administration so justly acquired has been very generally attributed to the wisdom of her ministry, and that this is partly correct, cannot be successfully denied; for we doubt whether any reign in English history, from the days of the Heptarchy down to the present period, has been blessed with such an accumulation of towering intellect and plodding sagacity, as was brought to bear in the reign of Elizabeth. But can we overlook the fact that in order to concentrate and keep together this galaxy of genius and learning, the efforts of a wise head, keen perception, sound judgment and unyielding firmness was absolutely necessary? and these qualifications were admirably blended in this Queen. When we remember that England had only just emerged from an age of almost gross darkness, we can the more readily accord to Elizabeth powers of discrimination rarely met with in either sex. If her administration be carefully examined, it will be seen that almost all her movements were the result of pre-conceived schemes, of deep and far-seeing policy. Even her acts of benevolence and kindness were prompted, not by impulse, but by a subtle calculation of cause and effect. Her love affairs, where the dearest affections of her heart were at stake, were made to yield to a cold political calculation. So, also, do we look

upon her re-establishment of the Protestant religion, for it has never seemed at all clear to our mind, that the feelings of her heart did not lean to the Catholic church. All things, with her, seem to have been made subservient to a craving ambition, which we suppose to have been her ruling passion. True, it does not appear that she courted that fame which monarchs acquire by the sound of the clarion, and gaudy trappings of war. She sought not to live in the annals of the world's history as the heroine of great battle-fields, but she longed for the more enviable and imperishable name of being the wisest among her equals; and pity it is that she did not more earnestly strive to be thought good as well as wise.

At the period of which we are now speaking, no one but initiates knew any thing of Free Masonry; no publication of its principles had ever been made. For the most part, it had been governed or influenced by the priesthood, whose policy was to keep a knowledge of the arts and sciences from the masses; and hence, not even the true objects of the association were known with any accuracy beyond the halls of the Lodge. Masons had their public processions and public ceremonies it is true; but this dumb show of a portion of their rites remained unexplained, as also the greater, and purer, and holier principles of the Order.

Masons were known to hold their meetings in secrecy, and in their intercourse with the world studiously avoided conversations in relation to the principles of the association; and strange though it may seem, the very secrecy thus observed, created a degree of awe and reverence for the institution in the minds of some; others were very naturally led to entertain doubts and suspicions of its purity, and we marvel, that through so many ages of bigotry and superstition—through so many reigns of tyranny and oppression—so few instances are recorded of organized opposition to the society. Were a secret society of the present day to refuse to make an expose of the leading objects sought to be attained, they would most likely enlist the opposition of the community; more especially if that society was becoming numerous. We are not, then, surprised that Queen Elizabeth, who held the sceptre by a doubtful tenure, and whose ambition could brook no opposition, should entertain fears that, perchance, something might be concocted where her secret emissaries dare not go, which might lead to an investigation of the hereditary rights of Mary, Queen of Scots, whose claims to the very crown which Elizabeth

wore were, to say the least, quite plausible; and hence, as a stroke of policy, the more securely to guard against secret conclaves, she sent an armed force to York on the 27th of December, 1561, with orders to break up the Grand Lodge, and forbid the Masons to assemble together, or hold their Lodges. When the leaders and most trustworthy of the Queen's officers, presented their instructions to Sir Thomas Sackville, who was their Grand Master, he initiated some of them, and expounded the principles of the institution, whereby they become convinced of the utility and purity of Masonry, and lost no time in representing to the Queen that she had misconceived the character of the institution, and the practices of the society; they testified that the institution was one of pure benevolence, inculcating a love of virtue, and the practice of charity; that it did not tolerate or permit a meddling with affairs of State or Church, &c. These representations were made in the form of a petition, signed by the members of the Grand Lodge, and subscribed to by the Queen's officers above alluded to; and whether at heart she entertained doubts of their truth, or secretly harbored enmity against the Order, it is quite clear that after these representations were made public, a hostile demonstration against the society would have proved unpopular; and while it may be that we do the character of the Queen injustice in withholding the meed of praise generally awarded to her for abstaining from further molestation, we attribute her forbearance to other causes, for reason, as before stated, that a shrewd, selfish policy marked her course throughout. It is fair to suppose, that the same reasons which prompted her fear of their enmity, operated in causing her to use suitable means to make them her friends, when assured they had not been her enemies. Certain it is, that this event tended more to render Masonry popular than anything which had previously occurred, for the reason that it was the first public testimony ever made in its behalf.

In this reign the arts and sciences were encouraged and cultivated. The Augustan style of architecture which had been so long neglected was brought into use and favor by means of travelers into Italy, where they not only acquired a knowledge of the superior architecture of that country, but brought with them copious drawings, which enabled the architects of England to appreciate their excellence and imitate their improvements. The Gothic style was, therefore, neglected, and it is quite probable that in no age would England have been more

beautified and adorned with splendid edifices, had the Queen been disposed to patronize the work.

In 1557, Sir Thomas Sackville resigned his office of Grand Master, and as Masons had now become numerous in the south of England, it was deemed proper to district the Kingdom and appoint a Grand Master for each; accordingly, Sir Francis Russell, Earl of Bedford, was chosen to take charge of the Masons in the northern division, and Sir Thomas Gresham of the southern. The general assembly, or Grand Lodge, continued to meet at York, where all the records were kept. Sir Thomas Gresham superintended the building of the first Royal Exchange. At his suggestion the more wealthy citizens of London purchased a piece of ground, upon which he erected a house for the benefit of commerce. The corner stone was laid on the 7th of June, 1566, just one hundred years before the great fire, and such was the expedition with which the work was carried on, that it was finished in November of the next year, 1567, and was called the Bourse until 1570, when the Queen, having dined with Sir Thomas, and being accompanied by him in a thorough examination of the building—being particularly pleased with the plan of a gallery, which surrounded the entire structure, and being divided into shops then filled with the most fashionable merchandise—she caused the edifice to be proclaimed, by herald and trumpet, the Royal Exchange. Under the superintendence of Sir Thomas Gresham, many fine buildings were erected, and the Craft flourished in the south under his administration. Charles Howard, Earl of Effingham, was next chosen Grand Master, and presided in the south until 1588, when George Hastings, Earl of Huntingdon, was chosen Grand Master, and served in that office until the death of the Queen, 1603, when the crowns of England and Scotland were united by the ascension to the throne of James VI, Stewart, King of Scotland, who was proclaimed at London James I, King of England, France and Ireland—Scotland not yet being added to the kingdom, though governed by England's crown.

The life and character of Queen Elizabeth is not such as wins upon the better feelings of the heart. We may admire her lofty and independent spirit in many things—we may be fascinated with her powers of mind, but a knowledge of the fact that the whole was made subservient to an unholy ambition, not even curbed by the moral suasion of a pure heart, we turn from her praise with a feeling

akin to disgust. She that could refuse to marry a man for whom she felt a warm and abiding attachment, for no other reason than that a husband might, perchance, clog or divide her fame, was capable of perpetrating even crime, did her interests demand it. Her sister Mary, Queen of Scots, being defeated in battle, fled from Scotland, threw herself at the feet of England's Queen, and appealed to the affections of a sister for safety and protection. Could any but a wretch, lost to every sense of feeling, save that of cold selfishness, betray the trust thus reposed? Elizabeth imprisoned her, not for a day, nor a month, nor for a year only, but if we remember correctly, for seventeen years. Some writers have thought that this act of cruelty was prompted by a jealousy felt, on account of Mary's superior beauty—that being herself vain of personal admiration, she dreaded the appearance of her sister at court; but we think this a short-sighted view of the subject, when we consider the true character of the Queen. We know that she was a slave to ambition, and while we must declare our want of opportunity now to look up authorities, we may be permitted to say, that in our reading the history of England in early life, we became satisfied—and that from English authors, Robinson and others—that, had justice been done, Mary, the beautiful Queen of Scots, would have swayed the sceptre of England in place of Elizabeth. We think, therefore, that jealousy, not of personal charms, but of hereditary right to reign, was at the foundation of this fiend-like cruelty. Some of the English writers attempt to account for Elizabeth's conduct on the ground that the popularity of Mary with the people, rendered it almost certain that if she had been liberated, the country would have been involved in civil wars—to prevent which, they justify the Queen in the murder of her sister. But be this true or false in reference to the early period of Mary's imprisonment, she had ceased to be remembered by the people—all excitement had died away, and no excuse or apology can be offered for the cold-blooded, heartless conduct of Elizabeth, in having her sister beheaded in prison, denying her even the comforts of her confessor. Had the reign of this Queen been thrice illustrious, this single act of brutal barbarity would snatch from her brow the last bright gem in her wreath of glory.

GRAND LODGE OF LOUISIANA.

CONTINUED.

They relate to the cumulation of rites and the practices growing out of that anomalous system; and the proof of their existence, is to be found in the published avowals of that Grand Lodge; but were more especially brought to light on the publication of its new constitution of 1844. As this instrument is of very difficult access, and has probably never been seen or read beyond the limits of this State, and is published in the French language, your committee deem it necessary, in order to convey the necessary information, to quote from it at large, which they proceed to do by translation. It is preceded by the report of the committee who drew it up, and after reciting, that it was constituted on the 20th June, 1812, as a Grand Lodge of Ancient York Masons by five Lodges then working in New Orleans, viz: The Perfect Union, Charity, Concord, Perseverance and Polar Star; holding charters from foreign Grand Lodges—proceeds to state that: “In the year A. L. 5832, the number of Lodges under the jurisdiction was already considerable, and many of them actuated by the desire of acquiring and dispensing greater light, and doubtlessly stimulated by the attraction which the Ancient and Accepted Scottish Rite with all its degrees offered them, applied to Masonic bodies not dependent on the Grand Lodge, and obtained charters to establish Chapters and Councils which enabled them to work in the philosophic degrees.

“At that period, the Grand Lodge wishing to prevent a distinction of power being established in Masonry in this State, and many of the members of the Grand Lodge possessing the high degrees of the Scottish Rite, as well as those of the French or Modern Rite, a proposition was made to amend the constitution of the Grand Lodge of the State of Louisiana, so that it should be constituted in three Rites, viz:

“The Ancient York Rite—the Ancient and Accepted Scottish Rite, and the French or Modern Rite; which was done. And since that time the Most Worshipful Grand Lodge of the State of Louisiana is the sole legislator and regulator of symbolic Masonry in the State of Louisiana.” (Translated from the report of the committee on regulations, published with the constitution adopted by the Grand Lodge in 1844.)

Article 6, of the constitution of 1844, (translated,) “Masons may follow in their work different rites, provided they all tend to the same object, and are authorised by the Grand Lodge.

“But there exists for all the symbolic Lodges of this State, and for all Masons who may be in it, but one centre of Masonic authority

under the denomination of the Grand Lodge of the State of Louisiana."

Article 15, constitution of 1844, (translation,) "There is established in the body of the Grand Lodge of this State a Council of Rites, charged with every thing that concerns the rites acknowledged and approved by the Grand Lodge.

"This Council is divided into two sections, one for the Ancient and Accepted Scottish Rite and the other for the Modern Rite, called the French Rite.

"Each of these sections is composed of three members of the Grand Lodge, named for that purpose and belonging to the said Rites.

Article 16, constitution 1844, "All the Grand Officers, the members of the Council of Rites and the different committees are elected annually, viz:

"The Grand Officers, etc.

"The members of the Council of Rites, as well as those of the different committees, are also nominated by the Grand Master, on the day of his installation.

Article 21, constitution 1844, "The Grand Lodge is the sole legislator and regulator of the symbolic Lodges of this State.

"It alone has the right to take recognizance of all that interests the order in general, and that may not have been specially attributed to one of the Lodges of its jurisdiction, or to one of the Sections of its Grand Council of Rites.

"It alone has the right to decide definitively on all questions, legislative, dogmatic, reglementary or administrative, not provided for by the Ancient Statutes General of the Order, which may be submitted to it by the Lodges under its jurisdiction; always after having consulted the Grand Council of Rites, of the section relative thereto.

Under the Chapter 2d, of Lodges, and the manner of constituting them. Article 56.

"If the Lodge (provisional) making the demand is not of the York Rite, its demand is referred to the section of the corresponding Rite, which will fulfil, in respect to it, the functions devolving on the committee mentioned in Article 54.

("Article 54. The Grand Master shall name a committee of three members to inspect the provisional Lodge, and on the report of the committee the Grand Master shall decide.)

"Article 57. The same course is to be adopted on a demand for a cumulation of rites, or resumption of work.

"Article 62. The composition of Lodges, the number and designation of their officers, are invariably regulated according to the different Rites, by the ancient statutes general of the Order."

Your committee conceive that the fact of the present organization of the Grand Lodge of Louisiana, by a cumulation of Rites, is thus

most fully and clearly demonstrated by her own declarations and constitution.

But in 1847 she published to the world a document which, although avowing this organization most fully, yet endeavored to extenuate and defend it on the ground of expediency, and at the same time asserted her right to be still considered as a Grand Lodge of Ancient York Masons, because, says the document, "the present regulation on the subject is that in issuing Charters in future, they shall be issued for the formation of Ancient York Lodges, so called, but may contain the power of cumulating the other two rites; but the Ancient York shall always be considered the principal or national Rite."

Now supposing that this is the case, and that Charters are so issued for the *future*, it does not prove the practice to have been so before; nor supposing that the Ancient York Rite is as by them called, the *dominant* (to use their own term) Rite, does it deny the fact of the cumulation of Rites; and if such cumulation exists, it matters but little which is the dominant Rite; it appearing to your committee that neither one nor the other can, by any possibility, have a right or claim to exercise such domination, or in any way to mix, mingle, interfere with, or be subservient to the others, which such domination necessarily implies.

But your committee believe that the above assertion of the "present regulation" is not borne out by the practice or facts. Your committee conceive that assertion to be based upon a resolution of that Grand Lodge, adopted on the 27th of November, 1845, which is as follows: "*Resolved*, that the Grand Lodge may authorize by charter the cumulation of the Scotch and French Rites, as is practised in Europe and other countries, by the Lodges under her jurisdiction, or by the Lodges which she may hereafter create according to the Rite in use in the United States; known by the title of the York Rite, which shall be considered as the national rite."

Your committee do not find any thing in this resolution which states that "*in issuing charters for the future, they shall be issued for the formation of Ancient York Lodges so called*"—nor any thing that in any manner either enlarges, circumscribes or changes the power given by arts. 6, 56, 57 of the constitution of 1844, before recited. No other resolution but this had been passed on the subject by that Grand Lodge when the publication in 1847 was made; and if there had, we cannot for the reason before assigned, conceive that it makes any difference.

Your committee will now proceed to investigate the nature of these Rites, with a view to proving that their cumulation is an innovation in the body of Masonry.

There seems to be a singular misapprehension about the so called Scottish Rite. Many, very many brethren, deceived by the name, appear to conceive that it is the system adopted and practised under the Grand Lodge of Scotland. This is a great error. The Grand

Lodge of Scotland has never known, practised or permitted under her jurisdiction, any thing but St. John's Masonry, or the three symbolic degrees of Ancient Free Masonry, all others being strictly prohibited. Article 2, of chapter 11, of the constitution of the Grand Lodge of Scotland, as published in the work of Bro. Alex. Lawrie, its Grand Secretary, is as follows; "That no Lodge, holding of the Grand Lodge, shall hold any private meeting for any other purpose than the three great orders of Scottish Masonry, of Entered Apprentice, Fellow Craft and Master Mason, being the Ancient Order of St. John, under certification that the Grand Lodge, upon conviction, shall impose such censure, or even deprive such Lodge offending of her charter, according to the particular circumstances of the case; excepting always, such meetings as may be held relating to the affairs of the Lodge." Again, in chapter 8, title "Regulations and instructions for the government of Provincial Grand Masters," section 9: "That the Provincial Grand Master shall make inquiry into the orders and degrees of Masonry practised in the respective Lodges in his district, and shall strictly prohibit and discharge them from practising any other degrees than that of St. John's Masonry, consisting of Apprentice, Fellow Craft and Master Mason, the only three degrees sanctioned by the Grand Lodge of Scotland."

And the same thing is confirmed by Bro. Dr. Oliver, in his "Historical Landmarks of Free Masonry," vol. 2, page 103, in treating of this very subject.

The Scottish Rite, so called, is a very different thing, recognizing thirty-three different degrees mutually dependent upon each other, and is of comparatively modern origin, and originally invented as a channel for political intrigue.

Your committee consider it necessary for the full and complete understanding of the subject, to give a synopsis of the history of the origin and final establishment of this first innovation upon the beautiful simplicity of Ancient Free Masonry; for which they are principally indebted to the learned work of our Reverend Brother Oliver, above mentioned, from which they take the liberty of extracting his own language, as much more clear, forcible and comprehensive than they can lay any pretension to. He says—(vol. 2, p. 3, *et seq.*)—"In the practice of primitive Free Masonry, our Ancient Brethren had a great regard for the number Three. It formed as it were, the basis of the Order, and not only the details, but the Institution was modeled on an observance of its peculiar properties. From the very beginning of time this number was held in great reverence, for it was founded on the most sublime mystery of religion, and was transmitted through all the systems which the ever varying theories of men induced them to adopt as modes of worship to the Supreme Being. In conformity with this arrangement, the symbolical science of Free Masonry, as it is now called, was divided into three parts or degrees, and the candidates for admission were advanced step by step, with

deliberate caution, and at great distances of time. * * *

It was, however, found necessary to split the final degree into two or more portions, each of which assumed the form of a separate grade. And this disposition continued till about the beginning of the last century, when, in consequence of some schisms which disturbed the Lodges on the continent of Europe, several successive *innovators* made their appearance on the Masonic stage, and introduced a series of *novelties*, under spurious names, which were eagerly embraced by one party or another, until in process of time they became incorporated with pure Free Masonry, and were received as part and parcel of the institution.

"Such is the attachment of the human mind to distinction, and so great is the propensity to innovation, particularly when coupled with mystical and complex forms and splendor of display, that we need not wonder if we find the new orders and degrees in high request, and that they should for a time throw ancient symbolic Masonry into the shade. Wonderful revelations and sublime discoveries in the science were announced; and being nobly patronized, new theories were ultimately engrafted on the parent stock, until at length, having passed through an alembic of repeated trial and consideration, they settled down to about forty degrees, which are practised on the continent (of Europe) at this day, under the sanction of the several governing bodies, as I shall endeavor to explain.

"It will be interesting as well as useful to trace the progress of these *innovations*. The sublime degrees are said to have been practised in Scotland immediately after the first crusade; but owing to adverse circumstances they declined, and would have been altogether lost, if a Scottish nobleman, who was on a visit to France in 1744, had not re-established them in a Lodge at Bordeaux. It will be needless to add that this account is fabulous. * * *

"And it is doubtful whether there be any degrees which are capable of substantiating a just claim to antiquity, except the three symbolical ones; and those appear, from evidence which is indisputable, to have been in existence from a remote and unknown period.

"The only high degree to which an early date can be safely assigned, is the Royal Order of H. R. D. M., founded by Robert Bruce in 1314; and very little is known about it out of Scotland. Its history in brief refers to the dissolution of the Order of the Temple. * * *

"The Royal Order of H. R. D. M. had formerly its chief seat at Kilwinning, and there is every reason to think that it and St. John's Masonry were then governed by the same Grand Lodge. But during the sixteenth and seventeenth centuries, Masonry was at a very low ebb in Scotland, and it was with the greatest difficulty that St. John's Masonry was preserved. The Grand Chapter of H. R. D. M. resumed its functions about the middle of the last century at Edinburgh; and in order to preserve a marked distinction between the

Royal Order and Craft Masonry, which had formed a Grand Lodge there in 1736, the former confined itself solely to the two degrees of H. R. D. M. and R. S. Y. C. S. The first of these degrees may not have been originally Masonic. It appears rather to have been connected with the ceremonies of the early christians. The second degree, which was termed the Grade de la Tour, was honorary.

* * * * *

“If we survey Free Masonry as it existed in the early part of the seventeenth century, we shall find it to consist of three degrees only, and them chiefly operative. In our own country we search in vain for evidence of a Lodge of pure speculative Masonry. The operative Lodges preserved and transmitted our secrets, taught morality and theoretical sciences, and received amongst their members kings, peers and prelates, who were lovers of architectural studies and pursuits; thus blending speculative with operative Masonry, until the latter portion was excluded at the revival of the Order in 1717. After this period I regret to say that Free Masonry does not present the pleasing picture of brethren working together in harmony and brotherly love—promoting each others welfare and rejoicing in each others prosperity. On the contrary, we find *innovation* piled on *innovation*, till the pure and holy system, based on religion and the love of God, became a Babel of confusion, diverging by gradual steps from purity, until it degenerated to a system of words and names, of contention and dispute; and what is more to be lamented, in some of its novel grades, it abandoned its secure foundation of revealed religion, and delighted in the religion of nature, as it was termed, or in plain language, infidelity.

“Towards the close of the seventeenth century, the followers of James the Second, who accompanied the unfortunate monarch in his exile, carried Free Masonry to France, and laid the foundation of that system of *innovation* which subsequently threw the Order into confusion, by the establishment of a new degree, which they called the Chevalier Magon Ecossais, and worked the details in a Lodge at St. Germain. This step introduced a taste for novelties, which successive brethren of sanguine temperament did not fail to improve, and many new degrees were invented and practised in the Continental Lodges, although they were not numerous at that period. These Lodges became the rendezvous of the partisans of James, and by their means they held communication with their friends in England, thus giving a political character to the new degrees, which those of simple Masonry would not bear.

“Between the two unsuccessful attempts to establish the claim of the Stuarts to the throne of Great Britain, an enthusiastic admirer of that unfortunate family made his appearance on the Masonic stage. He was learned, pious and polite; and as Free Masonry had been used as a tie to cement the adherents of James more closely, so the Chevalier Ramsay made use of the same machinery to extend the

interests of the Pretender. And for the purpose of excluding all existing Masons who were not prepared for partisanship, he invented three new degrees, which he called Ecossais, Novice, and Knight Templar, affirming that they dated their origin from the Crusades, and that Godfrey de Bouillon was the Grand Master. These new degrees gave the impulse to the establishments of the "*hauts grades*," which a French writer very properly denominates "*superfetations*."

"In 1725 Free Masonry was practised in Paris, under the sanction of the Grand Lodge of England, by virtue of a charter granted to Lord Derwentwater, Maskelyne, Higuetty, and some other English, and they met at an eating house in the Rue de Boucheries. The system flourished abundantly, having numerous initiations; and it was in this authorized Lodge that Ramsay, who filled the office of Grand Orator during Lord d'Harnouester's Grand Mastership, promulgated his *manufactured* degrees. Stimulated by the success of his experiment amongst the adherents of the Chevalier de St. George, he brought his system of pretended Scottish Masonry into this country, with the intention, as is supposed, of extending it indefinitely, if he found it acceptable to the English fraternity. The attempt, however, failed. Masonry in London was too pure in its principles to countenance innovations of any kind, and the votaries of Ramsay were unceremoniously rejected. (There are many reasons for believing that the system of Ramsay was untainted with the infidelity which accompanied many of the new degrees that were subsequently invented. The reason, therefore, why this code was rejected by the English Masons, was simply because it was considered an unauthorized innovation from ancient custom and usages.) He therefore returned to Paris, where he was received with enthusiasm; and his system became the root and stem of so many additional degrees of Scotch Masonry, so called, that their number can hardly be estimated. (Pp. 28, 29, 30, 31, 32, 33, 34, *et notis*.)

"We now approach the period when wholesale innovations were successssfully attempted, by a series of adventurers, for interested purposes; and new degrees were introduced into the Lodges, not merely with impunity, but with perfect triumph. The Masons of Lyons, in 1743, manufactured a degree called the '*Petit Elu*,' as a political speculation. * * * * * So successful was this attempt, that innumerable orders sprung up, as from a hot-bed. * * * * *

"Two years later we find great Masonic schisms on the continent of Europe. Numerous additional degrees were introduced, and the Grand Lodge of France, finding the innovations of too serious a nature to be passed over in silence, entered into a deliberate investigation of all the novel grades, for the purpose of coming to some explicit conclusion on the subject. After much anxious inquiry, the members of the Grand Lodge formed the resolution of rejecting all the *hauts grades*, and extending their sanction solely to symbolical

Masonry. This decision being unacceptable to the innovators, they immediately constituted themselves into a Grand Lodge, under the name of 'The Supreme Tribunal;' issued charters for new Lodges, and arranged the sublime degrees, as they called them, into classes. This assumption of power created additional confusion, and tended to the still further deterioration of the Order.

"In 1745, the Prince Charles Edward Stuart was received into the Royal Order of Robert Bruce, at Edinburg, and was elected Grand Master, which office he held till his death. A year or two later, the Prince, having effected his escape after the failure of his attempt on the English Crown, took up his residence in France, and assumed the Grand Mastership of H. R. D. M., which, with some modifications, he put into a new form, and called the Rosa Croix. He subsequently established the Rite de la Vielle-Bru, at Toulouse, which he denominated Ecossais Fideles. * * * In this rite the degrees of Ramsay were blended. * * Here, then, we have three Grand Masters in Paris at the same time.

"This anomaly, added to the prevalence of schism amongst the brethren, and perhaps a suspicion of the real character of the hauts grades, threw the Order into disrepute and caused its proscription." (pp. 36, 37, 38, 39, 40, 41, 42, 43.)

Our learned brother then gives us an account of further innovations, the establishing of the Chapter at Clermont, by the Jesuits, founded on the system of Ramsay, the system of Hunde or strict observance; the separation of the Grand Lodge of France from that of England, and its declaration of independence, hoping thereby to "heal the schisms which were springing up on every side," and then proceeds: "In 1758 we find the first mention of a French Chapter, called 'The Emperor of the East and West.' The order practised by this fraternity consisted of twenty-five degrees, partly adopted from existing materials, partly invented for the exclusive use of the Chapter, and to attract the lovers of novelty to its standard. This Chapter was the first which conferred on its members the title of 'Sovereign Prince Masons.' These degrees soon spread over the whole continent of Europe, and irregularities of every kind prevailed. In 1761 the Count de Clermont, who had resigned the Grand Mastership, recommended as his deputy a dancing master, of the name of Lacorne, which disgusted the fraternity so much that they refused to meet him, and he was unceremoniously rejected; but unfortunately, he had friends among the lower classes of Masons, who formed a new Grand Lodge, and placed him at its head, on which the Count withdrew his protection from Lacorne, and appointed Chaillon de Joinville to the office of Grand Master.

"To put an effectual period to these dissensions, the King of Prussia assumed the title of Grand Master of the sublime and ineffable degrees throughout the two hemispheres, and constituting his Lodge

on a sound basis, he succeeded in reducing the system into some kind of order. * * * * *

"The King of Prussia at length extended the order by the addition of eight degrees, making the number thirty-three as they stand at the present time."

We thus find that the so called Scottish Rite had its origin somewhere about the close of the seventeenth century, in the innovations then introduced by the political followers of King James the Second. That it was extended by the fresh innovations and assumed a systematic character under Ramsay about the time of the revival of Masonry in the south of England in 1717; was adopted and incorporated with the Royal Order of Bruce by Charles Edward, about 1747; and after being the fruitful mother of every species of disorder and irregularity, was, with the addition of other degrees equally preposterous in their pretensions, reduced to its present form and system by Frederick the Great, of Prussia, about the year 1760.

The name of the Rite which has such an evident tendency to mislead those not acquainted with its origin and history, is a clear assumption, the Rite never having been known or practised in Scotland, and consequently never derived from that country. Brother Lawrie, the Grand Secretary of the Grand Lodge of Scotland, in his history, (*Ed. of 1804, p. 89, et. seq.*) informs us: "That Free Masonry was introduced into Scotland by those Architects who built the Abbey of Kilwinning, is manifest, not only from those authentic documents by which the existence of the Kilwinning Lodge has been traced back as far as the end of the fifteenth century, but by other collateral arguments which amount almost to a demonstration."

He then observes that Free Masonry was probably introduced into England about the same time, and gives a narration of the Grand Convocation at York, under Prince Edward. And proceeds at page 92: "After the establishment of the Kilwinning and York Lodges, the principles of Free Masonry were rapidly diffused through the two kingdoms, and several Lodges were created in different parts of the island. As all these derived their authority and existence from the two mother Lodges, they were likewise under their jurisdiction and control; and when any differences arose, which were connected with the art of building, they were referred to the general meetings of the Fraternity, which were always held at Kilwinning and York." He then tells us at page 100, that the Grand Mastership of Scottish Masons was conferred on William St. Clair, Earl of Orkney, Baron Rosslin, etc., by James the Second of Scotland, and was made hereditary in his family, where it continued until the institution of the Grand Lodge of Scotland in 1736. "The Barons of Rosslin as hereditary Grand Masters of Scotland, held their principal annual meetings at Kilwinning, the birth place of Scottish Masonry; while the Lodge of that village granted constitutions and charters of creation to those brethren of the Order who were anxious that regular

Lodges should be formed in different parts of the Kingdom. These Lodges all held of the Lodge of Kilwinning; and in token of respect and submission, joined to their own name that of their mother Lodge, from whom they derived their existence as a corporation."

It is suggested in a note at page 7, of the 2d vol. of Dr. Oliver's Landmarks, that the Royal Order of Kilwinning, which was established or revived by Robert Bruce, thence acquired the name of the "*Rite ancien Ecossais*." This may be the fact, and this name might probably have been continued to the amalgamation made by Prince Charles Edward, when he assumed the Grand Mastership of that Order, and incorporated with it the degrees invented by Ramsay; although the name may with as great probability have been derived from the country of the founder of them, from whence he and successive innovators pretended to have derived them. Be this as it may, we look in vain to the history of Masonry in Scotland, to find any connection between Craft Masonry and the Royal Order of Bruce, Kilwinning or Harodin, or by whatever other denomination it may be known; or any warrant for a system recognizing more than the three symbolical degrees, of St. John's or Craft Masonry; or the existence of any Supreme Governing Body beyond the usual Grand Communication of the Craft, presided over by a Grand Master, and now by direct succession vested in the Grand Lodge of Scotland.

It is somewhat singular that this Rite, if owing its source to Scotland, should be unknown to and unrecognized by the Grand Lodge of that country, which has ever displayed in conjunction with the brethren an honorable zeal in the maintenance and assertion of her dignity, rights and prerogatives—and that the *Ancient Scotch Rite* should be unknown, except by report, in the country which is reputed to have been its birth place. Strange that its Grand Secretary and historian should, in reference to these very innovations pretending to have been brought from his native country, speak of them in these terms: "But, at whatever period, and from whatever source Free Masonry was introduced into France, it assumed there a very remarkable form. The attachment of that people to innovation and external finery, produced the most unwarrantable alterations upon the principles and ceremonies of the Order. A number of new degrees were created; the office bearers of the Craft were arrayed in the most splendid and costly attire; and the Lodges were transferred into lecturing rooms, where the wiser brethren spouted the most extravagant opinions, discussed the abstrusest questions in theology and political economy, and broached opinions which were certainly hostile to true religion and sound government. In other countries of the Continent, similar innovations, in a greater or less degree prevailed, while the British Lodges preserved the principles of the Craft in their primitive simplicity and excellence. Such dangerous innovations have not the smallest connection with the principles of Free Masonry. They are unnatural excrescences formed by a warm imagination, and fostered

by the interference of designing men. * * * * In Britain, where the Order subsisted much longer than in any other country, its history is stained by no glaring corruptions, or offensive innovations; more attention was paid to the intrinsic value of the Order, than to its external observances; and the British Lodges had a greater resemblance to charitable meetings than to pompous and splendid assemblies. * * * The British Lodges, therefore, have retained their primitive purity; they have been employed in no sinister cause; they have harbored in their bosoms neither traitors, nor atheists, nor French philosophers. While the French were busily engaged in the decoration of their Lodges, and in the invention of new degrees and trifling ceremonies, the Masons in England were more wisely employed in extending the boundaries of the Royal Art.”—(*Lawrie*, pp. 112, 113, 114, 115.)

Strange and singular that we should find in the proceedings of the Grand Lodge of Scotland, of the 30th November, 1802, that: “A circular letter was received from the Grand Lodge of America. The spirit of illumination which it breathed, and the supernumerary degrees, amounting to about fifty, which it authorized, were sufficient reasons for drawing down the contempt of the Scottish Masons, whose honor it is to have preserved Free Masonry, for many centuries, in its original and simple form; and whose pride it shall ever be to transmit, to the latest posterity, the principles and ceremonies of their Order unpolluted and unimpaired.”—(*Lawrie*, p. 292.)

Your committee presume, that the Grand Lodge of America spoken of, was a Grand Lodge of Perfection, of the Scottish Rite, which, laboring under the delusion produced by a similarity of names, had sent a circular to the Grand Lodge of Scotland, under the impression that Scottish Masonry and the so called Masonry of the Scottish Rite were identical. Your committee believe that this matter is now completely elucidated, and that they have demonstrated most conclusively, that Scottish Masonry and the Scottish Rite, have not, and never have had, either connection or similarity, and that so far from having any pretensions to be called Scottish, it would be more appropriately termed French or Continental.

Your committee will now proceed to investigate the character and pretensions of the so called Modern, or French Rite, about which as little appears to be known as of the so called Scottish.

This Rite is the one practised by the Grand Orient of France, and has but little or no essential difference from the Scottish, and owes its origin to the same disorder and innovation which gave birth to that Rite.

Your committee again quote from the Historical Landmarks of Free Masonry, of our learned brother, Dr. Oliver, vol. 2.

“So many degrees of Ecossais, or Scotch Masonry, existed in France, that it is next to impossible to reckon up the number. Every new series was asserted to be a fresh importation from Scotland,

when, in fact, they were all indebted for their origin to France and Germany. * * * * * In 1770 numerous Lodges and Chapters, tired of the schisms which rent the venerable Order into sects and discordant parties, each of which asserted its individual purity and authenticity in opposition to all others, placed themselves under the authority of a Grand Lodge at Lyons, called the '*Loge des Chevaliers Bienfaisants de la Saint Cite*,' of which the Duke de Charters, afterwards Orleans, was appointed the Grand Master, and he named the Duc de Luxembourg as his deputy. It had two hundred and sixty-six Lodges under its jurisdiction. Subsequently the Masons in Paris formed themselves into a Grand Lodge, called the Grand Orient, in which the '*Loges des Chevaliers Bienfaisants*' was merged. The Duc de Chartres was constituted the Grand Master of the united body, and proclaimed it, by manifesto, to be the sole governing body of Masons on the Continent of Europe; and after a protracted struggle of some years duration, he succeeded in establishing its claim to the title.—(pp. 57, 58, 59, 60, 61.)

"The Grand Orient, finding itself unable to maintain any longer the stand it had taken on the three craft degrees, agreed in 1786, to admit four of the hauts grades into its system. These were the Elu, the Ecossais, the Chevalier d'Orient, and the Rosa Croix. But it went a step further, and consented to incorporate into these the substance of many others; the latter, however, remaining essentially the same as the degree of Prince Charles Edward, sometimes called the degree of the Eagle and Pelican.—(pp. 81, 82, 83.)

"In 1804, a new Grand Lodge, or a new organization of an ancient rite, which was attempted by the formation of a Supreme Council of the *Rite Ecossais ancien et accepte*, which made a rapid progress in public opinion, and became so formidable, that the Grand Orient thought it prudent to hold out terms of conciliation. Indeed the contending Grand Lodges began to be aware that great mischief to the society in general might be produced by such an appearance of insubordination, and the two chief parties, the Grand Orient, and the Supreme Council (the former having now adopted all the thirty-three degrees which had been reimported from America in the preceding year,) were mutually desirous of some equitable compromise. Practising precisely the same rites, they at length consented to an union, in the enjoyment of equal privileges; (on the 3d December, 1804, the Commissioners of the Grand Orient and of the Supreme Council met, and mutually executed an agreement, or act of union, for the two rites, and another for a new organization of Masonry in France,) but the details appear to have been inadequately arranged, for disputes arose among the Grand Officers, and in the succeeding year the bond of amity was broken, and the covenant annulled. (The *Acta Latomorum* contains an account of these discussions—(vol. 1, p. 225.) It appears that the Grand Orient refused to adopt the constitution agreed to in the preceding year; and the

Supreme Council denounced many of its officers with endeavoring to neutralize the agreement.) So much confusion was created by the measure, that my limits will not suffer me to enter on the subject; but the Grand Orient was desirous of being considered the head of thirty-three degrees in France, and authorised its Lodges to collect and practise other additional degrees, although I am ignorant of the number." * * * * (pp. 91, 92, 93, 94, 95.)

We thus find, that the Modern, or French Rite, contains the thirty-three degrees of the Scottish Rite, the difference consisting only in the organization of the governing power. The latter rite being governed by a Supreme Council of Sovereign Grand Inspectors General, according to the regulations laid down by Frederick the Great, of which the Supreme Council of France is a specimen. The latter, or Modern French Rite, being governed by a Grand Lodge called a Grand Orient, divided into Chambers of Administration and Councils of Rites for the direction of the details of the various dogmas and systems which it has accumulated under its jurisdiction.

With this knowledge of the history and organization of the Modern French Rite before us, your committee has read with surprise the language of the Committee of Correspondence of the Grand Lodge of New York, where they say: "Strictly speaking the present Grand Lodge of England is composed of a cumulation of Rites, as she has done what the Grand Lodge of Louisiana has avoided, for the former has not only brought the Lodges of the 'York' and 'Modern Rites' together, but she has 'accumulated' the *peculiar and distinctive characteristics* of both; and although the same are used all over the Continent of Europe, many of them are *untaught, because unknown*, by the great body of the fraternity in the United States. We cannot write of these things more distinctly, but we would advise our brethren of Mississippi, if they wish to know what is taught by the present Grand Lodge of England, to visit, if permitted, one of the 'French' (or 'Modern') Lodges in New Orleans, and they will be informed."

From the knowledge which your committee possess of the work and practice of the "French" or "Modern" Lodges in New Orleans, they are bound to presume that the committee of the Grand Lodge of New York never tested the course they recommend to their brethren in Mississippi; or if they ever have visited any of these Lodges, that they can ever have visited an English Lodge. Your committee can safely say, from actual experience, that the work of the American Lodge is derived from, and continues to be similar in all essential particulars to that practised by the English Lodges, but that an American or English Mason, when visiting a Modern or French Rite Lodge, would, especially in the ceremonies of the First and Second Degrees, with difficulty recognise that he was in a Masonic Body; and the English Mason would be indeed thunderstruck

to be told, that what he there beheld was the doctrine and practise established and taught by the Grand Lodge of his own country.

It is unfortunate that our brethren of New York should have published so strange an assertion. It is evident to your committee that they have been led into the error by the confusion of names, and that they have been led to believe from that circumstance, that what was factiously and invidiously termed Modern Masonry in England was identical with the Modern or French Rite.

We have already shown what is the character of the latter, and that it took its origin in France from very different causes, and in a very different manner from those which gave the invidious title to the Masons in the south of England; to which country it never penetrated or was known, until at any rate long after the union of the two Grand Lodges of England, and the abolition of the odious appellation of *modern* in the Masonic nomenclature of that country.

It is well known to every Mason who has made himself acquainted with the history of Masonry in England, that the Masons in the south of that country established a Grand Lodge in London in the year 1717. That in the year 1738, many Masons becoming offended, at what they considered innovations made by that Grand Lodge, seceded, and ultimately formed another Grand Lodge, to which they gave the name of Ancient, stigmatising the other by the term "Modern" by way of contradistinction, and as expressive of what they considered its then character. But in point of fact the dissimilarity actually existing between them was so slight in its character, that one Masonic writer has likened it to a dispute as to "which hand the glove should be first put on." It is sufficient, however, for our purposes, that the term "*Modern*" had no affinity or similarity to the Modern or French Rite, which had not then sprung into existence, nor was the latter adopted from the miscalled "*Modern*" Grand Lodge of England, nor can any similarity or connection be traced between them.

The charge of cumulation of Rites by the present Grand Lodge of England, which is made by our New York brethren, is equally ill-founded; and is chiefly based upon the supposition that the Grand Lodge of England, which was stigmatised as *Modern*, practised a different and new Rite, which by the Act of Union became cumulated with the Ancient York, which the other Grand Lodge professed to practise in all its original purity. Independently of this supposition being unfounded, and the two distinctive appellations being almost nominal and unwarranted, our New York brethren might have ascertained by the most positive proof, that there was no such proof, that there was no such thing as a cumulation of Rites in the Grand Lodge of England, by a reference to the Articles of Union, which provide in the most positive and emphatic manner for the ascertaining of the true and legitimate ancient work, and the enforcing of its practice throughout the Lodges of its jurisdiction. So that, to use the lan-

guage of that instrument: "There shall be the most perfect unity of obligation, of discipline, of working of the Lodges, of making, passing and raising, instructing and clothing brothers; so that but one pure, unsullied system, according to the genuine landmarks, laws and traditions of the Craft, shall be maintained, upheld and practised throughout the Masonic world, from the day of the date of the said Union, until time shall be no more."—(*Art. 3, Act of Union.*)

Art. 5, provides for the method of establishing uniformity among those who are to compose the first assembly; and Art. 13, for the healing, re-obligating and establishing of uniformity among the brethren at large; and Art. 14, for the confirmation of the Charters of all the Lodges which have conformed.

It is needless to say that these articles were fully and faithfully executed, and that but one and the same Masonic faith and practice, identical in every respect and conformable in every way to the ancient ritual, as far as the most enlightened and zealous research could make them, have ever since been practised by the Grand Lodge of England and every Lodge under its jurisdiction. The assertion that it is a Grand Lodge of cumulative Rites, is indeed a most astounding revelation to the Grand Lodge of England and the Masonic world at large, and it is deplorable that our brethren in New York had not more maturely reflected and examined before they made it, more especially, as from the context of their report they must have had access to the means which would have afforded them direct and positive evidence to the contrary.

[To be continued.]

EXORDIUM,

Delivered at the Dedication of the Masonic Hall, in St. Louis, October 18th, 1849.

—
BY THE RT. REV. JOHN LEBBY.
—

We hail thee, Genius of Masonry, transcendent light of virtue, and predicate of practical goodness—venerable from antiquity—cherished in grateful remembrance,—time honored, by unbroken observance. It is thine to rivet the bands of associated brotherhood—cement the ties of consecrated union, and connect the mouldy records of the *past* with the bright anticipations of the misty *future*.

The chiseled stone will decay—the sculptured marble and monumental brass, will wear away by the corroding tooth of time. The proudest monuments of art, and the most gorgeous trophies of human skill, will crumble

into dust—but the galaxy of virtues inculcated, by the emblematic drapery—the signals of fraternal recognition—the mystic rites and symbolic lessons of our ritual, are as enduring as the wants of humanity, and co-existent with the records of time.

What has given to our institution this permanency, while instability and change have been characteristic of all other human institutions? What has written upon Masonry the *name*, and the *character* of immortality? It is because every progressive step of Masonry—every mysterious Rite—every symbol of the Order, clusters rich, with the instructive lessons of practical virtue.

The first great lesson to the Initiate, is TO KNOW HIMSELF. His progress is marked by the ever increasing knowledge of high obligations, and relative duties, illustrated by the lights of science, and enforced by the exhibition of a correct example; and when the veils of the inner temple are removed, the moral and symbolic lecture, speaks to his heart in unmistakable language, of higher *hopes* and holier *duties*; nor is it forgetful of the failings, the weaknesses, and the imperfections of humanity. The *listening ear* is open to receive, and the *faithful breast* to retain and treasure up the admonitions of friendship, and the instructions of truth; and thus shed on the consecrated name of Masonry, the undimmed light of its own great example—the halo of its own intrinsic excellence and virtue.

Sublime genius of Masonry, the Divine unity of its principles, has secured for it a perpetuity as enduring as the unwritten language in which its precepts are inculcated. Taught by *wisdom*, the adoration of *reason* and the *affections*, are offered at the shrine of virtue and truth, and this homage preserves the same *identity* whether offered in the beautiful temple, where skill exhibits its ornaments, and art its fair proportions—or under the *cloudy canopy* of the *jewelled sky*, where all art is transcended by that infinite skill which paints in colors of light and variegated hues, on the dome of heaven, or where the mighty forest trunks lift up their frieze and architrave of glorious foliage and undying beauty.

Masonry has not clothed itself in the panoply of war—as the lengthened scroll of its history has been unravelled to the gaze of the world; the mind has not been sickened by the *sound* of the “confused noise of battle” nor the sight of “governments rolled in blood.” She wages no war against surrounding institutions—she respects the rights of conscience, and regards the obligations of duty—she seeks not to extend her influence by force, nor to enlarge her empire by conquest—her sublime mysteries all inculcate the offices of charity; and the ministry of Freemasonry is one of LOVE and PEACE. It is as benign as the light of heaven, and as comprehensive as its span. Its active usefulness is only circumscribed by the limits of its universality, and it is *God-like*, OMNIPOTENT; in the whole range of its

glorious latitude. It will accomplish its mission when the brightest prophetic vision becomes a reality.

It is one of the distinctive features of our system that it owns a responsive brotherhood, and a kindred fellowship. It is the peculiar office of all her teaching to strengthen the fraternal tie, to enlarge the boundaries of benevolence, to venerate and extol morality, to unlock the secret springs of human sympathy, to inspire generous impulses and noble acts, to excite a laudable ambition to excel in virtue and ameliorate the condition of humanity. Science waits at the door of our mystic temple to conduct the honored votary of Masonic Rites into its sanctuary of mysterious wisdom. But before he can cross this consecrated threshold, and walk these halls in the light and liberty of disenthralment, he must disrobe himself of that supreme selfishness which is deaf to the calls of suffering humanity. Insensible to repeated acts of reciprocal kindness—and wraps itself up in the cold speculations of its own individuality. He whose soul has been warmed at the fires kindled on Masonic altars, and drank at the exhaustless fountains of Masonic truth, is moved by generous impulses and strong sympathy; his heart is linked to suffering humanity by the golden links of a god-like companion. With a hand softened by mercy he wipes away the tears from the overflowing eye of sorrow. And that hand is ever open to the appeal of distress, and the claims of want.

Masonry, in the rich munificence of its liberality, has opened the halls of learning, and poured the benign light of its gentle influence, into the minds of those who came to drink at its perennial springs of knowledge. She has made the widow's heart to sing aloud for joy, when her exhausted cruse has been supplied with oil, and her barrel with meal from the garnered treasures of Masonic beneficence.

The orphan has been cradled on its fostering bosom, and although he never knew a father's care he never felt the loss.

She has whispered her warning admonition into the ear of him, who parleying with temptation; hung over the beetling cliffs of ruin, and lured him back to the calm consciousness of virtue, and to virtue's reward. With holy and untiring vigilance she has watched over the thoughtless wanderer in the moment of apparent and conscious security, when his feet had well nigh slipped. His purse has been rescued from the robber, his character from infamy, and his life from the assassin's dagger. She has broken the chain of the captive in the distant and barbarous land of servitude. For the bondage of slavery, she has given him the comfort and happiness of home.

Such is the genius of Masonry as she *has been*, and such must she *be ever*; for she repudiates the adventitious distinctions of society, and in her

mystic teachings inculcates the duty of doing good, for the sake of good. Her light shines for all, and like the natural source of light, the Masonic sun *rises* in the East, diffuses his rays to the *West*, while the halo of his splendor from the *South at high meridian* scatters radiance and warmth to every part, cheering and invigorating the whole.

Shall Masonry be diverted from the accomplishment of her high destiny by the shadow of herself, in the mushroom hotbed institutions, which are the growth of a night, and that perish in a day? or shall she *faint and die*, in the march of improvement, of this progressive age? No, she will live in the clustering memories of the *past*, she will live in the joyous and truthful anticipations of the *future*. LIVE until intolerance itself shall DIE, and the mystic tie of brotherhood become universal. Live to consecrate and enliven our social intercourse—to soften our affections and warm our sympathies, to seek out and relieve misery and misfortune, and lighten the wanderer on his way. To comfort the afflicted, cheer the disconsolate, and bind up the broken-hearted.

IT SHALL LIVE to disrobe human passion of its perversity—to break the bands by which kings confederate for oppression, and disarm power wherever it is exercised to enslave—it shall live in its exercise of *charity* for the *erring*, *relief* for the *needy*, and *comfort* for the *distressed*.

Although hoary with age, it will still live to enter the gloomy chamber of the sick and dying—to weep over the languishing sufferer on his bed of straw, and when the curtains of death shall darken his couch, to drop the tear of commiseration upon his pillow, and mourn with surviving relatives when surrounded by the escutcheon of death, and clothed in the sable habiliments of mourning.

She is *destined* to live in youthful vigor and increasing strength, to proclaim that hostility has ceased its opposition, and that the tomb of Masonic proscription has been built. That the demons of *discord*, disquietude, and agitation have been buried beyond the *reach* or *hope* of a resurrection.

I cannot more appropriately close than in the language of our *Patron Saint*, HIM of the Apocalypse:—"Brethren, I write no *new* commandment unto you, but an *old* commandment, that ye have heard from the beginning, *that ye love another*, he that loveth his brother walketh in light, but he that hateth his brother walketh in darkness."

To him who in faithfulness walks in *light* and *love* shall be awarded the brightest jewels of the inner temple, and he will receive at the hands of the MASTER the reward of a *good work well done*.

LEO LEELA;

OR, LEGENDS OF THE SANGAMON.

[Continued.]

BY THE AUTHOR OF THE "HEROINE OF ILLINOIS," ETC.

CHAPTER III.

AT the period mentioned in our last chapter, Fort Clark (now Peoria,) was occupied by American troops. There were also a number of log cabins in the vicinity of the fort, inhabited by French and Indians. We believe the latter belonged to the Kickapoo tribe, who professed to be friendly to the Americans. Laws, other than those of a military character, were enacted and executed by that celebrated Lycurgus of modern times, so extensively known in the early settlement of the West and South. Now we are not inclined to make invidious distinctions by instituting a comparison between this law-giver and those who still more recently have come forth and claimed to be regarded as superior to all their predecessors; for we opine some nameless legislative assemblies might suffer by the result. Nor, on the other hand, are we disposed to desecrate the sacred ashes of those far-famed lawgivers of other and distant days, by dragging before a sensorious public opinion of the nineteenth century, a long line of venerated names, and by placing them in juxtaposition with the great American legislator, for the reason that we are too fond of preserving the unsullied fame of those who lived in by-gone ages, to hazard a comparison; but there is one remarkable trait in the character of the great American lawgiver, which, as a faithful historian, we do not feel at liberty to pass unnoticed. That our remarks may be fully understood and appreciated, we will state a fact which has been certainly overlooked by the members of the bar, viz: That from the building of the Tower of Babel, or, to be correct beyond all cavil, we will say from the dispersion which took place at the Tower of Babel, down to the early settlement of the Saxon race on what was then called the "bloody ground," now vulgarly called Kentucky, no law-giver, however wise and powerful, ever had the temerity, in *propria persona*, to carry into full and complete execution, the various edicts of his statute books; while since the time here referred to, viz: 1780, to the present hour, every statute enacted by the aforesaid

American lawgiver—of course we mean Captain Lynch—has been duly and faithfully executed, without the interposition of supernumeraries, ycelpt officers of the law. Now it may be thought by some who are inclined to “kick before they are spurred,” that we are bold and daring enough to attempt to filch from New England a portion of her well-earned fame; but we beg our friends down east not to misconstrue our purpose. We really do not mean to say that the code of laws early introduced there for the preservation of religion and morals, were not the result of the wisest deliberations of the wisest men of any age of a civilized people; and that we may not be charged with even the appearance of partiality, we will here mention a few enactments that will be handed down to the latest ages as specimens of their profound sagacity. The blue laws of Connecticut may be offered as a whole, and we do not point to a single defect or deficiency in the entire code, save and except one which would make it criminal for a man to kiss his wife on Sunday, and we are bound to admit that common fame assures us that even that was enacted, and indeed it may be so; but we solemnly declare we have never been able to find it in the edition which we have examined. But grant that this important law was never recorded, we are permitted to mention another code in which there is not, in our judgment, a single omission; we of course allude to the PERFECT SYSTEM of detecting and punishing witches. For example, a man or woman, charged with being a witch, (wicked of course,) was required to be thrown into a pond of water, and if he or she drowned in real earnest, the thing was not a witch—for the plain reason that every body knew a witch could not be drowned; but if the swimming process was resorted to, or any chance occurrence enabled the nasty wretch to escape drowning, why of course it was a *bona fide* witch; and as every body will admit was right and proper, the thing was either shot with silver bullets or bound to a stake, and without the benefit of clergy, burned until it was dead, dead, dead. We therefore repeat in sincerity and truth, that we have not the most remote desire to pluck a single laurel from the brow of either of the “Old Thirteen,” and add them to the wreath of the (honored enough without) numerous new States and Territories. No, we mean to do no such thing; but we do mean to say, that after all, Capt. Lynch stands unrivalled, for the reason that his statutes have been made to fit every possible case, and this too without the assistance of learned judges and enlightened jurors, which cannot be said

of the New England laws. So that our readers will see that we are correct in our history, which dates the commencement of Captain Lynch's code back only to 1780.

Well, as we were saying—or rather as we intended to say—Fort Clark, or more properly the citizens round about had no other laws than those of Captain Lynch; and there, as every where that his laws obtain, very few cases ever occurred requiring the interposition of his unlimited power. We remember one evening in the latter part of August when a great crowd had gathered on the bank of the river in front of the Fort, waiting for the arrival of a subject, who being convicted of petit larceny, was condemned by the Captain to be well ducked in the river and expelled from the settlement. Now it is true the hour had not arrived which had been set apart by the veritable Captain for the execution of his judgment; but the spectacle promised to be so thrillingly interesting, that many were induced to take time by the forelock and enjoy a fair portion of the sport in anticipation; but even here poor human nature was liable to be taxed, for many were growing tired of waiting, when suddenly a voice in the crowd was heard to sing out—"What, ho! look yonder!" Instantly all eyes were turned in the direction indicated, and every one beheld on the opposite bank of the river a beautiful jet black poney, struggling through the pea vines and under-growth, urged on by a female rider. On reaching the margin of the river, just below Peoria Lake, the rider leaped from her saddle, and without waiting or caring to tie up her poney, immediately entered a small bark canoe, and shoving it off commenced paddling it across the stream. She wore a dress of plain black Canton crape, made as was then the fashion—short-waisted, fitting the body neatly and falling down in tasteful folds to within six inches of the ankles, displaying a form of roundness and surpassing beauty. She wore on her head a black velvet hat, in the front of which was fixed that richest of all head dresses for ladies—a large bunch of black ostrich feathers, falling gracefully over her broad, fair brow—ever and anon concealing her large dark liquid eyes from the beholder. Her tiny feet were encased in a pair of beautiful moccasins, made and presented by an Indian queen. On her hands she wore a pair of gloves made of a young fawn skin, from her shoulders was suspended the gift of the Male-ta,* the Indian medicine bag; to her girdle was fastened a small staff, from the top of which was unfurled

*Male-ta,—Great Spirit; or Great Medicine man.

a white satin flag. Her complexion was a light brunette, and her features so eminently beautiful that any attempt of ours at description would fall far short of the reality.

As soon as she fairly emerged from the bushes of the opposite bank and came out in full view of the spectators, up rose one long, earnest and simultaneous shout of "Welcome, welcome, Leo Leela, the beautiful and the good." These and similar demonstrations of joy continued to be manifested by the entire crowd, until her beautiful canoe touched the shore, when every voice was hushed and all gazed with awe and admiration. The crowd gave way on either side, and as if the whole were governed by a single impulse, an avenue was formed through which she was to pass up to the fort. Every hat was doffed as she leaped on the shore. She stood a moment gazing on the scene, as if overcome with feelings of gratitude for her honorable reception; then gracefully bowing, waved her flag and started up the bank. In passing up she observed a little girl rush through the crowd, enter the avenue, and running before her, strewed the way with flowers. This touching evidence of affection caused Leo Leela to pause, and tears were seen standing in her eyes, and then hastening her steps she soon reached the top of the bank, where she was met by the little girl, who dropped upon her knees and said—"Leo Leela, I have watched for you so long; my poor mother says you saved her life, and she would give the world once more to see and thank you. You will go home with me, wont you? Leo Leela raised and kissed the little girl as she said—"Oh! God, is not this reward enough for all I have done for the sick and afflicted? Dear Julia, go to your mother and tell her I cannot visit her now, but assure her that I am more than paid for the little I have done for her, by the generous affection of her sweet child Julia." With these words she bowed to the crowd and passed into the Fort.

A virtuous and amiable female has ever exercised a powerful influence, and tended much to give tone to the circle in which she moved, in any civilized community; but this is especially the case in the United States. This is, even more than France, the land where the true worth of the ladies is appreciated. We know our English neighbors are wonderfully shocked on visiting our country, and witnessing the *gross manners* of our citizens; and we doubt not, but the marked distinction, and respectful deference shown the ladies throughout this country, constitutes a prominent feature in the array of com-

plaints. Why, reader, do you know that in England a gentleman will, if first entered, retain the back seat in a stage coach, though a lady on the front seat is vomiting, because unaccustomed to riding backwards? While, in the United States, and especially in the south and west, a gentleman will not only tender to a lady any seat she may prefer, but will cheerfully take a seat by the driver, and breast the severest storms, if, by so doing, he believes the comfort of a lady is secured; nor does it matter whether she is a stranger or an acquaintance. We once made a statement something like the foregoing to an English gentleman, who enquired how the American ladies appreciated such marked attention? This, we confess, took us rather aback, for we remembered that ever since we have been suspected of being old and ugly, we have seldom been permitted to pass two ladies abreast on the narrow foot pavements in a city; they somehow manage to walk just far enough apart to be entitled to the entire side-walk, and thus compel gentlemen who meet them to take a circuit in the street, whether it be muddy or otherwise. But after all, we don't know but this is all well enough—for we all agree that it is very impolite to turn round and gaze in a lady's face, and in making the circuit as above, surely no lady will be offended if the gentleman takes a peep at her pretty countenance. But all this has very little to do with our story; it will, however, account for the exercise of mercy and forbearance on the part of Capt. Lynch, in the case already alluded to.

Soon after Leo Leela mounted her poney and disappeared, Captain Lynch brought forth the culprit, but so powerfully had the presence of Leo Leela awakened in his mind the better feelings of his heart, that he generously abolished so much of his decree as required the criminal to be ducked. He was, therefore, set across the river, and kindly advised to leave the settlement, never to return.

We ask our readers to excuse us for declining, at this time, to give a detail of the events, in connection with our tale, which transpired within nine months after those just related; and we ask this with some confidence, because we doubt not a more fitting occasion will offer hereafter.

CHAPTER IV.

In the spring of 1815, there were American troops stationed where Edwardsville now stands. One morning news was brought in that a

small party of Indians had been seen within a mile of the station. Lieutenant Long immediately received orders to detail what men he thought necessary, and go in pursuit. He selected ten brave and experienced Indian fighters, who were soon mounted and on their way. They searched the woods for miles around, without discovering any sign of the enemy; they then took an easterly direction until they reached the prairies, when they separated, with the understanding that if a trail was discovered, the horn should be sounded, when all should assemble. They had thus traveled until late in the afternoon without making any discovery, and the Lieutenant concluded they had been acting on a false report, and was thinking of calling his men together for the purpose of returning, when he suddenly came upon an Indian trail; he gave the signal, and when his men had all assembled he conducted them to the path. Hugh McGary and Jim Giddings dismounted and examined the trail with great care; when they had finished, the Lieutenant said—"Hugh, you are the oldest and most experienced Indian fighter; how many do you think are in the party?" "Well," said Hugh, "I've been athinken about as nigh as I can kalkilate thars about thirty uv em, sir." "What say you, Jim?" "Why, I reckon you are 'bout as nigh the mark as I can come," was Jim's reply. The Lieutenant rode along the path some distance and examined the trail, and on his return said—"Well, boys, I think the number is not much short of thirty, and what say you—we are a long way from the Fort, and before we could send back for a reinforcement, the enemy would escape; on the other hand we are too weak to expect victory without stratagem and hard fighting. Speak, Hugh; shall we on or return?" Hugh raised himself on his stirrups and said—"Why, Leftenant, uv corse, you'll do as you please about it; but ef I was the big dog in the ring, I'd gin them same red skins a chase sartin and sure." The other men all raised their hats and cried "huzza for the chase." "Attention," said the Lieutenant, "forward!" and on they went at a brisk trot until it grew so dark they could not see the trail, when they halted and spanceled their horses out to graze. Soon after they all partook freely of some jerked venison for supper; this being over, the Lieutenant rallied Hugh on the long face he had worn for the last hour, and called on him for a song or a story. "Leftenant," said Hugh, "I can't sing to-night, an I feel too squeamish to tell a story; but ef you'll wait tel I light my pipe, I'll tell you a tale what's true, and it'l maybe open your

eyes wider an a story would—you see I've made a diskivery this evenin', which makes me feel kinder all overish; an' I can't keep up my sperits, fur becuse, if we cum up with these redskins, I'm not right sartin that Hugh McGary won't loose all his character fur fightin' Ingens." "Why, Hugh, what on earth is the matter?" "Well, Leftenant, ef you an the boys will listen an not ax me too many questions, I'll tell you a thing what I've never told afore. You see, I've been in these diggens ever since the battle uv Tipecanoe—sometimes a runnen the Ingens and sometimes the Ingens a runnen me; well, I allers out-gineraled 'em until I cum to a band led by a big chief they call Kish-Toolah, an he's beat me at every thing I went at; but you can't understand the reason onless I tell you all about it. I say, Jim, shall I tell 'bout that devil scrape?" Jim gave his consent, and Hugh proceeded: "'Tis now about three years sence I wuz on a scout up on the Big Vermilion, an cum across a Ingen trail. I giv notice to my feller rangers; an bein' as how our commander had gone to Vincennes, the boys chose me as their leader, an away we went. We tuck the trail an we follered it till we cum to Elk Hart Grove, an thar we found 'em all, drinkin' an dancin'. I knode then that some rascally white man had sold 'em lickin', an they'd never stop until they all got drunk, ef thar was enuf to make 'em so. Well, we just kept low an still in the bushes, until sure enuf, every feller wuz stretched, but one big Ingen what wuz chief. Then, arter they'd all got fast asleep, we rushed on 'em; each man wuz to chuze his man and make 'em all prizners, fur thar wuz just about as many on one side as tother. Well, bein' as how I wuz the stoutest man in the company, an becuse I wuz commander, I sot my eye on the chief; but I didn't catch him nappin by a jug full. He raised the war-whoop, an tried to rouse up his men, an findin' he could'nt, he rushed at me in rale Ingen style. I raised Betty to let him have it and—I say, Jim, giv me a pull at that bottle; I be consarned ef I don't hate to tell on Betty, but then I know she could'nt help it. Thar, I reckon I ken tell you now, that jist when I tho't I had him sure, Betty—*snapt*. Boys, I tell you I've been a shooten' bucks an Ingens now a little more nor five year, an that was the all-firedest snap that Betty ever made. Well, the chief raised his tomahawk and throwed it rite at my head. I seed it jist time nuf to throw up my gun, an the thing struck the lock and tore it all to shiver shaters, and then the way we had it aint slow. We both drew our knives, and the

fust lick he made his knife went rite through an through my shoulder blade, but it did'nt hurt me a bit, so I jist gin him one of my Sunday cuts rite at his intrels, but what become uv my lick or knife I never knode. Boys, I never granzed his skin. Well, then I seized him, an afore I could say Jack Robinson, he had me on my back, raised his knife to gin the farewell salute, when two uv my men pulled him off on me; all three tried to tie him, but could'nt—no, I tell you we could'nt begin to do it, an I shall allers bleve that all the men in creation couldn't or did it; but jist as I wuz saying to myself, its an allfired pitty to have to kill sich a brave feller as this ony becaze he wont be tied, I hearn a female voice comen from the clouds, and it spoke rite out an said, "*Kish-Toolah, Sa-cha-ti-Co-mo-ko-mon*,"*—his hands fell, an a child might a tied him. Well, thar we wuz, with fifteen prisoners, their hands tied behind and fastened down by stakes driv in the ground so deep that a yoke of oxen couldn't a pulled em up, and then seen that all waz safe, Jim Giddens and John Smith (he wuzent dead then) and I agreed to set up and let the balance sleep; so at it they went. Well, our men snored an the Ingens sung an hollered ontel one or two o'clock, when they all seemed to git sober and find out how things wuz, an fur a long time we didn't hur nothen but our men a snoren ontel a little afore day. All at once I seed the alfiredest ugliest critter cum right up outer the ground an stan squar up afore our faces. I say, Jim, gim me another swig—there that el help amazingly to onlock my throte. Well, as I wuz a sayen, thar stood afore us one uv the tallest kind o' devils what lives in the lower diggins. I jist wont begin to describe her looks, but if she wuzent more nor ten feet high I wouldn't say it, an if I didnt see fire cum outen her eyes I wish I may never see, an then she held in her hand a cussed long stick, an she'd wave it round and wave it round, an every time it cum round our way it made the cold chills run down my back, and Jim told me arterwards that he raly thought he wus on the road to the lower regens; she then commenced maken a speech in jist as good English as any schoolmaster ever knode how to use, an the way she gin it to Uncle Sam wuzent slow, I tell you. She said the Ingens had been driv from place to place, giv up home after home, made to fly to the hunten ground belongen to other tribes, and that put Ingens to fighten Ingens ontel the red men uv the forest wuz a fallen like autum leaves,

*Kish-Toolah yields to the white man.

Thems the very words, fur I mind em well, fur becaze I thought ef Uncle Sam had a soul atal the old devil wuz arter it for treaten the Ingens so bad ; but she went on and went on with high flown words, ontel I raly thought she made a better stump speech than I ever hern frum George Krumer, or any other man in Pennsylvania, an arter she wuz done about Uncle Sam, she— I—I say, Leftenant, give me a quid, my mouth is so allfired dry that I cant speak the truth—thar, thank ye—this is particler good tobacca, I reckon. “Well, go on Hugh,” said the Lieutenant. “Well, boys, if I must, I must, but I hate amazingly to tell the rest, but I don’t spose thars any uv the imps about. Well, arter she’d done speaking about Uncle Sam she looked right in my face and sed, ‘Hugh McGary hear, by a power which you cannot understand, and may never know, I have released all your prisoners and sent em away. I could a turned em on you, an every man uv you would a bin slaughtered on the spot, but I love not the spillen o’ blood ; go, go in peace and remember the red men with mercy should they fall into your power, farewell.’ I say, Jim, give me one more pull at the critter, jist a drop, fur I feel allfired curious—there—yes, she said farewell, and shore nuff she wuz off like a Jack-a-Malantern, and if you’l bleve me, boys, thar wusent one uv us what could speak or move fur nigh about ten minutes, but arter awhile Jim thar, that wuz allers fool hardy and didn’t care fur nuthen, jumped up and called our men to arms ; but twant no use, the prisoners wur clean gone shore nuff. Well, Leftenant, may be you don’t bleve I’ve told nuthen but the truth, but thars Jim what wuz a setten by and seed an hern it all, let him say ef I haint told the truth.” “Yes,” said Jim, “its all as true as preachen, ony Hugh didn’t tell about the beautiful young devil we seed about daylight, runnen like a streak o’ lightnen, an jist sunk into the ground right afore us.”

“My friend Hugh,” said the Lieutenant, “I do not question the accuracy or truth of your detail, and though I think your conclusions are incorrect, for I cannot but believe that the woman was real flesh and blood, still, in either event, I cannot see how this remakable affair can shake your nerves in our present undertaking.”

“Why, Leftenant, I’ll tell you the reason why,—Kish-Toolah is one uv the band we are a chasen.” At these words the Lieutenant started, but quickly recovered his equanimity, and Hugh went on. “I know his mocacin track like a book, fur becaze the big toe uv

his right foot wuz bit by a rattlesnake, an tho' arter a long time, the medicine man cured the bite, the joint wuz stiff, an the toe crooks down, so as I knows his track any whar, an I kin show it to you in the mornen. But, Leftenant, as fur your sayen that woman wuz rale flesh an blood, thats all nonsense, fur becaze Jim and I both knows that all the humen beens in nater couldn't a did like that devil, fur thats what she wuz, an I know it; an besides, did you ever hear tell uv a rale woman ten feet high? O, Leftenant, I like you, but I dont want to bleve you've that sort o' nonsense in your head."

"Well, well," said the Lieutenant, we are in for it now and cannot back out, and though the enemy has three times our number we must try to out general them, and thus make up for our weakness." "Thats jist my notion too, and ef we could git Kish-Toolah away from his warriors I aint afrade uv the balance, ef they are three to one." A guard was then stationed and the men went to sleep.

As soon as it was light enough to see the trail all were mounted and on their way up the Sangamon. They traveled hard until near sunset without heaving in sight of the enemy; a halt was then ordered, the Lieutenant and Hugh held a short consultation. Hugh gave it as his opinion that the Indians were near at hand, the trail being so fresh as to leave no room to doubt. The men were ordered to dismount and spencil out their horses. Here they remained until dark, when the Lieutenant and Hugh walked out of the timber and ascended a hill on the prairie; about the time they gained the summit, Hugh exclaimed, "Look, look, yonder is their camp." "I see, I see, said the Lieutenant; but Hugh, I fear our chance is a bad one, for if I am not mistaken they are camped in the prairie." "No, Leftenant, you'r mistaken, ef I'd a had the choosen of the ground fur em I'd a tuck the very spot they're on. The openen you see that looks like a prairie is Clary's Lake—they are camped right on the bank by a big walnut log. I raly begin to bleve Kish-Toolah has lost his charm, fur I know he's not dreamen uv an enemy or he'd a never camped thar."

"Well Hugh, give me your plan of attack." Hugh did so, and when he had finished the Leftenant expressed his entire approbation of it and added, "Hugh, you are a better leader than I am, take the command, and if I am cashiered for it, be it so, I am sick at heart of this system of hunting down human beings as though they had not immortal souls—take it Hugh."

"Leftenant, I thank you fur the compliment, but I can't do it. In the first place I aint no tactitioner, an besides, when I gets into battle, or when I'm looken fur a skermish, I never ken think uv any body's fighten but my own; an besides, ef I wuz to see Kish-Toolah, I raly 'bleve I could'nt fight wuth namen, no how."

"Well, Hugh, so long as I am in the army of my country, I will be faithful to the trust reposed in me. I am now about to go into a battle against every feeling of my heart; I do not believe I can be made to waver or stop short of my duty; but I sincerely pray for the safety of Kish-Toolah. Yes, Hugh, though I cannot now explain, I am deeply interested in the fate of that noble warrior; and, my friend, should I fall, do what you may think consistent with your duty to our country, to protect him. I do not doubt, thanks to your plans, the success of our arms—how much it may cost remains to be seen."

"Why, Leftenant, uv course I'll promise what you ask, but its all no use, fur don't I tell you that Kish-Toolah can't be hurt by the bullet or knife uv a white man. But Leftenant, I'm sorry you talk about fallen, fur you see I haint got nobody left but you an Jim Giddens, and Jim's so alfred daren and fool-hardy, that I'm afrade he won't be with me long, and ef you"—here he was choked up, and he could not speak. The Lieutenant affectionately asked: "Have you relations or attachments at home, my friend?"

"Leftenant, my home is in these prairies—my family is all gone—I once had somethen to live fur; yes, I wuz happy then. I could set fur hours at a time an look into her sweet face, an wonder ef the heaven the preachers talk about had any sich beins in it as Annette. "Leftenant, I don't know whether thar's sich a thing as love or not, but I know this, that all my heart strings were tied to hern, an I never in my born days wished fur any better paradise than whar I could set an see Annette smile; but Leftenant, a—villain—tore her frum me. I can't tell you about it now, but maybe some day I'll tell you all."

Tears of sympathy stole down the cheeks of the Lieutenant—he brushed them away, and taking Hugh by the hand they walked back to their comrades.

The Lieutenant divided the little band into three parties, giving one in charge of Hugh, with orders to strike out into the prairie, and gain a point on the margin of the lake, above the camp of the enemy. Jim was placed in charge of the second, and ordered also to pass out

on the prairie, until they reached a point opposite to the camp; and he took charge of the third, which was to pass up the river bank. The Lieutenant now made a short speech to his men, explaining the plan of surprise and attack; charged them to rely upon the stratagem more than upon their prowess, and concluded by saying: "But after we have done all this, we cannot expect victory without hard fighting. We must at last come to close quarters, even with the odds against us; then let us do our duty, and may God smile upon us all—forward!"

[To be continued.]

MASONIC COLLEGE OF MISSOURI.

WE received the article which follows this, from a member of Perseverance Lodge, No. 92, and at the time expressed our unwillingness to publish anything opposed to the College; but on more mature reflection, we determined to insert it—not because we think it can do no harm, nor yet because we have the vanity to suppose we can by our review of it, destroy its influence with our readers—but for the reason that Perseverance Lodge has a right to be heard in defence of its position—especially as we have heretofore pronounced that position improper and uncalled for.

The style and spirit of the writer cannot be objected to by any one, except the Editor of the SIGNET, whom he misrepresents, (unintentionally, we believe,) by charging him with "sneering" at Perseverance Lodge. If the Brother thinks we are capable of sneering at any constituted Lodge of M. Masons, we have only to say that he has yet to learn what our feelings as a Mason are. No, Brother, no remarks of ours can be fairly so construed; nor should you thus do us an injury without better grounds.

We proceed to notice some of the positions assumed and arguments used by the champion of the opposition. After denying that Perseverance Lodge originated the opposition to the College, the writer says: "Had the writer yielded to the suggestions of some members at the last session of the Grand Lodge, this question would have been presented then, but as the plan of endowing the College by the sale of scholarships was then pending, it was thought but just, as well as

prudent, to give that measure a fair trial, and should that measure succeed in sustaining the College, and thus relieve the Grand Lodge from the necessity of resorting to a system of taxation, we should have accomplished the desirable object of placing on a firm basis a valuable institution of learning, even if that institution should fail of the original design of its creation—the education of orphans of deceased brethren. For this reason, the proposition was not made.”

Now, we think we might safely rest the entire issue on this extract, not doubting that every reader will perceive the inconsistency and unfairness of Perseverance Lodge, or at least of the writer of the following article. If, while the measure for the sale of scholarships was pending, and when its provisions were well understood, it was thought “*but just and prudent to give that measure a fair trial,*” with what propriety or principle of justice can the same individuals come forward, long before these scholarships are thrown into market, or even before the preliminary steps are taken for their sale, and not only assume a stand in opposition to all further efforts to sustain the College and *accomplish the desirable object*, but to do this with a new-born zeal that could not stop short of a printed proclamation, issued and distributed throughout the length and breadth of the State—aye, and even complained that we did not send it, through the Signet, into other States.

It will be remembered that the Grand Lodge met in May, at which time the sale of scholarships was authorized, and we think it was in July, certainly not later than August, that Perseverance Lodge issued a circular calling on the other Lodges to do what? To encourage the sale of scholarships, and thus *relieve the Grand Lodge from the necessity of taxing the Subordinates, and establish the College on a firm basis*? One would think that this much, at least, was to be expected from one who was deterred from presenting a proposition to divorce the Grand Lodge from the College, by a wish to try to sell the scholarships. But did he or his Lodge do this, or wait a reasonable time for others to take action on the subject? No; but as if to forestall and, if possible, prevent the sale of these scholarships, that circular called upon the Lodges to come up to the next meeting of the Grand Lodge, prepared to abandon the enterprise.

The writer says in another place, that his arguments are based on the supposition that the effort to sell the scholarships will be a failure; but by what miraculous revelation he was enabled to jump to

this conclusion, we are uninformed; for not until within a few weeks has any effort been made to effect a single sale, and from the partial success already met with, we opine it is not entirely safe to conclude, that because Perseverance Lodge will not purchase, therefore none others will.

The writer takes another position at which we feel some surprise, viz: that because a majority of Masons are unable to do more than give their children a plain English education, *ergo* the Grand Lodge should not attempt to establish a school of a higher order. Now if the Grand Lodge had been taxing those men who are thus poor, to establish and sustain the College, there might be some pretext for this argument; but the writer should know that from the first steps taken in 1842, down to the present time, every effort to raise money for the College has been addressed to the liberality of the Fraternity, calling alone for free will offerings. Was the first College purchased by the money of the Grand Lodge? Was the new College built by the Grand Lodge? No. Has any money arising from the dues of the Subordinate Lodges been applied to the erection of the buildings or to the paying of professors? No. But it is remembered by the writer that a small amount of the charity fund was used to meet the deficit occasioned by the failure of the College in Marion County. And had the Grand Lodge received nothing in return? Yes. A handsome real estate had been given to it for the purposes of education, but had this not been the case we hold, that if by so doing the school could be permanently established, the entire charity fund could not be more appropriately applied. The truth is, that thus far the Grand Lodge has scarcely done anything to establish or sustain that school, except to act as the agent for the liberal donors who furnished the means; and shall it be said that because a portion of the members of the Grand Lodge are unable to send their children to the College, it is, therefore, wrong, to have anything to do with a College? Really, this reminds us of certain efforts which we have known made by demagogues to incense the poor against the rich—it savors more of an appeal to the prejudices, than the reason of men. Why, Brother, if we are not able to send a boy to the College, we would not even attempt to deprive you of that privilege, especially if it is not to cost us anything, and Perseverance Lodge has not been required to pay a single dollar for the College, nor does any one know that such a requisition will ever be made. We are not only in favor of education but in favor of Masons taking part in

the glorious work We believe the perpetuity of our civil institutions and the very existence of our free government, depends upon the education of the people, and it is absolutely essential that a portion of them at least shall be thoroughly educated. We hold that there is as much true benevolence in giving a boy a profound education and thereby fit him to take a stand by the side of the greatest and best in the councils of the nation, as to teach him only to read, "No man may put off the law of God." But the writer says that if a Lodge has more than one boy under its care, that Lodge has no right to make distinctions—that if it cannot send all to the College it should not send any. By this method of reasoning it would seem that if we cannot make all our friends happy and useful members of society, we should not attempt to make any of them so. If we cannot send missionaries to all the heathens we should not to any. If the ministers of the gospel cannot convert all men, then preaching should be abolished. Now we think distinctions may very properly be made. There are some boys whose bent of mind show them to be unfitted by nature to receive a high state of mental polish, and such with common school education may honorably fill their appropriate sphere of action and usefulness, while others thirst after knowledge of a higher order and can never appropriately fill out the measure of their sphere of usefulness without a more thorough education.

We come now to a reason for opposition to the College not so easily answered. The writer complains, because, when donations were first asked for the College, a promise was made that it was to be established for the benefit of destitute orphans, and that those promises have resulted in smoke. This is mainly true; but let us ask a few plain and practical questions—and we may do so with the more boldness, because the writer claims to be a business man, and prepared to view this subject as one of dollars and cents.

Did the most enthusiastic friend to this measure ever suppose that when we had collected money enough from contributors to pay for the College buildings, that that alone would carry on a system of education for the destitute orphans? Did not every business man know that means must be provided to pay the teachers? Who shall we censure for thus far failing to accomplish the great object ever held in view by all? Have not all the friends of the College been taxing their best energies to effect that object, and are not our prospects of

success better now than they have ever been? We have always taken the ground that if the school was filled and kept full, the nett proceeds arising from paying pupils, would furnish a handsome sum for beneficiaries; and we have never doubted but that if the Masons in the State would do their duty—feel and express a lively interest in the prosperity of the College—they could and would keep the College filled with pupils, and we hope yet to see the day when the Grand Lodge will have a Steward whose duty it shall be to feed and clothe the orphan children sent to that College by the Lodges. Forty boys may be kept there at a cost of \$2,000 per annum, and there are various ways of raising this money. If the College shall be endowed by the sale of the class of perpetual scholarships, there can be no difficulty; for then the funds which will arise from the Lexington subscription might be so invested in real estate in St. Louis, as to yield \$3,000 annually. But should that money be required to erect additional buildings, still the sum can be raised without taxing the Lodges. Let the law in reference to non-affiliated Masons be enforced, and continue to require those who apply to be made Masons to pay one dollar on each degree, and thus take a moneyed interest in the great work of benevolence, and nearly that sum could be collected from these sources. The brother admits that if the College has one hundred paying pupils, the available means of the College will be \$3,000 annually, and asks if any but an enthusiast can suppose that this sum will pay all expenses, and furnish a surplus for destitute orphans. We do not suppose any such thing, but we unhesitatingly state, that so long as there are not more than one hundred pupils in that school, it is folly to employ more than three teachers, and \$3,000 is ample compensation for those services; so that, by the brother's own showing, we are prepared to conduct the school without falling in debt, provided we can have one hundred pupils. But suppose every Mason in the State should do his duty to himself, the Grand Lodge and the cause of education—instead of our efforts resulting in smoke, we might reasonably expect something like the following results, viz: Two hundred paying pupils, yielding annually, by the same estimate,

Two hundred paying pupils, yielding annually, by the same estimate,	\$5,000
Interest on debt due the College,	500
This sum for degrees, say	1,200
For non-affiliated Masons,	500
	<hr/>
	\$7,200

From which deduct salary of President and three Professors, \$4,000—which would leave a balance of \$3,200 for the maintenance of orphans; for it is stated that three hundred pupils can be taught for the same money that thirty can, and the calculation gives four teachers for two hundred paying pupils, and forty beneficiaries. But it is not at all probable that as many as forty can be kept there of the class provided for by the charter.

But our correspondent asks: "When—where did the Masons pledge themselves to sustain any other than a school for the destitute orphans?" Now, we say that the College in Marion was established and conducted on the same principles as is the College now at Lexington, and to one or both, the Masons pledged themselves almost unanimously, if not quite, in 1843-'4-'5-'6-'7 and '8, in Grand Lodge assembled, in the city of St. Louis, and in July, 1848, at Lexington, and in May, 1849, at Boonville, to say nothing about several extra sessions, and during the whole period we have no recollection that a single brother arose in Grand Lodge, and opposed, or attempted to arrest or clog the enterprise. Surely the brother will not contend that the delegates in Grand Lodge, had no right to pledge by their votes, the faith of the Lodges they represented! If not, every Lodge in the State has been pledged, and good Masons—non-affiliated—will not fail to respect and honor the edicts of the Grand Lodge. Yes, brethren, we are all pledged; there has not been a communication of the Grand Lodge since 1842, that the covenant of faith and promise has not been renewed by various acts of legislation for the carrying on of that noble work. Who then will withdraw from that pledge before we have had time to mature proper plans to secure its completion and perpetuity? We know there are quite a number to be found now, that tell us they were always opposed to the College, and it may be so; but of one thing we feel certain, that they did not so declare their views when the Grand Lodge was acting on the subject; and if they had the sagacity to foresee an evil arising from this undertaking, was it not their duty as good men and true, to interpose their warning voice? We are asked if our pride is to be appealed to to sustain the College? We answer, most assuredly. Is it not laudable to feel proud at the well doing of our brethren? Masons have ever proclaimed themselves to be a benevolent band of brothers, and who that does not feel proud that the little band in Missouri has done something more than make a proposition of charity?

Yes, look at our College; the foundation stone is laid for an asylum and a home for the orphan, and we confidently appeal to the pride of the Masons of Missouri, to buckle on their armour, stand by the walls of our citadel, and until the Nebuchadnezer of 92 can bring a mandate having a holier seal than his evil prophecies, let him not touch a stone in the sacred edifice.—ED.

BRO. MITCHELL:—As you have commented at some length, and with some degree of severity on the Circular in reference to the College, from Perseverance Lodge, No. 92. I must beg the use of your pages to defend the views presented in that document. It may look a little uncourteous to ask you to publish a refutation of your own arguments. But as you very justly regard the question at issue, as one of vital importance, and as I know the sentiments of that circular to prevail very extensively, not only in the North-East, but also in other parts of the State, it is due to the College, and to all interested, that the matter should be fully and fairly discussed, that our true position shall be properly understood, and in order too that we shall not be justly charged with “*springing this question*,” should the proposition suggested in the circular be favorably presented at the next session of the Grand Lodge.

Had the writer yielded to the suggestions of some members at the last session of the Grand Lodge, this question would have been presented then, but as the plan of endowing the College, by the sale of scholarships was then pending, it was thought but just, as well as prudent, to give that measure a fair trial, and should that measure succeed in sustaining the College, and thus relieve the Grand Lodge from the necessity of resorting to a system of taxation, we should have accomplished the desirable object of placing on a firm basis, a valuable institution of learning, even if that institution should fail of the original design of its creation, the education of orphans of deceased brethren. For this reason the proposition was not then made. Moreover, had it been presented then we would have been justly charged with “*springing the question*.”

What is it that Perseverance Lodge proposes to do? “To surrender the College into the hands of those to whom it more appropriately pertains,”—and by this expression we mean into the hands of the donors of the property. The members of this Lodge express the opinion that the College is not calculated in its nature to answer the ends of its creation. That the Grand Lodge made a great mis-

take when they resorted to the building up of a College, for the purpose above indicated, (and which was contemplated in its Charter,) when, in the very nature of things, it is impossible for the class of persons for whose benefit it was designed, to avail themselves of its benefits; and that we were but expending our energies and resources, as *Masons*, for the sole benefit of those who are able to live without us.

If any evidence, of the correctness of this position is desired, let those who desire it examine any or all of the reports of the Board of Curators and Faculty, and ascertain therefrom, how many *destitute orphans*, or children of *indigent Masons*, have received instruction, gratuitously, their boarding and other expenses being defrayed by the Subordinate Lodges. I have not those reports before me, and can only speak from memory; but will assert that there are more of the class of persons alluded to under the jurisdiction of the four Lodges in this county alone, than have ever received instruction in that manner in any two sessions, at the College in Marion or at Lexington.

Need it be asked, why this is? Why they have not been sent to the College? The reason is obvious. Every Mason who has been a member of a Lodge long enough to become familiar with the financial affairs, must know that scarcely one Lodge in fifty, after paying necessary current expenses, and meeting the ordinary local demands of distressed brethren, can pay the board of one student at the College, (his other expenses being otherwise met) without consuming every dollar of the Lodge funds. And if there be under the care of the Lodge, more than one, as is most generally the case, they are forced to make invidious distinctions, or to resort to the common school, as the larger majority of us are compelled to do, in the case of our own children. And all this too, is the result of stern, uncompromising necessity which they cannot control, and for which our College is no more chargeable than any other.

Let it not be said that Perseverance Lodge has opened a crusade against Education, by adopting the sentiments of the circular in question. For on the contrary, the members of that Lodge are as warm friends of that glorious cause as can be found anywhere. Nor are they opposed to the *high standard* of education adopted by the Grand Lodge, by the establishment of the College.

But the grand error, as they conceive, and of which they com-

plain, is, that when the College was first projected, and donations were asked, it was represented to be an *asylum for the destitute*, where the orphans of deceased brethren were to be educated and brought up under the *parental care of those only* who sustained fraternal relations to the deceased, that forbade a suspicion of wrong. All this was very specious, very captivating, and appealed strongly to the sympathies of every genuine Mason, and under the influence of the most generous impulses, liberal donations were made. But all this has resulted in smoke, and we have, in lieu of what was expressed, and designed, as expressed on the face of the Charter, a College, in the benefits of which, none but the most favored of fortune can participate. It is this perversion of what was intended as a noble charity that we complain of. Nor is the term "perversion" used in any sense offensive or disrespectful to either the Grand Lodge, or any person whatever; but merely that we have all been deceived by appearances, and have been pursuing a shadow until we have lost sight of the original designs.

It must be distinctly understood, that no obligation is recognised to do more for the class of persons for whose benefit the College was projected in the matter of education than the large majority of the Fraternity are able to do for their own children. And need any evidence be offered that but few of us are able to do more than give our children a plain English education or such rudiments as can be obtained at our best class common schools? Surely any one of any observation at all must know this to be true.

And shall our *pride* and *vanity* be appealed to, and the glory of having built up the "*first Masonic College*" held up as an inducement to sustain our institution, that if patronised by us, must be so, to our own pecuniary undoing? If I am not greatly deceived, *pride* and *vanity* are not reckoned among the "Masonic virtues." I have said not one Lodge in fifty could pay the *board* of even *one* student at the College without consuming every dollar of their funds. The lowest rate of board, as stated in the Annual Catalogue of the Faculty, is \$1.50 per week, which will amount to \$78.00 per year. How many Lodges in the State can pay that sum? Let those interested answer. And should there be two or three orphans under the care of any Lodge, and they are only able to pay the expenses of one, what must be done with the others?

We have an important work to do in this matter. Those orph-

ans have claims upon us from which we may not shrink. In one sense they are *our* children, and we must make *no* distinctions among them. If they cannot *all* avail themselves of such benefits as a College may afford, we must abandon the College, and resort to the common school, to which the large mass of us are compelled by necessity to resort for the education of our children. This we know is within the reach of all. If any of our Lodges are unable to pay *all* the expenses of these children, even in the common school, they can at least aid the relatives in doing so—but let us not by attempting to do *more* than could be hoped for by practical men of business, place ourselves in such condition as to be unable to do *any thing*.

I look at this question as one, purely of dollars and cents—and if the means at our command will only enable us to give *all* the orphans under our control a substantial common school education, after providing for their physical wants, which must be apparent to all but mere theorists, then every principle of common sense would dictate the propriety of devoting our energies to that object, and of abandoning all others.

But we are told that the “faith of the Grand Lodge, of the Subordinate Lodges, and of the individual members of the Fraternity, is pledged to the support of the College.” And is it so? When, where, or by whom was that “faith” pledged to the support of any other than an institution for the education of orphans of deceased, or the children of indigent Masons? Do not the original resolutions recommending the institution, define what its character should be? Does not the Charter do the same? And if those who have contributed to its support have mistaken its intended character whose fault is it?

Admit, however, for a moment, that it was originally designed to be, what it is now apparently aimed to be made, an ordinary institution of learning, for the benefit of all within its reach. *Can* the Grand Lodge sustain it, even if their “faith” be pledged? It is taken for granted that the sale of scholarships as projected at the last session of the Grand Lodge, will be a failure. Then what are our resources, other than the liberality of the Lodges and members of the Fraternity? Nothing, so far as the writer is informed, but some unproductive property near the College, or at least which cannot be relied upon for more than four or five hundred dollars per annum—and

the tuition fees. Now, suppose there are a hundred regular paying students, at an average of \$28 a year, making \$2,500, which, with the above would be, say \$3,000. Can any one but an "enthusiast" believe that out of this, the whole expenses can be paid, and a sufficient fund left to provide for the destitute orphans? Truly, it would require an "enthusiast" indeed to believe so.

Bro. Mitchell attributes the origin of what he is pleased to term opposition to the College, to sectional feelings and jealousies, on account of the location of the Grand Lodge, and most of its principal officers, &c. &c. Now, the brother never made a greater mistake in his life. Certainly no member of Perseverance Lodge, or indeed of the Fraternity, has spoken of that matter in the hearing of the writer, (and his intercourse has been extensive,) since last May; nor does he believe any such thing was ever thought of, by any who participated in getting up the circular or were consulted on the subject.

My good brother might have spared himself the trouble of the sneer at the *infamy* of Perseverance Lodge; for although as a Lodge she is young, there are members who are not only *older men*, but older *Masons* than he,—men who have breasted even more of the storms against our beloved Order, than he has ever done, though perhaps not in the same elevated positions. But enough of this.

As stated in the outset, we regard the effort to sustain the College, as a hopeless one, and even if successful, that it cannot accomplish the object of its creation. Shall we, therefore, persist in such a vain effort, or shall we surrender it into the hands of the donors, and say to them, that to avoid bankruptcy and to preserve the peace and harmony of our Order undisturbed, we wish to be relieved of the charge, and wish them to make the best terms they can with us?

Is it not better to do this whilst we *can*, rather than to continue to struggle on for four or five years, and then be forced to do so, with a weight of pecuniary responsibility hanging over the Grand Lodge that years cannot extinguish, on a mere punctilio to be "*faithful to the end?*" Every business man in the country would say, if he engage in an enterprise that gives no promise of a suitable reward, he should at once abandon it.

The circular in question has been sent to every Subordinate Lodge, and every officer of the Grand Lodge and College, whose address could be obtained, in the hope that all might be prepared for definite action on the subject at the next session of the Grand Lodge. And

it is sincerely hoped that every member of that body will come up to its consideration with that calmness and deliberation that characterizes every one who has learned aright the first lesson in Masonry.

NEW WORKS.

The "Masonic Text Book," by Dr. John Dove, Grand Secretary of the Grand Lodge of Virginia.

From a conversation with several members of the Baltimore Convention, and from a private letter shown to us soon after the adjournment of that body, we thought Brother Dove condemned Cross's Chart, because more was published in it than any good Mason is authorised to publish, and as this was the opinion which we entertained, we looked with great interest for the appearance of the Text Book. Well, the long-looked-for has come, and what is it? So far as the history of the Order given in this work is concerned, we have nothing to say here; but so much as is intended for the use of the Lodges in conferring degrees, and lecturing upon them, the author adopts the plan of Cross, with the exception that like the Trestle Board and Craftsman, the emblems are prefixed to the written explanation of them, which change, so far from suppressing anything which Cross published, renders them more easily understood by all readers, whether Masons or not. Brother Dove has suppressed some things which Cross printed, but in our opinion they are of the least importance; for example, the Masonic use of the twenty-four inch Gague and Common Gavel. And what else does Brother Dove do? Why he publishes some things which we venture to say no good Mason has ever done before, and which should not be repeated. But we object to the Text Book mainly because it is, in effect, Cross's work, offered to the Grand Lodges in the United States as a substitute for all others, without even thanking Brother Cross for originating the plan. If Cross's Chart had gone out of print we would sanction its republication, for, after all, next to Webb's Monitor, it is the best work extant, and for the convenience of working and

lecturing, superior to that, but we object to the sale of its contents by another name without Cross's consent.

The Analogy of Ancient Craft Masonry to Natural and Revealed Religion—by Charles Scott, A. M., Grand Master of the Grand Lodge of Mississippi.

This work has been on our table so long that we are almost ashamed to notice it at all. The truth, however, is, that we made notes when we read it, intending to set apart some leisure hours, to review it in detail, and now that we feel obliged to say something, our notes are mislaid and we will not postpone for another reading. By the way, we are not sure but it is a fortunate circumstance for us that we have lost our notes, for our criticisms might have induced Brother Scott to come back on us, and we have not made up our mind to measure arms with him; but, after all, we will complain a little, though we effect nothing more than to excite the curiosity of our readers, and stimulate them to buy the work, in order to ascertain whether our complaints are well founded. The author starts out by saying that Masonry can have no just claims to Divine origin, and yet, in our judgment, he most clearly proves that it originated with God, and was first practised by his inspired servants. Now we are very far from complaining at his success in this particular; but we think he should have had the moral courage to declare openly his platform, even though by so doing he had called down upon his head the little sneers of little men who would fain have us believe that God was never the author of any good but the plan of salvation, and that too without any agencies other than the Bible. We hold openly, and firmly believe, that no finite mind ever did or ever could have originated and instituted Free Masonry; its principles and teachings are marked with the Divine hand throughout, not as a religion, but as a means of opening the eyes of the blind and leading immortal minds to the contemplation of the glorious plan of salvation; that it was, and is, and ever will be a means in the Providence of God to bring rebellious man to bow at the footstool of sovereign mercy and humbly ask admittance within the veil of the tabernacle; and we believe Brother Scott has clearly proven this. There is one other matter about which we feel inclined to complain, not because we differ in opinion, but because we think the work would have accomplished more good could he have avoided it. We mean that in expounding the sublime principles of Masonry, he has left

himself open to the charge of making Masonry sectarian in its teachings; for example, the effect of his argument has induced the belief on our mind, that he is an Armenian in religion, and that he believes Masonry teaches Armenian doctrines. Are we right, brother?

We think the author has not observed as much method in the arrangement of his topics as true policy would indicate; but after all, the work is filled with gems of imagery, and also sound argument, sustained by an array of testimony which renders his positions invulnerable. We therefore commend the work to every Mason, with the assurance that none can read it without being fascinated and instructed.

The volume contains 400 pages, and when we say it comes from the press of Grigg, Elliott & Co., of Philadelphia, all may be satisfied that its mechanical execution is not surpassed by any. We will give notice when the work is in our market for sale.

The Southern and Western Masonic Miscellany, by Albert G. Mackey, G. Secretary of the Grand Lodge of South Carolina.

We hail the arrival of the first number of this monthly magazine. South Carolina has long been the repository of pure Masonry, and we congratulate the brethren of that jurisdiction on having in the field so able an expounder of its principles as Brother Mackey. We have formed our opinion of his talents and research from his *Lexicon*. In relation to the *Masonic Miscellany*, we must not be expected to launch out in its praise until we see more of it, for while we are aware of the ability of the editor, we are yet unprepared to say whether his teachings will be, in our judgment, sound. His first article does not accord with our taste; we do not like the character of Voltaire, and would not like to chronicle the cringing adulation of Masons at his making.

We make the following extract from the *Miscellany*:

“Royal Arch Working Tools.—We have observed in a previous article in the present number, that in the ritual of the Royal Arch Degree there is no symbolic meaning applied to the working tools with which the candidates are invested. After writing that article we thought that it might be worthy of an attempt to supply that defect, and we therefore propose the following explanation of them to the Fraternity:

“The working tools of a Royal Arch Mason are the Crow, Pick-axe and Spade. The Crow is used by operative Masons to raise things of great weight and bulk; the Pick-axe to loosen the soil and prepare it for digging; and the Spade to remove rubbish. But the

Royal Arch Mason is emblematically taught to use them for more noble purposes. By them he is reminded that it is his sacred duty to lift from his mind the heavy weight of passions and prejudices which encumber his progress towards virtue, loosening the hold which long habits of sin and folly have had upon his disposition, and removing the rubbish of vice and ignorance, which prevents him from beholding that eternal foundation of truth and wisdom, upon which he is to erect the spiritual and moral temple of his second life."

To this proposition we object *in toto*. We might with great plausibility raise the question as to whether there are, Masonically, any working tools in the Royal Arch Degree, and if any, what are they? but this is not what we object to. We think that Ancient Craft Masonry has greatly suffered by the introduction of novelties, and we would much prefer being engaged in lopping off, than adding anything new; and we beg to warn Brother Mackey to weigh well the consequences, before proposing to add anything; because, with the reputation he has, few men's opinions will go further for good or evil.

The Miscellany contains thirty-two pages, is well printed on good paper, and sent to subscribers at \$2.00. We hope the brethren will not be backward in patronizing the work.

Graham's Magazine.

We have long been exchanging with this work, and thank the editor for the privilege; but until recently, we really thought that by the ordinary rules of etiquette, he would have *made the first call*, as he is an old *settler* and we but a *squatter*. But it seems that the west has been so long tributary to the east for literature, that he, like the balance, takes it for granted that the western papers will notice his work without expecting a similar favor in return. Well, we are creatures of imitation, and suppose we had about as well not live as to be out of fashion, so here goes. We now pronounce Graham's Magazine to be, just what we really think it is—one of the very best periodicals of light literature in the United States. The December number has been received, and is unusually interesting, both in matter and embellishments. The engravings are fine, especially the "*Death of the Year*." The Magazine contains sixty-four pages, and is published on the following terms:

For three dollars, in advance, (par money in the States from which it is remitted,) one copy of Graham, and a copy of a large and magnificent print, by a distinguished engraver, and which may be considered one of the most beautiful specimens of art ever presented by any

Magazine publisher. And also, a new and beautiful engraving suitable for framing, of a sacred subject, "Bearing the Saviour to the Tomb," prepared expressly, and at a very heavy cost, as a premium gift to new subscribers to Graham's Magazine. Or, if desired, we will furnish in lieu of either of the above prints, a complete set of our Mezzotint Portraits of the American heroes of the late war with Mexico.

For five dollars, two copies for one year, and a copy of either of the prints to each subscriber.

For ten dollars, five copies for one year, and a copy of the Magazine to the Postmaster or other person forming the club, and either of the above prints, or a set of portraits to each subscriber.

The Masonic Journal.

The eleventh number of this valuable monthly has been received. It is published at Marietta, Georgia, by J. B. Randall, on good paper, and contains thirty-two pages. Price, \$1 50, in advance.

SPURIOUS GRAND LODGE OF NEW YORK AGAIN—JAMES HERRING.

Since our last number was issued, we have received a pamphlet covering 80 pages, from the pen of James Herring, who *claims* to be Grand Secretary of the Grand Lodge of New York. This communication is addressed to the Grand Lodges of the world, and purports to be a vindication of the course pursued by Philips, Herring & Co., on the 5th June last. We have read this document with even more pain than we expected; for while we were prepared to believe that drowning men would catch at straws, we were not prepared to believe that any one *claiming* to be a Master Mason, good and true, would seek to justify gross un-Masonic and riotous conduct, by throwing together and publishing a jumble of abuse of all who would not or did not huzza for the *inalienable* right of Past Masters to membership in the Grand Lodge, or who dared to denounce the Past Masters' row in the Grand Lodge of New York on the 5th of June. We shall not review this production for the reason that it is not worthy of it. It is true, the author has made a show of his reading by giving the opinions of Chancellor Kent, Chief Justice Marshall, &c., upon the subject of constitutional law, but if any of those opinions have any sort of application to the case under

consideration, the author has unfortunately made them of no avail by quoting the following article from the ancient constitutions :

“ Every *annual* Grand Lodge has an inherent power and authority to make *new* regulations, or to alter *these*, for the *real benefit* of this *ancient* Fraternity ; *provided always*, that the old landmarks be carefully preserved ; and that such alterations and new regulations be proposed and agreed to at the third quarterly Communication preceding the annual grand feast ; and that they be offered also to the perusal of *all the Brethren* before dinner, in writing, *even of the youngest apprentice* ; the approbation and consent of the *majority of all the Brethren present* being absolutely necessary to make the same binding and obligatory.”

The author is laboring to prove that the Grand Lodge has no right to deprive Past Masters, as such, of membership and a full participation in the law-making powers of the Grand Lodge, and uses the above extract to sustain his position. Now, there can be but one way in which this can be done, and that is, by showing that the membership of Past Masters is an ancient landmark, for the ancient Constitutions clearly give the Grand Lodge the power to make *any amendments* which do not conflict with the old landmarks. But let us quote a little more from the ancient Constitutions :

“ No Brother shall be admitted into the Grand Lodge but those that are known members thereof, viz : the four present and all former Grand Officers, the Treasurer and Secretary, the Masters and Wardens of all regular Lodges, the Masters and Wardens and nine more of the Stewards' Lodge, except a Brother who is a petitioner, or a witness in some case, or one called in by motion. N. R., Art. 40.” In all this there is not a word said about Past Masters, and yet this new rule increases the number of members to the Grand Lodge, for before this amendment *nine members of the Stewards' Lodge* had no right to seats there. But the writer says, that, although the ancient Constitutions do not say that Past Masters are members of the Grand Lodge, it follows that such must have been the case, because Entered Apprentices were members. So they were if they held either of the offices named as above, and in like manner, Past Masters were members, but in no other way. Article 13th, of the old Constitutions reads as follows:—“ The Secretary shall be a member of the Grand Lodge by virtue of his office, and shall vote in every thing except in choosing Grand officers.” Would any one contend that the Grand Lodge of England or the Grand

Lodges of the United States, have no right to permit the Grand Secretary to vote for Grand officers, or on the other hand to deprive him of a vote, on any subject? But the writer says, that "the *Past Masters* are the Representatives of the Fraternity at large, in Grand Lodge assembled. Really this is a novelty we had not before heard of, but we have all a right to expect great light from New York, and we should not be surprised to hear that the Chairman of the Committee on Foreign Correspondence of the Grand Lodge of New York, (Willard's) has been appointed, *in due form*, the Representative of all the "Heroines," "Mason's Daughters," &c., &c., and then what next? Why, follow the *illustrious example* of the old Grand Lodge of Louisiana, and cumulate the entire batch of thumb paper degrees, yclept Masonic. But to return, we object to the article before us because it is a tissue of abuse, hurled with a vindictiveness at those, who, to say the least, have shown a desire to preserve order and decent behavior while in open Grand Lodge, and we object to it the more because it comes sanctioned by a body of Masons claiming to compose a Grand Lodge. In conclusion, however, we feel bound to admit that the article is in good keeping with the Masonic conduct of those who ordered it to be prepared and sent forth.

ED.

SCHOLARSHIPS IN THE MASONIC COLLEGE.

WE rejoice at being able to state that Naphtali Lodge, No. 25, UNANIMOUSLY ordered the purchase of two perpetual scholarships in our Masonic College, at \$300 each. Nor do our rejoicings stop here: St. Louis Lodge, No. 20, has also taken two of the same class of scholarships. These Lodges are entitled to the gratitude of every friend to the College, for their noble and benevolent course. Had they a surplus of means, we could not say that they had done more than their simple duty; but every working Mason in the city knows that the incessant and pressing calls on their charity, has kept the treasury of every Lodge in the city entirely empty; and we repeat it, the course pursued by these two Lodges in an effort to sustain the College, is worthy of commendation, and we sincerely hope the other Lodges in the city will not be behind in this great work. The breth-

ren should remember that they are not purchasing the right to send beneficiaries to the College—they already have that right—but they are taking seats in the school which they can fill with paying pupils; for example, one of the members of Naphtali Lodge has a son in our College, let him pay his Lodge the interest on one of the scholarships and thus occupy the seat. It need not be a total loss to any Lodge to purchase these scholarships. We sincerely urge upon the Lodges throughout the State to weigh well the matter before they decline lending a helping hand.

EDITORIAL.

WE had hoped ere this to be making our best bow to the brethren in the South; but thus far we have been unable to leave with an assurance that the work will continue to be issued without embarrassment, and unless this can be done, we shall not go at all; but whether we go or stay, our subscribers may feel satisfied that their communications and remittances will be punctually attended to.

We are pained to learn that the members of Saint Marks' Lodge, No. 93, at Cape Girardeau, are displeased with us for having published in our October number, the communication of a Brother of that Lodge, expressing the fear that Anti-Masonry was about to find its way into it. As a general rule, we feel unwilling to suppress any portion of an article that would destroy the meaning of the writer; but in the case alluded to, we much regret we did not withhold the name of the Lodge, as his questions could have been as well answered; but we then thought, and still think, the writer intended nothing more than to express a fear that the mistaken views of a single member would lead to Anti-Masonic results. Surely no one could believe that we intended to sanction the charge as having any reference to the Lodge, or the members generally. Our agreeable associations with that Lodge are of too recent date to authorize such a conclusion, and besides, the Lodge is too well known to be good and true.

We take this occasion to tender our grateful acknowledgments to all editors who have kindly noticed the SIGNET, and especially are we

under obligations to the Republican of this city, and the Eagle of Cape Girardeau. These ably conducted papers have not only noticed our work frequently, but in a manner so complimentary as to tell on our subscription list. We pledge our best efforts to merit their praise.

To those who have taken an interest in getting subscribers for the Signet, we feel deeply grateful. Our list has gradually grown since the first number was issued, and though we have greatly enlarged the work and increased our expenses, a few hundred more names will take us "*out of the woods.*" If Mississippi, Georgia, Alabama and Illinois will do half as much for us in the next as they have in the past six months, we shall have no fears for the future.

☞ Remember we give the Signet one year to any one who sends us five new subscribers, and three years for ten subscribers.

☞ We request the Secretary of each Lodge in the State of Missouri to examine our reports as Grand Secretary, to be found in the printed proceedings of the Grand Lodge for 1848 and 1849, and if it shall appear that we have failed to give any credit to which either of the Lodges were entitled, please report the same to the Grand Lodge in May next.

MAIMED MEN MADE MASONS.

We extract the following from the address of the Grand Master of Maine, and will only ask why men were anciently required to perfect in body, in order to enter the Priesthood? Ed.

I perceive that the decisions of this and some other Grand Lodges, that a maimed man is not in all cases debarred the rights and benefits of Free Masonry, is freely and rather severely commented on by some Masonic writers. It may be judicious in this Grand Lodge to review their action in the premises and see if there be any thing in the practice that will not stand the test of the true Masonic light. Yet with all due deference I can but believe that these writers are losing sight of the more weighty matters of the law as laid down in the great light of Masonry, while they discourse so profoundly upon what are, (as Masonry now exists, a great moral and benevolent Institution,) mere non-essentials, and which would never had an existence but for the operative character of ancient Masonry. For one I do most devoutly revere the ancient landmarks of the Order,

yet do I as truly believe in the wisdom of the decisions of our illustrious predecessors, who have virtually abrogated from the ancient regulations the provisions that the candidate must be true to the Church, and be born of honest or lawful parents. Would one of these zealous brethren, who contend so stoutly for "ancient regulations, reject the application of an honest, accomplished fellow-citizen, because his parents indiscreetly brought him into existence before they had plighted their faith at the hymenial altar? I trust the response must be no! And if so, then away with the technical objection which would exclude the warmest heart and brightest intellect merely because they belong to one in the human form Divine, who, by some dispensation of Divine Providence, has lost a hand or foot. I would by no means be understood to advocate what some call progressive Masonry; on the contrary I contend for that ancient Masonry which teaches us to shun the "errors of bigotry and superstition," and make a due use of reason "according to that liberty wherewith a Mason is made free," and by which we are also taught to "regard the whole human species as one family—the high and low, the rich and poor, who, as created by one Almighty parent, are to aid, support and protect each other." If "to sooth the unhappy, to sympathise with their misfortunes, to compassionate their miseries and restore peace to their troubled minds, is the grand aim we have in view," how, I ask, can we consistently reject from our communion one whose only demerit is the loss of a limb, not absolutely necessary to his instruction in Masonry, yet rendering him still more an object claiming our kindly sympathies?

CLARKSVILLE LODGE.

WE have just received, and take pleasure in laying before our readers, the following communication from Clarksville Lodge, No. 17. How true it is that the giving of alms begets generous and enlarged feelings of benevolence! We have evidence before us that Clarksville Lodge, with but few members, and very limited resources, has built a Masonic Hall, and *taken the parental care of more orphan children than any Lodge in this State*, and so far from being weary in well doing, comes forward in the time of need, puts the seal of disapprobation on the Perseverance Lodge circular, and bids the friends of the College to press forward in their good begun work; aye, and with all the burthens now so nobly borne by that Lodge, it manifests a willingness to make sacrifices to make good the plighted faith of

the Grand Lodge. We are not surprised at this. On the contrary, it is just what we had a right to expect. Clarksville Lodge was a party to the contract entered into between the Grand Lodge and the donors to the College, and we should have been surprised had it sanctioned the course pursued by its neighbor, Perseverance Lodge, No. 92. And will not our brethren, and the friends of education every where, be disappointed and chagrined, should a single Lodge in this jurisdiction, that has in any way sanctioned the establishment of the school, now withdraw its moral influence or helping hand? We learn, incidentally, that the agent is doing nobly in the sale of scholarships, and though we have no means of judging, we sincerely hope his sales are confined to those at \$300; if so, we anticipate the happiest results. Naphtali and St. Louis Lodges, each took two of this class scholarships, and we know there are but few Lodges in the State that are not more able to take them than these. We have, therefore, reason to hope much will be done by the agent.—ED.

CLARKSVILLE, (Mo.,) Nov. 28th, 1846.

Editor of Signet:—At the last regular communication of Clarksville Lodge, No. 17, the Report of a Special Committee consisting of Brothers John F. L. Jacoby, P. Brown and myself, in relation to the late circular of the W. G. M. and also the circular of Perseverance Lodge, No. 92, was adopted, the substance of which I have been requested to transmit to you for publication.

It would certainly be more satisfactory to all parties concerned, if the entire Report could be published, but it was gotten up in so much haste that its authors were unwilling to see it go before the public in that shape. It embraced two objects, 1st—The request contained in the address of the M. W. G. M., that each sub-Lodge should donate \$25.00 more towards relieving the embarrassments of the College. Perseverance Lodge takes exception to the manner in which they have been addressed on this subject, and seem to base their refusal to comply with it principally upon that ground.

We have preferred to treat it as a simple request, and one which at this time we are unable to comply with. It is a fact known perhaps to you, and many others at a distance, that the burdens of this Lodge are equal to, if not greater than any Lodge in the State—the consequence is, that we are too poor to relieve the wants of those immediately dependant upon us for the necessities of life and carry out our friendly intentions towards the College at the same time.

2d.—The Report takes the ground that the proposed action of Perseverance Lodge is wrong, because it would be a violation of the Charter, and fraudulent upon those who have contributed means to the Grand Lodge for the purpose of buying property upon which the College was located. It takes the ground also, that it is premature, and declares a determination to labor and make sacrifices for it, until it can be satisfactorily demonstrated that all further efforts would be fruitless.

It gives me pleasure to add, that the Report was adopted with great unanimity, and that there was a better spirit manifested towards the College than I have ever seen on any other occasion. You can assure the friends of the College in other parts of the State, for us, that they have but little opposition to encounter in this Lodge, but, on the contrary, we shall do all in our power to assist in building it up and placing it upon a permanent footing.

Yours, Fraternally,

T. J. C. FAGG.

A MON FRERE.

BY MERRIE MILBANK.

One by one,

One by one, until now all are fled,
 Life's cherished dreams have sped:—
 Save that most cherished, and that one is dying:—
 Alas! perhaps ere long I'll know it dead,
 And with the mangled wreck of others lying;
 And hear too early, Time declare its chain,
 Is wandering darkly back to dust again,
 Where it begun.

Alas! alas!

I thought Time's favors fickle;—
 I thought to see full many a hand withdrawn;
 Full many a heart grown colder, pause and stickle,
 To yield at eve what it bestow'd at dawn;
 And I expected oft to brave the sickle
 Of malignity, and know them gone;—
 Those lights that beamed so brightly, where begun
 The gilded car of my unclouded sun,
 O'er life to pass.

But never,
 Did these thoughts around thee twine;
Thou wert my brother, and I dreamed would be,
 'Mid all the woes of life a fig and vine,
 To me—a part of life and destiny:
 A charm that would invigorate, and twine,
 With every tendril of a brother's love to me;
 A beam, a hope, that would outlive decay,
 That would in pure affection, round me play,
 Like time forever.

Hush, fond heart,
 And bid the rising tear away;—
 Thou hast learned many a bitter truth, and now
 May'st brook to see these cherished links decay;
 And feel that coldness stealing o'er the brow
 The world has not the warmth to drive away;—
 May'st feel a brother's love decay, and bow
 With supplianee mute, unto the stern decree
 That thus o'erleaps and robs futurity
 Of all its happier part.

Oh! ere long;—
 No—hush—I dream'd—have we not
 Drawn sustenance alike, and been the care—
 Of one, one mother, pressing the same cot,
 And breathing in at one breath the same air?
 Fondled upon one knee, and shared one lot
 In all that life bestowed of joy or care;
 Its sorrows and its fears, its hope, and dream,
 Till manhood with its ether came to teem
 With love and song.

But 't was a fear,
 Oh! may it never, never be,
 A thing more real than a vague faint fear,—
 But yet a something that I fain would flee,
 Comes whispering sadly in my startled ear
 The accents of a woe-born destiny;—
 And life begins such gloomy tints to wear,
 That each new day I look to say farewell
 To thee as something I have lov'd too well
 And held too dear.

SALEM, Illinois, July, 1849.

WONDERS OF THE NINETEENTH CENTURY.

THE MAGNETIC TELEGRAPH—BY ELISHA BURRITT.

Then there is the Magnetic Telegraph. What imagination can contemplate that mysterious agency of man's invention, without being awed into reverence before Him who made man so wonderfully and so fearfully, in endowing him with capacity to work out such wonderful and fearful things? As much as any one we have familiarized our imagination with the prospective possibility of the human mind. As sanguine as any one we have believed in great things to be achieved away ahead in the geometrical series of human nature. But the Magnetic Telegraph rises like an extra mundane column, to testify and terminate the farthest reach of infinite mind. Our imagination dares not look beyond this monument of human genius for new conquests: we cannot, without a feeling of awe as if treading within the fearful jurisdiction of Omnipotence. Still we cannot believe it profane in man to suborn this agency into his service. Was it not left in his way by Him who created it, and man, too, who is little lower than the angels? It is awful to think of, and we think of it most reverently; in speaking of angels in the inspired terms of comparison, suggested, almost an advantage on the part of man in connection with this wonderful medium, for the transmission of thought. In the night visions of the mind, this apparition has crossed the disc of our imagination. It might be sinful—we fear it was, but we must make a clean bosom of it.

We conceive that man had webbed the earth by a net work of magnetic wires; so that in the twinkling of an eye, he could thrill its entire surface, and all that dwell thereon, with an unwhispered thought of his heart. And we fancied that while he was standing at the grand junction battery of all these lightning lines, the Archangel who had taken down the trumpet to proclaim through the world, that time should be no more, before he put it to his lips approached man, and touching his diadem, as to an emperor, thus addressed him:—"Human brother, the Great Father of Spirits hath made thee but a little lower than the angels. In one respect he has given thee eminence over Gabriel himself, and in that respect the angel of the trumpet bows to thee. I am sent to announce the end of time to all that dwell on the earth. With this trumpet I can blow a blast that shall fill the circumference of eternity with the voice of the summons. But I may not alter the laws which the Planter of the Ear and the Creator of the Air hath prescribed to sound. Days would elapse before the trumpet's voice would make the circuit of the Globe. Our Omnipotent Father hath endowed thee with a quicker speech than the 'KOL. ELOHIM,' or the slow traveling thunder. Charge thy battery and thy netted wires with my lawful message to mankind, that the eyes of the living may read its summons in the same instant of time. Do this, for God has made thee a fellow-servant with me to do his will.

Has our imagination ventured too far in this conception? We fear it. Perhaps we mistook the angel that stood by man at the grand junction-battery of those lightning-lines. Yes, we were wrong; it was not Gabriel; it was the angel of the other trumpet—the one John saw flying through the midst of heaven with the everlasting gospel of Peace! Peace on earth and good will to men! Yes, it was the angel of the rainbow diadem, descending amid the choral alleiahs to proclaim that God hath made of one blood and for one brotherhood all nations of men. That was the angel and this the message which shall thrill simultaneously the net-work of these magnetic wires, in which copper-eyed Mammon is pursuing the earth to fill its greasy purse with lucre of the guinea's stamp. They are stretching these lightning-lines over continents already. They are trailing them over the coral-beds of the seas; down among the skeletons of the Phœnician Argosies, shipwrecked on a Columbus voyage to Britain, and all others that for three thousand years, have gone down unrecorded in the English Channel and the Straits of Dover. Paris and London will soon be brought within the same whispering gallery, and the "NATURAL UNANIMITY" between the two nations, be lost forever in the unbroken current of friendly conference in the local identity, which these message wires shall work out of them. On, on, they are stretching the lightning train of thought, onward to the extremest Inde, over seas and deserts, that have swallowed up navies and armies; knitting the ends of the earth together, consensual sympathies—bringing the distant and explored continents of humanity, with all their tribes and tongues, and colors, and conditions within the converse of an hour.

Think of that moment! Compressing the solid earth, or twenty-four thousand miles in circumference, in a social circle of a dozen furlongs in girth. If Christianity keeps pace with commerce, will there not be a glorious brotherhood, a nice family circle of mankind, by the time these literary lightnings shall be mounted and running to and fro over the whole earth?

But who are doing all this? Why who else but that wonderful Anglo-Saxon race that is diffusing itself over the world? that wonderful race, that thrives better abroad than at home; conforms to any climate or condition, whose language is fast absorbing and displacing all the spiritless tongues and dialects in the heathen world; in which millions of young pageants in the far-off ocean rises, "from Greenland's icy mountains to India's coral strand," and thence to the Yellow Sea, North and South American Indians, Polynesians, Australians, Hottentots, Caffras, Egyptians, Hindoos, Seikhs, and Japanese, are now learning their first lesson in civilization and christianity. If British and American christians do their duty, the boy is at school who will see half the human family speaking the English language, and half the habitable surface of the globe covered with the Anglo-Saxon race, and blessed with civilization.

THE SIGNET AND MIRROR.

VOL. II.

ST. LOUIS, JANUARY, 1850.

No. IX.

HISTORY OF FREE MASONRY.

NO. XXI.

It may be thought by some a little singular that in writing the history of Free Masonry, we have so nearly confined our investigations to England for reliable testimony since the Christian era; but we think it will not be so regarded by those who have examined the subject for themselves, and who are not disposed to receive and adopt legendary tales in lieu of facts. Dr. Robertson, the able historian and ready writer, says, "History which ought to record truth and teach wisdom, often sets out with retailing fiction and absurdities." If this was the case in his day, how much more so now, and especially in relation to Masonry? When Anderson, Preston, Smith, Hutchinson and others of the eighteenth century wrote, how little did they think that the idle tales which they detailed in order to show how ridiculous had been the superstition of some, would in the middle of the nineteenth century be re-written, embellished, and sent forth as solemn truths! The truth is, that if some master hand is not found to expose the gross absurdities of the present day, and snatch the pure history of the Order from the rubbish with which it is being covered up, the day will indeed come when our brethren will not be able to distinguish between the pure system of Ancient Craft Masonry, and the new-fangled degrees styled Scotch and Modern Masonry. But why is it that he who writes the history of Masonry can more easily impose on the reader by deceptive tales? We think the reason is to be found in the fact that before 1722, nothing had ever been published. All things connected with the Order were either transmitted from age to age by oral tradition, or a few rare parchments sacredly withheld from the public gaze. Aside from tradition, the history of Masonry is so difficult to trace, that the writer may impose on his readers without the fear of being exposed. Judging by what we

have seen, we do not hesitate to believe that Macaulay, or any other distinguished writer, could send forth to the world a work purporting to be a history of Masonry, and it would become popular, though its only merit should consist in an effort to show that the Order not only existed in its primitive purity with the Aborigines of America, but was practised in its highest perfection when Columbus landed on this continent. Nor could he be wanting in admirers should he claim that the ceremonies of the Indian medicine dance is Masonry, only a little adulterated by savage peculiarities.

We set out in this history with a determination that though we might enlighten our readers but little, and amuse their fancy less, we would state nothing to be true which we did not believe to be so; and herein is to be found the reason of our confining our investigations mainly to England. If we were writing the romance and poetry of Masonry in modern times, we should go to France for the gew-gaw and tinsel wherewith to deck our work. We should find there, and without turning back to musty documents two centuries old, that Masonry is not a pure system of morals, inculcating the sacred truths of the Bible; but a splendid pageant to captivate the eye and feed the vanity of man. Nor should we be wholly wanting in material for novelty were we to go only to the old Lodges of Louisiana, where the old iron sided genius of Masonry has been forced into an unholy matrimonial alliance with the flippant jade of France. But in our search after the substance rather than the shadow, we have been forced to rely mainly on England. Masonry has been clogged with novelties and has greatly deteriorated almost every where but in England and Scotland; and by those who do not know that Scotch Rite Masonry is not nor never was recognized as the Masonry of Scotland, it may be supposed that the purity of the institution has been lost even there.

As we have arrived at that period in our history where the crowns of England and Scotland were united, it seems to be proper to turn our attention for a time to the latter kingdom. In entering upon this task we are met with difficulties at the very threshold. We are not able to fix with any certainty upon the period at which Masonry was introduced into Scotland. This is to be accounted for by the incessant wars with which that country was cursed. When the Romans invaded England they found the country occupied or alternately overrun by the Gauls, Picts, Welsh, Danes, Scots and other barbarous tribes.

Tacitus is of opinion that the Scots are descended from the Britons of the South, others think they are of Caledonian origin, and hence they were called a wandering people; but whether they descended from the one or the other, they are of Celtic origin. The Roman General, Agricola, found, A. D. 81, the northern part of Great Britain occupied by the Caledonians, a fierce and warlike people; and having repulsed them, erected strong walls, or forts, between the Friths of Forth and Clyde, which was regarded as the northern boundary line. In A. D. 121, Adrian erected a stronger wall, and much further south, extending from New Castle to Carlisle; but at no period did the Romans enjoy peaceable possession of the country claimed; and a part of the time the Caledonians had possession at least as far as the old wall. After Agricola was recalled, the Scots passed the walls, and put to the sword all the Romans coming in their reach. In return they were repulsed by Marcellus, a Roman General who succeeded Agricola. A predatory warfare was kept up with alternate success, until Rome sent an immense army who reconquered the Scots at a cost of 50,000 men. The Emperor, who in this invasion commanded in person, had not more than left the island when the Scots became disgusted and incensed against his son, who had been left as Regent, and took up arms; but a treaty of peace was soon after entered into, under Donald I, who is regarded as the first Christian King of the Scots. He died A. D. 216. From the reign of Donald I, to Eugene I, a period of one hundred and thirty years, no interesting events are handed down to us in an authentic way. In the reign of Eugene I, the Romans and Picts united against the Scots, and the latter were defeated in a battle in Gallaway county; but Maximus, the Roman General, being called away to quell some disturbances in the South, the Scots defeated the Picts. The following year, Maximus marched again against the Scots, and defeated them. The king and many of his nobles fell in battle, and the Scots were driven out of the country. Some took refuge in Scandinavia, but most of them went to Ireland, from whence they made frequent flying attacks on their enemy. The Picts were, for a time pleased with the part they had taken against the Scots, but when they found that the Romans required them to submit to Roman laws, and look for no other than a Roman ruler, they repented of their course, and invited the Scots to join them against the Romans. In 421 the Picts, Goths and Scots united against their common enemy, and together with other

northern tribes, compelled the Romans to withdraw their forces, which left the Britons at the mercy of all the barbarians; and being harassed and hunted down on all sides, they despatched to Rome that celebrated petition, called the "Groans of the Britons." But this failed to bring relief, and they called in the aid of the Saxons, which, through a series of events, finally led to the overthrow of all Britain's foes, and the permanent establishment of the British government. Three hundred years now pass without affording any thing of interest in Scottish history, except what is embraced in the history of England. In 787, the Kings of France and the Scots entered into a treaty which was observed down to the union of the crowns of England and Scotland. After this treaty, the King of the Scots, Dougall, claimed the right also, to the Pictish crown, which being disputed, a resort to arms was the result. King Alpin, who succeeded Donald, was defeated, taken prisoner and beheaded. Kenneth II, son of Alpin, succeeded to the throne, and seeking revenge for the death of his father, collected his forces, gave battle, and so signally defeated his enemy, that he got possession of all Scotland; and may, therefore, be justly regarded as the founder of the Scottish Monarchy. He removed the seat of his government from Argyleshire to Scone, by transferring the celebrated black stone, held so sacred by the Scots. This stone was afterwards taken to Westminster, England. After Kenneth's death, his brother, Donald, reigned; when the Picts called on the Saxons to join them against the Scots, promising that all the benefits arising from the war should enure to the Saxons. By this confederation the Scots were defeated, and the Saxons gained possession of all the country south of the Forth and Clyde—the Forth being considered the boundary line. The Picts, as in the case of the Romans, received the most cruel treatment from their allies. Most of them fled to Norway. Donald having been dethroned, put an end to his own life, and was succeeded by his nephew, Constantine, son of Kenneth MacAlpin.

It was during this reign that the Danes, who had long been the enemies of the Britons, first invaded Scotland. They were at first victorious, but afterwards defeated and driven out of the country. In this war Constantine was taken prisoner and beheaded by the Danes, A. D. 874. For the next hundred years Eth, Gregory, Donald III, Constantine III, Malcolm, Iudulfus, and Cullen, severally reigned. They were perpetually at war with one tribe or another—some times with the Picts, some times with the Danes, Irish and British.

Kenneth III, who succeeded Cullen, A. D. 970, was a strong friend to the poor. He caused them to be relieved from the unreasonable exactions of the nobility. During this reign the Danes again invaded Scotland. Kenneth gave them battle. His army were being defeated, and were flying, when they were stopped by a yeoman named Hay, who induced them to turn and renew the fight, which soon resulted in the defeat of the Danes. Kenneth was murdered, A. D. 994, at the instance of a lady whose son he had caused to be put to death. The throne was then usurped by one Constantine, who reigned eighteen months, and was succeeded by Grime, who was killed by Malcolm, son of Kenneth, who was the true heir to the throne. Malcolm II reigned about thirty years. He was engaged in war most of the period, and it is said he was the first to compile the laws of Scotland in a book, called the *Regiam Majestatem*. He partitioned the land into baronies, and founded the bishoprick of Aberdeen, in honor of his defeat of the Norwegians at that place. He was a lover of the arts and sciences; encouraged architecture by fortifying his castles and towns, and at last, at the advanced age of eighty years, fell by the hand of an assassin, A. D., 1034. He was succeeded by his grand son, Duncan I.

Another grand son, the celebrated Macbeth, whose character Shakspeare has so graphically portrayed, signalized himself against the Danes; and becoming ambitious, murdered Duncan and usurped the throne, to the exclusion of the rightful heir—Malcolm, son of Duncan. Macbeth commenced removing all who seemed to be at all in his way; he caused one of the most powerful Thanes to be murdered, and sought the life of his son, who only escaped by flying to Wales. Macbeth plotted against the life of Macduff, the Thane of Fife, who fled to England; whereupon, Macbeth murdered his wife and children, and confiscated his estate. Macduff took an oath to have revenge. To this end, he encouraged Malcolm to set up his rightful claim to the crown, and by their united forces, Macbeth was defeated in battle, and fled to the most secure retreats in the highlands, where he successfully defended himself against all enemies for two years; but his day of retribution came at last. Macduff finally met him in personal conflict, and slew him, 1057.

Malcolm III being now seated on the throne, was, like his predecessors, engaged in almost incessant warfare. He espoused the cause of the Saxons against William of Norway, who, on conquering

England, subjected Malcolm to many humiliating terms. On the death of William the Conqueror, Malcolm again espoused the cause of Edgar Atheling; but William, II, surnamed Rufus, ascended the throne of England, and Malcolm and his son fell in battle, at Alnwick, A. D. 1093.

The throne of Scotland was then usurped, first by Donald Bane, and then by Donald; but by the influence of Henry I, of England, Edgar, the rightful heir, was placed on the throne. He died 1107, and was succeeded by his brother Alexander. This Prince assisted the English in a war against the Welch, and died 1124. David, his younger brother, succeeded him. Owing to the great piety of this King, and his liberality to the church and clergy, he was called St. David. He was engaged in war by espousing the cause of Maud, against Stephen, the rival aspirants to the English throne. He died 1153.

Malcomb IV. succeeded him—a Prince of a feeble mind. He died in 1165, and left the crown to his brother William, who waged war against England, was defeated and taken prisoner. In order to gain his freedom he entered into an engagement with Henry to become his vassal, and do homage for his whole kingdom, with which terms he complied until Cœur de Lion, who succeeded Henry, declared Scotland an independent kingdom. William died 1224. This king built a palace at Aberdeen, and rebuilt the town of Perth, after it had been destroyed by fire. Doctor Anderson tells us that this king was an excellent Grand Master, but by what authority does not appear.

Alexander II. succeeded his father and died 1249. His son Alexander, a child only eight years old, was crowned Alexander III. He was betrothed to the Princess Margaret of England, and married her 1251. This Prince had a fierce contest with the Pope who sought to destroy the freedom of the Scottish church. He was engaged in a bloody war with the Norwegians. He was thrown from his horse and killed 1286.

Here commences a series of events highly interesting in Scotland's history. Alexander at his death left no children. His daughter Margaret had married Eric, king of Norway, and died before her father, leaving a daughter, Margaret, known in history as the "Maiden of Norway," she was the undoubted heiress to the crown. Edward, king of England, was scheming for the purpose of uniting

Scotland to his dominions, and with that view agreed to marry his eldest son, Edward, to the queen, but she died before reaching Scotland; thus was Scotland left without an heir to the throne except through the descendants of the Earl of Huntingdon, son of David I. Among these were Robert Bruce and John Baliol. Bruce was the son of Isabel, Earl David's second daughter. Baliol was the grandson of Margaret, the eldest daughter. Each of these aspirants were supported by large factions, and, to prevent an appeal to arms, they mutually agreed to refer their claims to Edward, king of England, and abide his decision. Edward meanly sought, and nearly succeeded, in destroying the independence of Scotland. He first obtained an oath from the contending parties, and nearly all the nobles, to regard Scotland as a fief of the English crown, and then gave the crown to Baliol, as the least formidable person. Edward soon forced Baliol to resign the crown that he might seize it under a pretext that his subjects in Scotland had rebelled. Sir William Wallace now appeared upon the stage of action, and by his achievements in arms acquired the fame of a great patriot and hero. His history and unexampled exploits are too well known to require a further notice here. He at length fell into Edward's hands, was tried and condemned as a traitor, and suffered an ignominious death. Robert Bruce, the grandson of Baliol, next came forward to vindicate the honor of his country. The nobles crowded to his standard, and, by the many hard fought battles with their English oppressors, Scotland's well earned fame has been securely recorded in the world's history; and the names of her heroes are being sung in every land.

We have thus far given a skeleton of Scotland's history, not because it has directly any necessary connection with the history of Masonry, but that our readers may see the reason of so much uncertainty in dating its introduction and continuation in that kingdom. No one can reasonably expect any connected and authentic account of a benevolent institution from a people who were perpetually engaged in warfare. But that Masonry was early introduced into Scotland we do not doubt, and we now proceed to give the most reliable testimony within our reach. We make the following extract from the Edinburgh Encyclopedia, as the most concise and impartial view of the subject we have anywhere met with, and though it appears the writer was not a Mason, we do not question but that his information was derived from the old records of the society, and,

therefore, give full credit to the statements as follows:—"The earliest appearances of Free Masonry in modern times was under the form of a traveling association of Italian, Greek, German and French artists, who were denominated Free Masons, and went about erecting churches and cathedrals. The members lived in a camp of huts.* They were under a surveyor who directed the establishment, and every tenth man was called a Warden, and overlooked those under his charge. By means of this traveling association the mysteries of Masonry seem to have been introduced into Kilwinning, in Scotland, and York, in England, at a very early day."

About the same views here expressed are entertained by Wren in his *Parentalia*, but still are we left to conjecture the precise time of its introduction into Scotland. That it existed there during the Roman invasions, we believe, but aside from the romance of some side degrees *called* Masonic, we know but little of it until the twelfth century. We have a very accurate account of Masonry in Scotland from the union of the crowns, and many of these accounts show that the Brethren of that period had both written and traditional accounts of its existence there, long anterior to the twelfth century. Under the reign of James I, Henry Wardlaw, Bishop of Andrews, was Grand Master until the young king was ransomed and crowned, A. D. 1424. This king proved to be a wise and prudent ruler. He was a friend and encourager of the arts and sciences, and finally acted as Grand Master. This fact, which is authenticated by the traditions of Scottish Masons, goes far to prove that Masonry not only existed in Scotland at that day, but, that it was so well organized as to leave no doubt of its previous existence.

King James instituted a law requiring each Master Master to pay £4 Scots annually to a Grand Master to be chosen by the Grand Lodge and approved by the crown. He also ordained that every candidate at initiation should pay a fee to the Grand Master. The Grand Master had not only the superintendence of the Craft, but to him was given the power to regulate and determine all matters of controversy, and settle claims arising between the members, thereby preventing law suits among Masons. In the absence of the Grand Master appeals were authorised to be made to the nearest Warden. This wholesome regulation remained in full force until the civil wars

* Solomon's builders so traveled and lived, and it is believed that their use of log huts gave rise to the term Lodge. Ed.

of 1640. King James turned his attention to architecture, repaired and fortified all his castles and seaports, which greatly influenced the nobility to follow his example in giving employment to the Craft. This king reigned thirteen years, much beloved by all his subjects, and especially by the Masons. He was basely murdered by his uncle, Walter Stewart, Earl of Athrall, A. D. 1437. His son, James II, succeeded to the throne, but being only seven years old, reigned under the regency of Lord Callender. William Sinclair was Grand Master in this reign, and built Roslin Chapel, near Edinburgh, which was regarded as a master piece of Gothic architecture. Bishop Turnbull, of Glasgow, was chosen Grand Master in 1450, and four years after founded the University of Edinburgh. The king encouraged and gave employment to the Craft. He died 1460, leaving his son James III to ascend the throne at seven years old. This king early acquired a love of architecture and employed the Craft in the finest work. He erected a spacious hall at Stirling, and under the direction of Robert Cochran, then Grand Master, built the Chapel Royal in the Castle. Soon after, Lord Forbes was Grand Master, and held the office until the king's death, in 1488.

James IV, aged 16 years, succeeded his father, Bishop Aberdeen, now Grand Master, the king employed him to build the University of Aberdeen, A. D. 1494. Elphinston was the next Grand Master, and founded at his own cost the bridge at Dee, which was finished by his successor, Bishop Gavin Dunbar. The king turned his attention to ship building and greatly increased his navy. He died in battle on Flodden Field, A. D. 1513. From the issue of this king proceeded the right to the British throne after the death of Elizabeth. His wife was Margaret Tudor, eldest daughter of Henry VII, of England, by whom he had James V, a minor of seventeen months. This king, when of age, encouraged the cultivation of the sciences and held in high estimation all learned men. During this reign, Gavin Douglass, Bishop of Dunkeld, was Grand Master, and after him, George Crichton, Abbott of Holy Rood house, Patrick, Earl of Lindsay, and Sir David Lindsay, were, in turn, Grand Master. The king died, A. D. 1542. By his wife, Mary, daughter of Claud of Lorain, Duke of Guise, he left Mary, *Stuart* queen sovereign of Scotland, only seven days old. She became queen consort of France, and after the death of her husband, King Francis II, she returned to Scotland A. D. 1561, and brought with her

some fine architects. She married a second time, Henry Stewart, Lord Darnley, A. D. 1565. The queen was doubtless fond of admiration, and so far indulged in a gratification of this propensity as to lead to the most unhappy consequences. Darnley, it would seem, never shared largely in her affections, for she very soon showed a decided preference for an Italian musician, whom, through jealousy, Darnley murdered. Soon after she contracted an intimacy with Bothwell, a man of loose morals, and most historians tell us, that the general impression prevailed at the time, not only in Scotland, but throughout Europe, that she and Bothwell caused the house in which Darnley was sick, to be blown up, thereby causing his death; and in confirmation of this opinion, she married Bothwell so soon after the death of her husband as to excite the indignation of her subjects, upon which her nobles forced her to resign in favor of her infant son James VI. Pending the investigation of the charges brought against her of participation in the murder of Darnley, she managed to escape, raised an army, gave battle to her opposers, was defeated, fled for protection to her sister Elizabeth, who confined her in prison for many years, and then caused her to be beheaded, as already mentioned. When James the VI succeeded to the throne of England as James the I, he omitted to appoint, as was his right, a Grand Master for Scotland, but the Scottish Masons (in Grand Lodge we suppose) granted two Charters to the Saint Clairs of Roslin. These old Charters are said to be still in existence in Hays' collection of MS. in the Advocate Library. King James was a warm supporter of the Protestant religion, and as had been done in England, the property of the Catholic churches was divided between the nobility and gentry, and they built many stately edifices from the ruins, which gave active employment to the Masons. At this period the Augustin style of architecture was cultivated in Scotland. The king was made a Mason by Lord Patesley, who was Grand Master before the union of the crowns.

Previous to this period, the king, the nobility, and chiefs of clans, lived in fortified castles. The clergy also erected Monasteries and Churches which would favorably compare with any Gothic buildings in Europe.

GRAND LODGE OF LOUISIANA.

CONTINUED.

Your committee have gone some length into the discussion of this question, because they desired to correct an error which has, they are convinced, been committed unintentionally; and because it was necessary to shew clearly, that the *French* or *Modern Rite* is a system apart, and in no manner connected with the name so improperly and captiously applied to the Grand Lodge of England, by the brethren who seceded from it in 1738—and thus put an end to all future mistakes and cavils arising from confusion of names, or the supposed authority or precedent for the cumulation of Rites.

Your committee presume that the respectable authorities by them cited, are amply sufficient to demonstrate that the so called “Scottish” and “French or Modern” Rites are unauthorised and pernicious innovations. They might add to the number the testimony of Clavel, Preston and other Masonic writers, were not the proofs already adduced conclusive—and did not those Rites themselves, and their history, furnish internal evidence of the fact.

And now your committee would ask, how it is possible to combine or cumulate these two Rites with Ancient Free Masonry, without destroying the purity and distinctive character of the latter? Or after such cumulation, of preserving the distinctive character of either? The Scottish Rite is a system of thirty-three degrees, each one dependent on the other, the thirty-third being the supreme head of all, and the person in possession of it claiming powers and prerogatives unknown to, and unrecognized by Craft and Symbolical Masonry. Thus the Grand Inspectors General of the thirty-third degree, which is an unauthorised innovation and excrescence on Masonry, claim the right and power to constitute Lodges of Symbolical Masonry, and even to make Masons. The Grand Consistory, and other subordinate governing bodies of this Rite, set up pretensions equally preposterous. It follows therefore, from the very nature of the system, and dependent character of the degrees, that every member of the Rite, no matter what may be the rank or degree to which he has attained, must recognize these principles, and this power, as a part of his Masonic faith and doctrine. Now we ask, when did pure Symbolical Masonry ever recognize an authority higher than the Master Mason? (for a Grand Master was only the highest of Master Masons, and held his office merely by virtue of that character, and the choice of his brethren; and a Grand Lodge at the utmost but an assemblage of Master Masons.) Or when did Ancient Free Masons ever recognise as a brother, one who was not made in a just and regularly constituted Lodge? It is therefore palpable,

that the two Rites can never be cumulated without destroying the distinctive character of both, for the Scottish Rite Mason must ever recognise what the Ancient Free Mason is ever bound to repudiate. They cannot meet on a common platform, for they are essentially antagonistic in many principal features; and if they do, it must be by such concessions, either mutual, or on one side or the other, that both or either must of necessity forfeit their rights to their primitive and original character. They cannot form one common and homogeneous body, and maintain the distinctive character of each at the same time. Such a union, if possessing the distinctive character of neither, must be an anomaly, which can neither command the respect, or claim the recognition of either.

The same observations will apply to the French or Modern Rite, for although the governing body, the Grand Orient, is the outward semblance of a Grand Lodge, yet its Councils or Chambers of Rites are the representatives of the same system, and its Inspectors General, Consistories, &c., are integral parts of its formation; it requires the thirty-three degrees, and of necessity the system on which they are based and all its consequences.

It is clear that all these degrees of the Scottish and French Rites, above the degree of Master Mason, are innovations and excrescences on the body of Masonry; and that as they have undertaken, not only to rule and govern, but also to constitute Lodges and make Masons in the Symbolic Degrees, these latter must be considered as irregular and spurious, by all regular Ancient Freemasons.

Suppose that a Grand Royal Arch Chapter, or an Encampment of Knights Templars, were to undertake to make Masons in the Symbolic Degrees, and to constitute Lodges, can there be a doubt but that the Masons so made, and the Lodges so constituted, would be clandestine and spurious? and yet they would have as great a right to be considered regular as those made and constituted by the dignitaries of these two Rites.

Suppose that the Orders of Odd Fellows or Sons of Temperance, were to adopt the three symbolic degrees of Masonry, and practice them as the beginning of their system, would that make the recipients Masons; or those two Orders Masonry? Would any Mason hesitate to answer in the negative? And yet the claims of the Scottish and French Rites to be considered Masonic are founded upon no better, but in fact a similar basis.

It is conclusively proved that the hauts grades of these Rites were invented for purposes foreign to Masonry and having no connection with it; and that they adopted the three symbolical degrees of Masonry as a commencement of their systems in order to give them a Masonic character, screen their original designs, and add to their respectability and influence by assuming the venerable name of an institution, which they polluted by the contact. *They* were not the offspring of Masonry, but she was, or rather her semblance and name

prostituted to a purpose as foreign to her institution, as the new fangled Rites were to her principles and practice.

These Rites may have their enthusiastic admirers, they may possess and possibly contain many things of great excellence, but they must be willingly adopted by those who have a taste for such things; they cannot be forced upon Ancient Freemasons as part of their system. They have a right to view them as they would similar adaptations by other Orders, and consider that they give no better rights to the title of Masonry.

And yet the old Grand Lodge avows to the Masonic world, that she made and entered into a solemn agreement and concordat with the Sovereign Grand Consistory of 32d Degree, "stipulating that the Grand Consistory grants to the Grand Lodge the right and power that the said Consistory heretofore had, of creating and constituting within the jurisdiction of Louisiana, Lodges of the three Symbolical Degrees of the Scotch and Modern Rites."

Few as are these words, and short as is their stipulation, their import and consequences are vast and important.

They contain an acknowledgment and recognition by a body pretending to be an Ancient Grand Lodge, that there were two other distinct systems or Rites of Masonry, with which she had no right to interfere. That they were lawfully established and governed by a body or degree wholly unknown to the Order of which she pretended to be one of the heads. That this spurious and unmasonic body was lawfully competent to treat with her upon subjects which, without a violation of solemn obligations, she could not discuss with them. That she had authority to adopt as members of the Ancient Fraternity, the spurious progeny of this strange and unmasonic mother. And that, lastly, she had the power to become herself the mother of a similar offspring, and instruct and govern them upon principles directly antagonistic to her own, if she was, as she pretended, an Ancient York Lodge, or a Lodge of Ancient Free Masons.

Is not this subversive, we ask, of our ancient landmarks? Masons can recognize but one system of Masonry. Masonry must be universally the same, or it ceases to be what it professes—the moment we sanction a distinction, or admit an innovation in the body of Masonry, we open the door to every species of abuse, and we destroy the universality of the Order, which can only be maintained by its immutability. No change can be tolerated in Masonry, for that change cannot be made known universally.

If there were Lodges in Louisiana, they were either Masonic or not; if the former, they came lawfully under the jurisdiction of the Grand Lodge, and she had no need to make a concordat with a body not recognized as Masonic, in order to extend her jurisdiction over them. If they refused obedience on the ground that they were of different Rites, she was bound to treat them as spurious and as strangers, and hold no communion with them. In order to obtain the con-

trol of those Lodges, and maintain a doubtful jurisdiction in future, she had no right to enter into a concordat with a body that, consistently with her position and obligations, she could not recognize as Masonic, nor foist upon pure Ancient Free Masonry, two new and spurious systems, founded in innovation, and an abuse and violation of those landmarks which she was, from her position, bound most jealously to guard and preserve.

But we are told that these things are tolerated in Continental Europe, and that because they there prevail, we are bound to recognise and submit.

We believe that no Ancient Free Mason will submit to this doctrine, nor consent to the removal of our ancient landmarks, because it pleases any body of men, however numerous and influential, to subvert them in order to suit their interests, tastes, or caprices. The pure morality and beautiful but dignified simplicity of our Ancient Order, suffices for the true Free Mason—let those who wish for display, and profess doctrines unknown and uncongenial to the true principles of our institution, follow their own course—they must not attempt to force their opinions and practices upon us, nor claim to be recognized as brethren.

But still the old Grand Lodge sets up her pretensions to be considered as an Ancient York Grand Lodge, and exercise control and sole jurisdiction over the Ancient Free Masons of this State, and anathematizes all those who are bold enough to dispute her claim and resist her pretensions.

Can she claim to be an Ancient York Grand Lodge, when she has publicly avowed that since 1832 she has been constituted in three Rites?—the pretension is absurd. If she be constituted in three Rites, she cannot be a Grand Lodge of only one. But she says that she keeps them distinct, and though cumulated, they are not mixed, and that she may, therefore, be well considered as a Grand Lodge in each, and exercise three separate jurisdictions; that in fact she does so, and that she makes the Ancient York the dominant Rite. This is a tissue of inconsistencies and absurdities, and blowing hot and cold in the same breath.

There must, to sustain her position, be three Grand Lodges, but her declaration and constitution show that there is but one.

If there be no mixing in the cumulation of Rites, then all that regards each must be separately discussed in the Rite to which it belongs. But the Art. 23 of her constitution, says that all the meetings of the Grand Lodge shall be held in the York Rite; and Art. 21: "That she is the sole legislatrix and regulatrix of the symbolic Lodges, and has alone the right to decide in the last resort upon all questions legislative, doctrinal, etc., and consequently every question relating to the particular doctrines, ceremonies, etc., of the Scotch and French Rites, must necessarily be discussed and settled in the York Rite." If they can explain how this is to be done without

mixing, they are better sophists than we give them credit for. Their ingenuity is very great, but they can never satisfy us, or, we believe, any Mason who will examine their own acts and declarations, that they are three separate bodies when it suits them to say so, and but one when the wind blows in another quarter. It is not given to things of human invention to possess the mighty attributes of the great mystery of christianity. And all their eloquence or ingenuity can never change the simple and unvarnished truth, that their Grand Lodge is one undivided body composed of the representatives of three Rites, sitting and acting on an equal footing, and legislating for and settling both the doctrine and practice of the three Rites without distinction. Nor will it ever be pretended by them that their subordinate Lodges, possessing the cumulation of three Rites, confer three separate sets of degrees—they know well that it is not so, and that one set confers the privilege for the whole three Rites.

Again, it is said that the cumulation is of no consequence, for that there is no difference in the symbolical degrees in the three Rites; whether there be none in theory, we know that there is in practice, for as we have before observed, in the first and second degrees it would be difficult for an Ancient Free Mason to recognise Masonry at all. But admitting for the sake of argument that there is no essential difference, then we ask, why keep up a distinction of names?

A distinction of names implies a difference of things; why afford room for such an inference, if none exists? Surely there can be no such great value and importance in the names of the "Scottish" and "French or Modern" Rites, as to cause a Grand Lodge to run the risk of losing its orthodox character, by obstinately retaining them and incorporating them as if they possessed a real and substantive character and existence into her organization and constitution. And this more especially in a country where Ancient Free Masonry alone prevails, and where these distinctions are odious to the Fraternity, as characterizing systems which have been so prolific of innovation, abuse, confusion and empiricism.

If there be no difference or distinction, what is the use of the Council of Rites in the old Grand Lodge? Is this a mere slavish imitation of the Grand Orient of France, on which it seems to have been modeled? Or is it a necessary consequence of cumulation?

We are bound in compliment to the independence of that Grand Lodge to presume that it is the latter, and that inasmuch as they exist as a fundamental part of its constitution, to presume they were necessary parts of the system; and if necessary, it was because their intervention was required on subjects that the Grand Lodge, as a body, was incompetent to decide or act upon, owing to the peculiarities of these Rites; and hence it results, that differences as well as distinctions must exist, or else the great head of Masonry would be competent to decide, and there would be no need of these "*imperia in imperio*."

Your committee conceive that they have placed beyond cavil or contradiction the charges made against the old Grand Lodge on this head, that they had shown clearly and conclusively that the "Scottish" and "Modern French Rites," are innovations upon Masonry; that the incorporation of the innovations into the constitution of that Grand Lodge was in like manner an innovation; that the cumulating them with Ancient Free Masonry was likewise an innovation; that the cumulation of three Rites of necessity destroyed the distinctive character of all three; that such cumulation is and must be a mixing and blending, as the name implies; and that a Grand Lodge as constituted and organized, whatever might have been its original character, has of necessity forfeited all claims to be called and considered an Ancient York Grand Lodge.

Your committee are not alone in this opinion, for they find that a deservedly high Masonic authority has come to a similar conclusion. We find it noted in the "*Free Mason's Monthly Magazine*," published at Boston by Brother Charles W. Moore, in the November number, 1844, page 30: "The late Grand Master of England, (the Duke of Sussex,) took a decided stand in relation to the Grand Orient of France. He kindly received its delegations, sent expressly to negotiate for a unity of purpose and correspondence with the Grand Lodge of England, but gave for answer, that that Grand Lodge would never enter into correspondence with any Grand Lodge that entertained degrees or gave them beyond those of Master. In our judgment he was right. Grand Lodges have nothing to do with other degrees. Let them stand on their own basis." There we find one of the most eminent Grand Lodges in the world refusing communion with the mother and head of the "Modern or French Rite." And if the maxim above quoted is correct, that "Grand Lodges have nothing to do with other degrees," (above the Master,) the act of the old Grand Lodge in contracting with the Grand Consistory, stands reproved and condemned—and the Grand Consistory itself, when it consented to its subordinate symbolical Lodges being cumulated with the other Rites under the old Grand Lodge, did what in its own Rite is considered illegal; for we find the "Supreme Council of the Thirty-third Degree for the Northern Jurisdiction of the United States," declaring that "*accumulation of Rites*, whether under the designation of Councils or Colleges, is an anomaly in *Free Masonry*." * * (Moore's *Free Mason's Magazine*, September, 1846, p. 331.)

And in the May number of the same work, for the year 1844, page 197, we read: "The *Treaty of Union, Alliance, and Masonic Confederation*, formed at Paris in 1834, for the regulation of the Supreme Councils of the Thirty-third and last degree of Ancient and Accepted Scottish Rite of Masonry, and all Lodges subordinate thereto, or practising said Rite in America, the Netherlands, Naples, France, and Brazil contains the following articles:

"3d. Different Rites naturally produce *different powers* which govern them, and *each Rite is independent of all others.*"

"5th. The action of the power of a Rite, whether dogmatic or administrative, cannot legally extend except to the Masons of that Rite, obedient to the jurisdiction of that power."

The high contracting parties further declare, "That no Masonic power, professing the Ancient and Accepted Scottish Rite, or any of its *dependent* associations, *can*, under any pretence whatever, *unite* or *associate* with any other Masonic power, or with any association depending upon another Rite; that it cannot, under any title or pretence whatever, become a SECTION or DEPENDENCE of any other Masonic power or association."

Brother Moore then remarks: "We presume the document from which the above extracts are made, is known to our brethren in Louisiana, and its authority acknowledged by them. It is a very formal instrument and of high pretensions." * * * "If, then, the Grand Lodge of Louisiana be authorized to practice the Scottish Rite, does she not depart from the terms of the "Treaty of Alliance," (which is to be regarded as a kind of general constitution,) in mixing the Scottish with the Modern or York Rites? On the other hand, if she acknowledged the authority of the York Constitution, is she authorized to practice any other than the York Rite? We think not."

The same "*Treaty of Alliance*" contains the following doctrine and stipulations: "The true Mason considers as one of his most sacred duties, the exact fulfilment of the engagements which bind him to his Rite, the Lodge from whence he first received the light, and the Masonic body from which he receives his powers. He cannot be relieved from his obligations except by the Masonic power with which he made his engagements, and according to the Masonic laws which he has sworn to observe and respect. Every attempt which may have for its object to compel a Mason, either by persecution or violence, to quit a Rite to which he belongs, is contrary to the spirit and laws of Masonry."—(*Oliver's Landmarks*, vol. 2, p. 316, *in notes*.)

Your committee presume that the learned doctors and dignitaries of the Scottish Rite are the best judges of what they profess, and that consequently, as far as that Rite is concerned, neither its governing or subordinate bodies or individual members, could, without a violation of the laws, be incorporated or accumulated with another Rite.

Your committee must further remark, that notwithstanding her claim to be considered an Ancient York Grand Lodge, the old Grand Lodge professes to be in *fraternal correspondence* with the Supreme Grand Council of Sovereign Grand Inspectors General of the thirty-third degree at New Orleans, and with the Grand Orient of France. With respect to the latter, it does not appear to entertain the scruples felt by the Grand Lodge of England, against entering "into correspondence with a Grand Lodge that entertained degrees or gave them beyond those of Master Mason." The sympathy arising from a kin-

dred organization and principles, is stronger with her than the sense of the duties and obligations of Ancient Free Masonry. And with regard to the former, however respectable the members composing that body may be, it would seem from the declaration of two similar bodies in the United States, that it cannot, according to the rules of that Rite, have any legal existence. The Supreme Grand Councils at Charleston and New York, show conclusively in their several manifestos or protests, that by the regulations and statutes of the Rite, there can be but two Councils of the thirty-third degree in the United States, and they were established originally at those two places. (*Moore's Magazine*, Nov. 1845, pp. 18, 19, 20, 36, 37, 38; October, 1845, pp. 356, 357, 358, 359.) Your committee know nothing about the merits of this matter, nor is it their province to enquire; but they consider it, to say the least, singularly unfortunate, that when the old Grand Lodge entered into "fraternal correspondence" with a body unknown to, and unrecognized by Ancient York Masons, it should have selected one whose very existence is contested by those having the best right to sit in judgment upon the question. It seems, however, that this self-styled Ancient York Grand Lodge feels itself competent to decide upon the matter, and presume it could not hesitate seeing that the members of this Council of the thirty-third degree at New Orleans, are ex-officio life members of the Grand Lodge and in part compose its Councils of Rites.

Your committee presume that the Grand Consistory with which the concordat was made, has no greater pretensions to regularity; for it seems by the appendix to the "annual statement" of the old Grand Lodge, for 1847, that this Consistory is under the jurisdiction of the Grand Council of the thirty-third degree, in New Orleans. Your committee cannot say that it was constituted by that Grand Council; but if it were not, it was constituted by either of the Supreme Grand Councils at New York or Charleston—the only legal bodies of the Order in the United States. If this be (as it would appear) the case, it is another instance of an *unfortunate alliance* by the mis-called Ancient York Grand Lodge. And the authority derived from such a source, and it is the one and only one to which she lays claim, to exercise jurisdiction over and cumulate in her system and organization the symbolical Lodges of the other two Rites, can be entitled to no respect, and is of such a nature that she ought not to be zealous to maintain it.

But it seems to be a fatality attached to the old Grand Lodge, that she should be continually entangling herself, not only in unmasonic *alliances* and correspondence, but that she should mix herself up with and interfere in the action of bodies with which, as a Grand Lodge, she has nothing to do, and of whose acts she is incompetent to judge. We find by the printed annual statement of that Grand Lodge, for the year 1847, that she has undertaken to espouse the cause of a body in New Orleans, calling itself the "*Grand R. A. Chapter of the*

State of Louisiana," which body was declared to be illegal and clandestine, by the "*General Grand R. A. Chapter of the United States*," at its triennial session in 1847.—(*Vide Report of Committee*, pp. 24, 25, 26, 27.)

[As the proceedings just referred to may not be accessible to many of the brethren, we will here subjoin the resolutions reported by the committee, and which, together with the report, were adopted by the General Grand Chapter. They are as follows:

"*Resolved*, That there is not at this time, any constitutional or legally authorized Grand Royal Arch Chapter in the State of Louisiana.

"*Resolved*, That the association holding its meetings in the city of New Orleans, and assuming to exercise the functions and authority of a Grand Chapter of Royal Arch Masons, is an irregular and unauthorized Masonic body; and it is hereby disowned and repudiated as spurious, clandestine and illegal.

"*Resolved*, That Masonic intercourse, as well public as private, is hereby interdicted and forbidden, between Royal Arch Masons and the Grand and Subordinate Chapters owing allegiance to, and in correspondence with, the General Grand Chapter, and the aforesaid spurious association, its adjuncts, and all Royal Arch Masons acknowledging the authority of the same.

"*Resolved*, That the General Grand Secretary be instructed to forward an attested copy of the preceding preamble and resolutions to Mr. F. Verrier, the acting Secretary of the aforesaid illegal association of Masons at New Orleans."]

This "statement" of the old Grand Lodge says, at pp. 20 and 21: "That in its sitting of the 2d of July, 1847, the Grand Lodge received a communication from the Grand Royal Arch Chapter of the State of Louisiana, and a copy of the important resolutions adopted by that most honorable body, annexed thereto, at its sitting of the 8th June, 1847, with respect to the *unjust* and anti-Masonic conduct pursued by the General Grand Chapter of R. A. towards that supreme and honorable Masonic authority of this State, in having condemned it without a hearing.

"The Grand Lodge having taken into consideration said communication of that Worshipful Chapter, of which our Most Worshipful Grand Master is the president, and most of the members of the Grand Lodge are members *ad vitam*; on motion made and seconded, the following resolutions were unanimously adopted:

"*Resolved*, That the Grand Lodge approves in all their contents of the resolutions, which the Grand Chapter of R. A. of the State of Louisiana has wisely deemed it expedient to adopt with regard to the General Grand Chapter of the R. A. in the case of the subordinate Holland R. A. Chapter, dissolved on account of insubordination.

"*Resolved*, That these resolutions, and report subjoined to them,

merit the entire approbation of the Grand Lodge, and that within the limits of its prerogatives and attributes, it will resort to all the legal means in its power to assure their full execution.

“*Resolved*, That a copy of the preceding resolutions shall be forwarded to the Worshipful Grand Chapter of R. A. of Louisiana as well as the assurance of the most fraternal feelings of friendship, which we entertain for all and each of its members.”

Your committee would be disposed to pass over the singular pretensions thus set up, as a ridiculous piece of bombast, or ebullition of feeling exhibited by the *ad vitam* members of the pretended Grand Chapter, who we are told are a majority of that Grand Lodge, did we not know that these strange resolutions are carried into effect by an exclusion from all the Lodges under its jurisdiction, of all those brethren who, as companions, will not acknowledge the existence and legality of this so-called Grand Chapter, or who visit the regular Chapters in the State established by and under the authority of the General Grand Chapter.

How can this immaculate and pure Ancient York Grand Lodge pretend to interfere with a subject beyond its jurisdiction, and of which, as a Lodge of Master Masons, it cannot take cognizance? With what a bad grace does it come from a body so loud and deep in its protestations against the Grand Lodge of Mississippi, and professing such ultra doctrines upon questions of jurisdiction?

It is another link in the chain of evidence that proves how little that Grand Lodge understands her duties and capacity as a Grand Lodge, and how willing and ready she is on every possible occasion to depart from the plain and straight-forward road of Ancient Free Masonry, and mix herself up with other grades and bodies; which Master Masons, as such, can neither know nor recognize. It is but another evidence of that spirit of innovation, that love of novelty, that desire of centralization which characterizes all her acts.

It would further appear that the Grand Lodge did not confine its action in this matter to its own asserted jurisdiction, but lodged a complaint with the Grand Orient of France, for we read at pages 18 and 19 of the “statement,” that “the most Ill. Brother Leblanc de Marconney, *warrantee of friendship*, and representative of the Grand Lodge in the Grand Orient of France, informs us by his letter of the 1st of August, 1847, that taking part in our dissensions and difficulties excited by the General Grand Chapter of R. A. and the Grand Lodge of Mississippi, that honorable body does not concur in the opinions of our adversaries; and that the same course of conduct has been followed by it, when on a similar circumstance, about fifty years ago, a declaration was issued by it, decreeing the centralization of all Masonic Rites into its sole and only authority.”

Not satisfied with her own unwarrantable interference, she has applied to the *Mother of the Modern Rite*, to interfere and take part in a discussion relating to Royal Arch Masonry, and disapprove of the acts of the supreme head of that Order in this country.

There is an ancient proverb that: "*Those whom the Gods would destroy they first make mad.*" Of a verity it would seem to your committee that this madness has been visited upon the old Grand Lodge, they know not whether as a precursor to a final dissolution; but it does seem to them that it has effectually produced its decease as an Ancient York Grand Lodge.

Your committee believe that in the remarks which they have been constrained to make in the preceding part of this report, and in all that may hereafter succeed, no inference can be drawn that they have desired to cast any reflections, or attribute any improper motives to the individual members either of the Scottish or French Rites, or of the old Grand Lodge. Such has been far, very far from their intention. They believe them to be for the most part (and subject only to those exceptions to which our own and every other human association is exposed) high minded and honorable men, pure in their motives and honest in their professions and institutions. But we believe them to be in error; we attack the institutions of which they are members, and not individuals; and in the language and form in which we attack them, but copy and recite what has been written and repeated by men infinitely superior in qualifications to ourselves, and against whose knowledge and capacity, candor and impartiality, no voice has been ever raised.

Your committee have read with some surprise the comments made upon some parts of the report of the old Grand Lodge, by the committee of correspondence of the Grand Lodge of the District of Columbia, in their report for the year 1848. They remark: "There is one point in the report of the committee of the Grand Lodge of Louisiana, which strikes the mind of your committee with great force, as defending the ground assumed by that Grand Lodge, in admitting the cumulation of Rites into its jurisdiction. It is this:

"Laws must be suited to the community for which they are made, and some Masonic regulations might well be adapted to the meridian of Louisiana, and especially to the City of New Orleans, where we have daily intercourse with the brethren of all nations, the utility of which might not be understood by the Masons of that part of the country having but few external relations, and where the community is composed entirely of one kind of people."

Your committee have always understood that *Masonic laws and usage* must invariably be the same everywhere, and that it was the boast of the institution that its laws and customs were the same in every nation and in every clime: that this common law and universal usage united us all into one common family, the members of which, however separated by differences of nationality and language, were by this exact similarity of law and custom, enabled to recognise and hold Masonic converse with each other. We cannot understand how the maxim thus laid down, "that laws must be suited to the community in which they are made," can have any application to Masonry.

As a maxim in political ethics it may be undeniable, and as human laws intended to embrace a political body or corporation are meant to provide for the physical wants and protection of the community, they must change to suit those various wants, which are regulated by climate, character, or some similar cause. But Masonry is not dependent upon, or subject to, any of those causes which make other laws to fluctuate; it has but one object, and that a moral one. All Masons must be the same every where, having but one common object and actuated by one common impulse, and the laws and customs of Masonry are so framed as to be applicable to every Mason, no matter what may be his nation, character, or position; it is the great advantage of Masonry, beyond all other human institutions, that men may meet in it as brethren without any reference to religion, politics, nationality, or any of those manifold distinctions and interests which divide mankind, and give rise to the difference in the laws which govern them. The Masonic family can have no differences caused by difference of nation or country, wherever assembled they must still be the same, and consequently can have no need of different laws. We cannot more appropriately conclude, than by quoting the language of the committee of correspondence of the Grand Lodge of Missouri in 1847, and upon this same subject they say:

"This doctrine, properly qualified, your committee will readily concede to be admissible; but to suppose that local peculiarities can, in any instance, justify a departure from known established principles in our Institution, is, to say the least, an acknowledgment that any innovations may be made, if the local condition of society seems to require them, which would be repudiated by every Mason the world over."

Your committee believe that this conclusion, to which our Missouri Brethren have arrived, is not only perfectly logical, but unanswerable. And we cannot but believe, that had our brethren in the District of Columbia viewed the question in the only light in which we conceive it can be regarded, they would never have endorsed the doctrine and practice of the Old Grand Lodge.

We regret to find, that the same committee have adopted another fallacy of the Old Grand Lodge, for they go on in their report to say:

"And the Circular of that Grand Lodge says:

"If the Grand Lodge of Mississippi, under the pretence that our Grand Lodge cumulate the three Rites (for they all part from truth who state that we mix said Rites,) which are followed by the various Lodges under its jurisdiction, has the right to open and establish in opposition to another Grand Lodge, and to constitute in our own State, Lodges of its own, it is self evident that our Grand Lodge enjoys an equal right, and may under the pretence that it is better to cumulate the different Rites, open and establish a Grand Lodge, in any State of the Union where there is no cumulation of Rites, in opposition to the Grand Lodge now existing in said State, and con-

stitute there as many Lodges of the different Rites as it will judge proper for its own interest and welfare; but from the very day on which such a principle prevails, Masonry will in fact cease to exist in America.

"This extract places the erroneous proceeding of the Grand Lodge of Mississippi in as strong a light as it can well be placed, and the reasoning of the Grand Lodge of Louisiana is certainly undeniable."

Your committee, however, have no hesitation in denying it, nor can they give the name of reasoning to sophistical premises and illogical deductions.

[To be continued.]

LEO LEELA;
OR, LEGENDS OF THE SANGAMON.

[Continued.]

BY THE AUTHOR OF THE "HEROINE OF ILLINOIS," ETC.

CHAPTER V.

READER, have you ever marched beneath the unfurled banner of the Stars and Stripes, to meet in deadly conflict your country's foe? Have you paused ere the fatal strife began, and beheld the bristling bayonets of thousands prepared to dispute with thousands the honors of victory and the glories of the battle-field? It may be that you have seen army meet army, each with a proud and lofty bearing, flushed with the hope of success; but still you may not have witnessed the most trying scenes of a soldier's life. Man—strange though he be—loves company even at the gates of death. But the still, lonely, solemn march of the few, concealed by the dark curtains of night, with ample time to contemplate the near approach of death, resolved to grapple with the enemy—and that too with a foe from whom no quarter may be expected—this it is that must try men's souls. Who that has read the story of Leonidas and his brave Spartan band, that does not remember with thrilling interest, and place a high estimate on the blood thus poured out upon the altar of their country's glory? And yet how many and oft were the instances, in the early settlement of the Western and Southern States, of noble heroism and individual

valor untold in the annals of our country's history. The writer and the reader are alike dazzled by the pageantry, "pomp, and circumstance of war." We chronicle with pleasure, and read with interest, the fall of hundreds where thousands fought; but we sing no requiems over the graves of the small bands who nobly stood, and bravely fought, and gloriously fell, overpowered by the many. Look on our little band of Rangers, numbering in all eleven men, subdivided into three parties, and silently moving forward to meet a relentless foe, numbering about thirty, and who were not expected to show quarters to a captured enemy. The Lieutenant and the privates who accompanied him, gained a point as near the Indian camp as was desirable, and each took a tree where they waited in silence until Hugh and Jim would have time enough to make their circuit and come up. The Indians were busily employed in eating their supper, and were evidently under no apprehensions of an attack. In a short time a cracking of sticks was heard above the camp. Instantly every Indian jumped to his gun, and by order of the Chief threw himself flat on the ground under the shadow of the log, so as not to be seen by the whites. In this situation they remained nearly an hour, when the Chief slowly arose followed by his warriors, and the expression of 'wolf,' 'wolf,' gave evidence that they attributed the noise to some wild animal; but the Lieutenant could see that the Chief was taking steps to post a guard, which it was important to prevent. The Rangers had received orders to remain concealed and make no attack until the gun of the Lieutenant was heard; and he now feeling satisfied that the proper time for an attack had arrived, raised his gun, as did his companion, and they both fired. Almost immediately after, nine other guns were heard, and several Indian warriors shrieked their peculiar death yell; but the precise number could not be known. Before the Rangers could reload, every Indian had disappeared. The Chief, supposing he was surrounded by a large force, ordered his warriors to throw themselves flat on the ground and lay concealed, calculating the whites would charge upon them, and thus afford an opportunity for a portion to escape, or at least to grapple with their foe; but the plans of the Lieutenant and Hugh were well laid—they kept their men concealed each behind a tree. Thus, for more than two hours, the most profound silence was maintained by both parties; when at length the practised ear of Hugh heard a rustling noise, and rightfully concluded that the Indians were attempting to steal beyond their line and escape.

After watching for some time, he saw the form of an Indian crawling on the ground, and raising Betty, fired. Several of the Rangers did likewise, and with fatal results to the enemy. All noise now ceased, and the most profound silence continued throughout the night.

At length the dark curtains of night were withdrawn, and the gray tints of a bright morning dawned upon the earth. Hugh now discovered the legs of an Indian within twenty steps of him. The Indian had seen Hugh, and having his body behind a tree, was endeavoring to get a shot. Hugh feeling some difficulty in keeping his hat on his head, because somehow his uncombed hair obstinately stood on end, took it off and putting it on a stick, slipped it out from the tree, hoping the Indian would fire at it; but it failed to deceive. An incident now occurred which soon brought on a crisis. The Lieutenant was anxiously endeavoring to find out the precise location of the enemy, when, to his surprise and alarm, he saw Jim sitting on the log by the remains of the camp fire, industriously engaged in gnawing at some bones, the remains of the Indian supper. Seeing at once the imminent danger to which Jim was exposed, the Lieutenant determined to warn him, and if necessary bring on the decisive battle. He therefore placed his hands together and with his mouth produced a whistling sound well understood by all the Rangers as a warning of approaching danger. Jim reluctantly withdrew the turkey bone from his mouth, and looking all round, finally saw the Indian who was trying to get a shot at Hugh, and deliberately laying down his bone as he said "No you wont, Mister," took up his gun and fired. The Indian jumped up and gave the death yell and fell dead. Instantly the Lieutenant shouted at the top of his voice, "Rangers, fire—charge." In a moment every man was on his feet, and the bloody conflict commenced. The Lieutenant seeing two Indians attack Jim, rushed to his rescue, when he was intercepted by two others. He had, however, drawn both his pistols, and now fired them in quick succession with effect. The whole party had by this time discharged all their fire-arms and were compelled to rely upon their swords and knives on the one hand, and the tomahawks on the other. The Chief had by this time discovered the small number of the whites, and determined to concentrate his remaining force; for which purpose he ordered his warriors to assemble at the camp fire. Jim all this time was busily engaged, as he afterwards said, in receiving morning calls from the red skins, and had already given some five or six rather a

warmer reception than was conducive to long life, and was still very coolly cutting and slashing among them, talking kindly to them all the while. Hugh fought like a tiger, endeavoring to cut his way to Jim. The Chief on ordering his warriors to repair to the camp, started for that point, when he saw and recognized the Lieutenant—he raised the war cry, and with demoniac rage, rushed upon his foe, exclaiming “*Kitche-walah-ski che-mo-ko-man.**”

To a looker-on, the contest would have seemed likely to be of short duration; for the athletic and muscular form of the Chief compared with the slender tall Lieutenant, left but little room to doubt about the result; but the latter having unusually long arms, possessed an advantage over his adversary nearly equal to his superior strength, and then again the violent rage of the one and the cool, calculating mind of the other, still more tended to place them upon a level in this deadly conflict. Every Ranger was in close fight with one or more of the enemy, and hence the two leaders were left undisturbed in their personal conflict. The contest was long and fearful, but no longer doubtful—the Lieutenant’s arms are pierced again and again by the knife of Kish-Toolah, while the latter had not received a single wound. And now the Lieutenant gives back—his strength is failing from loss of blood—the Chief seeing his advantage grapples more closely, and plunges his knife into the breast of his adversary; still he falls not—again the Chief lifts on high his keen edged weapon and prepares to strike the last fatal blow, when the shriek of a female is heard and the arm of the warrior falls. In a moment Leo Leela leaped from her saddle and threw herself upon the breast of the Lieutenant, and turning, said, with a look akin to scorn “Kish-Toolah can strike the fatal blow—see, no one will hinder him; strike I say, and wreak your vengeance on me—it is quite as brave as to embrue your hands in the blood of one who has avoided giving you even a scratch.” Kish-Toolah trembled as if from very fear, as he listened to the withering sarcasm of our heroine; and then turning, walked slowly away and mingled with his warriors. But what a scene met his view!—twelve only remained standing on the battle field, their arms had fallen and not a blow being struck—the superstitious awe and veneration felt by all for Leo Leela, had the effect to unnerve the warrior’s arm on hearing her voice. Nor was the magic influence

*Mean or bad white man. The Indians have no word in their language more abusive than this.

of her presence confined to the Indians. Hugh and Jim entertained a solemn conviction of her supernatural power, and dared not raise a hostile arm in her presence; and hence the singular spectacle now presented itself of the two hostile parties standing face to face, without daring to continue the battle. Six only of the Rangers survived, and Jim, who under the excitement of personal conflict, had bravely stood his ground, apparently against fearful odds, now sunk to the earth, covered with wounds mortal. Hugh flew to his assistance to afford what relief he could; but on seeing the pale face of his friend, supposed him dying. He brushed a tear from his eye and said "Jim, go in peace; I will revenge your death or lose my scalp."

A shriek was now heard from Leo Leela—she had just discovered a ghastly wound on the breast of the Lieutenant as he slowly sunk to the earth. She believed him dying and lost all self-control; she hung upon his breast, received the blood as it gushed from his wound upon her own bosom; she parted the hair upon his brow and gazed wildly into his face; and now, Hugh rushes up, and tearing her away exclaimed, "Dear, beautiful devil, you must stand aside tel I see ef my Leftenant wants help." He tore open the clothes of his commander and exposed the wound, which aroused Leo Leela to a sense of his imminent danger, and of her skill in medicine. She took off her medicine bag, and taking from thence a small stone jug, poured an oily substance into the wound, and then pouring out some liquid from another, succeeded in getting the young officer to swallow it. And where was Hugh? Poor fellow! he was neither sitting nor standing. At one moment he was on his knees, rubbing the hands of his friend; at another he was running around him, seeking to serve him, but knowing not how; and now he throws himself on his knees, gazes fondly into his face, and says: "Leftenant, Leftenant, don't leave Hugh—don't leave your friend; I—I haint got nobody else to love; come now, you'll git well, won't you, Leftenant? You know me—its Hugh that's a spoken; oh, say a word to me." The Lieutenant, weak and exhausted as he was, heard and appreciated this evidence of true affection, and exerted himself to say, "I—I am better, Hugh." "Thank'ee," said Hugh, and turning to Leo Leela continued: "Dear, beautiful devil, ef you'll jest cure him I'll giv you my soul an body forever, an herearter I'll go arrants fur you clean round the world; I will, an no back out nuther; come, you will, won't you?" Leo Leela heard not his words; her eyes were riveted on the face of

the wounded officer—she was watching the effects of her remedies—her inmost soul was absorbed in anxiety for the result. The life blood of the Lieutenant seemed fast eking away; her bosom heaved with that deep felt emotion with which anxiety and dread suspense, more than certain bereavement, rends the heart. No tear stole up from the secret chamber of the soul to mitigate her suffering; but at length a long, deep drawn sigh heaved her bosom, and a smile, melancholy it is true, but no less beautiful, played around her features, as if to kiss away the rising tear which a grateful heart bequeathed to the Father of Mercies. And now her eyes are upturned, her sweet voice pours forth in musical strains, words of thanksgiving and praise, pure as they sprang from the fountain of Christian faith, and with the soul's adoration they soared away to the God of Love.

Oh! who that has sat by the bedside of a dear friend, feeling assured that the critical moment was fast coming on which was to seal his fate for life or death, and at last beholds the favorable change—that does not know how vain are all efforts to portray the feelings of anxiety that fills the breast. A knowledge that our friend, child, sister, brother, father, mother, or companion, is dead, passes through the soul with an electric shock which blunts the sensibilities, dries up the fountain of tears, and though the heart be lacerated, a morbid excitement sears the wound, and we are unconscious of the inward gnawing. But while Hope plays around the citadel of love, we pause to contemplate either side of the picture. We have a foretaste of the misery which awaits us should the beloved one steal away from our fond embrace, and hide from our view behind the pale curtains of death; and oh, if that death is to leave us alone, bereaved of all to feel or care for us, how doubly bitter is the thought! And then, again, if in the hour of dread uncertainty, Hope's gentle whisper steals upon the soul, with what heartfelt joy we exclaim

“All may be well, be happy yet.”

As soon as Leo Leela smiled, Hugh took it for granted that his friend was cured and immediately ran to see Jim. He was still alive but his body mangled with wounds. Hugh speedily returned and implored Leo Leela to go to his assistance; nor did she need a second call, for quickly remembering that her duty called her to the relief of all the wounded, she hastened to discharge that duty.

About noon the Rangers had buried their fallen comrades. Leo Leela had a short interview with Kish-Toolah, when he sent with

her four of his warriors to assist in carrying Lieutenant Long and Jim Giddings to Clary's Grove, distant some fifteen miles. Litters were accordingly prepared, and under the direction of Leo Leela, the Rangers assisted by the four Indians, set out.

CHAPTER VI.

A young man, Robert Wright, of a wild and roving disposition; had married a beautiful young lady in Kentucky, contrary to her parents' wishes, who carried their opposition so far as to forbid their daughter access to their house after her marriage. Young Wright possessed high and noble principles, and withal a goodly share of pride, which was not only appreciated, but applauded by his high-toned, spirited wife, and they mutually agreed to wend their way to the far west in search of a new home. Wright joined a regiment of volunteers then being mustered into service, for the purpose of marching to Fort Clark or elsewhere in the North-west, as the condition of the frontier settlements should require. On reaching Vincennes, a rumor was rife that the Kickapoo Indians, who had all along professed friendship for the Americans, had leagued with the Pottawatomies, and were preparing to march their united forces into the territory of Indiana. Orders were therefore issued, requiring this regiment to visit the Kickapoo towns on their route to Fort Clark. On the second day after entering the Grand Prairie, west of the Wabash, they fell upon a large Indian trail which they determined to follow. This they did until they came to Clary's Grove, where it was ascertained that the Indians having found themselves pursued, divided their forces into so many parties as to make it useless for the Regiment to pursue them further. Shortly after the Regiment camped in the Grove, young Wright called on the commander and stated that his wife had been very ill for two days, and that at her earnest solicitation, he had come to ask permission for himself and younger brother to remain in the Grove until she recovered or died. This request was acceded to reluctantly, because the commander believed they would be massacred by the Indians. He ordered a sufficient number of his men to be detailed to build a cabin to serve as a shelter for the sick and in some degree protection against the foe. Two rooms were speedily raised—one of which was built like a block-house. The next morning the Regiment took the direction of the Kickapoo town,

at the head of Salt Creek. Robert and his brother sat alternately by the bedside of Mrs. Wright, day and night, and each hour seemed only to present new evidences of a fatal termination. Her fever continued to rage more and more violently—delirium followed, and the pale messenger of death seemed to be hovering over, ready to waft her spirit to its home in the skies. One night when the brothers were sitting in solemn silence, watching the ravings of the beautiful wife, the distant muttering of deep-toned thunder was heard. Anon a noise like the roaring of a mighty cataract comes looming on the breeze, and nearer and still nearer it comes; and now a stream of liquid fire shoots athwart the skies, and peal after peal of sharp heavy thunder shakes the very pillars of the earth. The storm spirit shrieks and moans and whistles through the air, and the tall and sturdy forest trees bend and kiss the earth, like blades of grass beneath a gentle zephyr; the rain pours in torrents, and the blackness of darkness veils the earth and skies. The sick one heeds not the storm—her fever rages and her brain is on fire; but the voice of God spoke trumpet-tongued to the heart of Robert—the power, the might, and majesty of the King of Kings and Lord of Lords, was seen in the lightning's glare, and in the tempest-tossed earth his strong right arm. The young husband quailed beneath the awful warning presented to his view, both without and within—aye and his proud spirit was subdued, for on his bended knees he poured forth his first true, humble, heartfelt prayer, in supplication for mercy at a throne of grace. His brother followed his example, and while they were yet upon their knees, the first knock ever made at their door was heard: the door was opened and a young and beautiful female entered, drenched with rain. She kindly gave a hand to each and walked unbidden to the bed of the sick, and resorting to her medicine bag, soon commenced applying her remedies.

We will not stop to detail all the little events which occurred. Suffice it to say, that all that delicate and needed attention which a female only knows how to give, was freely bestowed, and the sick was soon convalescent; nor could we if we would, describe the many powerful and heartfelt manifestations of gratitude that poured forth from the overjoyed bosom of the young husband. Awe-stricken, he had refrained from asking any questions in reference to the remarkable being who had so miraculously interposed and snatched his beloved wife from the verge of the grave, and given joy to the little,

household ; but now his desire to stamp upon his memory, and anxiously seek an opportunity to serve her in some way, induced him humbly and affectionately to enquire to whom he was so much indebted. She replied : "The whites call me Leo Leela of the Sangamon. The Indians call me Leo Leela Mus-sco-tah Co-mo-ko Acha ti Mele-to."*

Months had now came and gone. Mrs. Wright was restored to health, and so happy was the husband and brother, they could not sum up the resolution to leave their little home and travel in search of a white settlement. Party after party of warlike Indians had visited their cabin, and so far from showing any hostility, none ever left without leaving a present of some kind in the name of Leo Leela ; but they could never learn where she was to be found ; but now, when least expected, she entered once more the home of the backwoods family. Mrs. Wright met her with open arms, and clasped her to her bosom, and then Leo Leela said : "My dear friend, presuming on your goodness of heart, and noble generosity of your husband, I have taken the liberty of bringing two wounded men to claim your hospitality ; but before you reply, suffer me to explain the reason of my being constrained to ask so much." Here Mrs. Wright seized her arm, and interrupting her said : "Leo Leela, you think so meanly of us that you do not know a favor will be conferred if you will give us an opportunity to serve you in any way. I wish no explanation—it is enough that they are wounded, but doubly so that Leo Leela feels an interest for them." A tear stole into the eye of Leo Leela as she replied : "My dear friend, I see the sincerity with which you have spoken, and am I not more than repaid for the little service I have rendered you? Oh, who would not do good for the sake of the blessings which follow in its train? Dear madam, I will not seek to conceal from you that I feel for the wounded officer a deep, an abiding interest. Yea more, I feel that upon him hangs all my hopes of happiness in this world ; and yet he knows it not. Since I first saw him I have had no star but his. I desire no pleasure that cannot add to his. I would traverse earth and seas to serve him—sleeping or waking his image is before me, and I worship it second only to my heavenly Father ; and yet me thinks there is an awful gulf between us. I feel that the pleasure which I would derive from being permitted to stand by and minister to his comfort through life, and

*The Pale Prairie Flower of the Great and Good Spirit.

sooth his declining years, is more than I deserve, and more than God will grant; and therefore he must not know that I am more than a common friend—but see, they come.” Mr. Wright and his brother were out with their guns in search of game, on which the family subsisted. Mrs. Wright busied herself in preparing beds for the wounded, so that when they entered, she did not see the face of either of them, they being deposited under the direction of Leo Leela. Shortly after Mrs. Wright entered the room with a cup of spice wood tea, and approaching the bedside, she said, “My dear friend, you are welcome to—” at these words the Lieutenant quickly turned his head towards the speaker. They gazed a moment at each other, when he exclaimed, “Clara!” The word “Brother” escaped her lips, when she shrieked and fell, with her arms around his neck. Her shriek was heard by her husband, and soon after he rushed into the house, and seeing the prostrate form of his wife, supposed she had been murdered, and he raised his gun to fire upon the Indians, when Leo Leela sprang forward and said: “Hold! we are all friends—your wife has discovered a dear relative in the person of that wounded officer.” Wright ran and lifted his wife from the bed, and finding she had recovered, turned to gaze upon the officer, when with an emotion little less than had agitated Mrs. Wright, he recognized his old and familiar school mate—the fast friend of his youth, and brother of his beloved wife. “Oh, Tom,” said he, “tell me who has done this;” and turning round he continued, “If the dastard is here, I challenge him to mortal combat; does the cold-blooded assassin dare confess, or shall I brand him as a coward?” At the commencement of this speech, Kish-Toolah entered the door, and when Wright concluded stepped boldly forward and said, striking his hand on his breast: “Me, me, Kish-Toolah, Chief of the Pottawatomies. Pale-face hear—me struck the blow; me, who never feared an enemy or betrayed a friend—me, who has fought for the wigwams and hunting grounds of my tribe; but me fight in vain, for the pale-face has come like the waves of the sea, and swept over the land. My warriors have bravely fallen, nobly contending for the country given to them by their fathers; but the great Mele-to smiles no more on the path of the red man; our friends over the big lake, who urged us on to this war, have basely forsaken us, and our squaws and pawpooses are driven from home to home, from prairie to prairie, until they are falling like the leaves of the forest, to mingle with the earth.

The glory of the red man has faded away, and now the heart of Kish-Toolah is broken; he will go no more upon the war-path; his soul is sad, and he only waits for Mele-to to bid him go to his fathers in the spirit land. Pale face, Kish-Toolah is ready—strike, strike, and like a noble brave, avenge your brother.” Leo Leela, whose tears freely flowed at hearing the noble Chief draw this true picture, stepped forward, and placing her hand on his breast, in tender accents said—“Kish Toolah, the pale face will not strike when he knows all; nay, he will love thee as a brother. Oh, Kish-Toolah, hear the voice of Leo Leela Mus-sco-tah—she bids you not to droop with sorrow beneath the misfortunes that have come upon your tribe. A brighter day is dawning upon your tribe—a brighter day is dawning for the red man. Mele-to will put it into the heart of the Father at Washington to give to the red man a home in the blooming wilderness of the West—the best hunting grounds shall be his. A decree will be made that war and blood-shed shall come no more upon the land—the pale face Chief and the Indian warrior shall set side by side in the same wigwam, and smoke the pipe of peace; the Indian brave shall receive his bride from the wik-i-up of the pale face, and joy and peace shall be in the hearts of all; the Great Spirit of the pale face shall be the Mele-to of the red man, and though the Indian trail may grow dim, and gradually fade away, it shall not be blotted out for twelve thousand moons. Kish-Toolah, hear the voice of Leo Leela, and listen to her words. She asks—she entreats—that you will bury the tomahawk and smoke the pipe of peace with the pale face. She asks this that your tribe may not fall like autumn leaves, to rise no more. Kish-Toolah go, go, and be hapay; and while Leo Leela lives, command her, for she loves you like a brother.” Kish-Toolah turned and slowly passed out of the house.

For three weeks the wounded soldiers left not their prairie feather beds,* and never were men more carefully nursed and tenderly cared for. The family gave every attention in their power. Hugh was strongly attached to his Lieutenant, but most of his time was occupied at the bed-side of poor Jim, who at last seemed to have some chance to recover; and need we say that there was one other whose unremitting attentions were freely bestowed? When young Long slept she would sit for hours drinking in that secret joy which fills the soul as we gaze on the dear object of our idolatry. And did she love,

* Dry prairie grass, of which beds are made even at this date.

unloved? Look on that gentle smile of young and pure affection, that would ever and anon steal over his face as he held her hand in his and gazed in her eyes; hear the soft whisper of his dreams breathing the name of Leo Leela, the beautiful and the good, and then say if he did not love—aye, and not with a sordid or stinted feeling; no, but with a gush, a flow of soul that looked not, asked not to see the end; he knew not, asked not, whether the beloved object was only the flitting vision of a dream. He thought not that fate might interpose and dash the cup of joy ere its nectar had been quaffed, and the soul's longing satisfied. No, his bosom was fired with a passion too deep and overpowering to allow him to pause in his mad career.

“ Oh, love! no habitant of earth thou art—
 An unseen Seraph, we believe in thee,
 A faith whose martyrs are the broken heart,
 But never yet hath seen, nor e'er shall see
 The naked eye, thy form, as it should be;
 The mind hath made thee, as it peopled Heaven,
 Even with its own desiring phantasy,
 And to a thought such shape and image given,
 As haunts the unquench'd soul—parch'd—wearied—wrung and riven.”

Three more weeks had come and gone, and the young officer was sitting in the yard under the shade of a box elder tree, covered over and beautified by the rich bloom of the wild honeysuckle. The sun was casting its retiring rays upon the tree-tops, reflecting and flinging back those golden scintillations which only the God of day can guild upon the rich foliage of a western forest. The broad mantle of day was being folded within the sable curtains of night, and the little forest songsters were caroling their mellow lays in honor of day's departing hour. How beautiful is sunset to the merry Gondolier, as he skims over his own smooth lakes, and sends forth his roundelays to be wafted on the gentle breeze to his lady-love. How welcome are the last rays of a summer's sun to the shepherd on the mountain heights of Scotland, when it brings the hour of meeting his *bra' lass* at her cottage in the vale. How beautiful is sunset when viewed from the mountain tops of our own land of the Stars and Stripes!—but how much more beautiful to behold the last mellow rays stealing through a dense, dark green forest of the great West—to look on when no cloud intervenes to hide the golden stream, flung back upon the world as if to admonish man to prepare for the solemn hour when the

last ray of light shall shine upon his soul, ere it be launched into eternity. Evening's calm and beautiful hour comes like a sweet messenger from the angel of light, to remind us of that eventful evening, whereby the fiat of Heaven, the thin veil of time, shall be torn from our mortal vision, that we may take the last look upon this world, and the first upon the world to come. Evening's gentle zephyrs that sweetly sing a lullaby to repose and woo our wearied nature to the arms of sleep, should remind us that we may never more awake to behold the royal messenger coming over the eastern hills to proclaim the morn of another day. Evening! fit hour for the troubled soul to pour forth its wailings and petition to a throne of grace for a healing balm. Evening! the witching time for the tender and confiding heart to drink deep from the fountain of love, and plight that faith which must run through years for weal or woe.

On the evening to which we have alluded, young Long was gazing in the distance, and listening with keen anxiety for some well known sound. Anon, the noise of a horse's hoofs is heard, and a smile of joy animates his features; and now, Leo Leela leaps from her saddle, and is locked in his embrace. Oh! what a gush of joy heaved his bosom; he was happy even beyond his hopes; he had watched long for the return of his soul's idol, and now she had come—not as heretofore, restrained by a false delicacy from giving expression to her heart's best love. No; but unbidden, she throws herself into his arms. The young man, in extacy of soul, poured forth his heart's wishes: "Leo Leela, my own—my beloved one, let us part no more. Oh! how delightful to return to the land of our birth—to the home of our fathers, and in some lovely spot, watch over each other's happiness, and smoothly glide down the stream of time, loving and beloved. Nay, my own one, start not thus. I mean not to tear you from your mother; no, we will delight to watch over her declining years, and though we may not wholly remove and heal the wound that cankers at her heart, we will tenderly soothe her sorrows and mitigate her woes." "Hold, oh! hold," she exclaimed; "I can be silent no longer. Noble youth, hear me for my sake, and believe my words, for I am called upon—perhaps by my own imprudence—to confess more than I intended. From the hour of our first meeting, I have, unseen, worshipped thy image, and known no other idol, save my heavenly Father. I have fondly hovered around thy path to shield thee from harm. I have loved you with a singleness of heart that

knows no equal, and yet I wished not that you should know it; for a melancholy foreboding has ever darkened my path. A deep-seated pang is gnawing at my heart; my soul is sad, for I can look forward beholding only a dark and dismal future. When I left you yesterday, I dreamed not that the hour of trial was so near at hand; but alas! a destiny which I can neither control or explain, tears me from you—it may be to meet no more forever. Believe me, oh thou, whom my soul adores, that I would gladly follow your footsteps whithersoever you go. I would make your home my home—your country my country—your God my God; but it must not be. I have dreamed away a few short months, blind to all but the joy of loving you; but that dream of bliss has passed away, and I must now meet my destiny. Oh! tremble not thus—let the heart of a soldier buoy up your spirits to await the events which fate has in store for you. To-night—yea, even now we must part; oh, be happy—think sometimes of the wild girl of the forest, and come what may, as long as she lives, be assured she will love you even as now. Fare—— oh! I—I cannot speak the dreaded word. Oh, sir, look not thus—my poor heart will break. Here, take this talisman, and if, after long years, you should again visit the home of the red man, and desire once more to see Leo Leela, seek out the Chaw-kaw-mah* of either tribe—show him this token of a mystic tie, and you will be safely conducted to my side, though the war cry greets your ear at every step. And now fare—— Oh, God! be thou our help.” She sprang into her saddle and——.

[To be continued.]

ON THE SIGNS OF DEATH.

FROM the last number of the London Quarterly Review, we make the subjoined extract. It forms a portion, and the most interesting portion, of a very amusing and instructive article on the signs of death. Though the subject is a gloomy one, the review is interspersed with humorous allusions, thus presenting the “grave and gay.” We publish this article because it contains a correct and philosophical

*Prophet.

expose of some of the prevailing superstitions and vulgar errors, touching the dying and the dead; and satisfactorily accounts for the extraordinary appearances presented by some corpses on disinterment.

The moment which converts a sensitive body to inanimate matter is often indistinguishable; but one would hardly think that any who had deliberately contemplated a corpse,—icy, stiff, and motionless, with nothing of humanity except the form—could suppose that life might put on the ‘borrowed likeness of shrunk death,’ and men who were still of the present world, be consigned by mistake to a living tomb. Yet many persons, especially women, are so haunted with the idea, that they almost fear to sleep lest they should wake with six feet of earth for their covering and a coffin for their bed. Solemn physicians abroad—for in England these terrorists boast no educated disciples—have written books to accredit the belief and add a deeper horror to the grave. Each successive production of the kind, however, is little more than a resuscitation of its forgotten predecessor, from which it differs about as much as the Almanac of this year from the Almanac of last. In 1834, Julia de Fontenelle, a man of science—if several lines of philosophical titles written after his name are a voucher for the character—published his ‘Medico-legal Researches on the Uncertainty of the signs of death,’ which volume is at present, we believe, the standard one on the subject. The horror of being buried alive was his least motive for rousing up the public to a sense of their danger. Convinced, he said, that unwholesome diet and evil passions, the abuse of drugs and the ignorance of physicians, are but too successful in swelling the number of the undoubted dead, he conceives it his duty in compensation to preserve to society the many who were only dead in appearance. He seems to have persuaded himself that burial grounds are a species of human slaughterhouse, and if he had read the English Martyrology, would have seen something more than a lying legend in the story of St. Frithstane, who, saying one evening masses for the dead in the open air, as he pronounced the words *requiescant in pace*, heard a chorus of voices from the surrounding graves respond loudly *Amen*. M. Fontenelle’s hopes of recruiting the population from churchyards are grounded on a hundred cases of apparent deaths gleaned from the entire history of the world—a rather slender counterpoise to the victims of passion, gluttony, drugs, and physicians, even if the instances were all well founded and all to the purpose. ‘He who cheats by pence, is cheated by the pound.’ But of his examples those which are true are inapplicable, and those which are applicable are unsubstantiated.

The marvellous is most credible when left to the imagination; the attempt to verify it dissipates the illusion. Supernatural appearances seemed to be probable when the argument rested on the general belief; nothing more likely when the specific facts were collected and

weighed. A volume of ghost stories is the best refutation of ghosts. That persons, by every outward sign long dead, have revived, is also among the opinions that have found adherents in all countries, and many are the superstitions to which it has given rise. Roger North, in his *Life of the Lord Keeper*, mentions that the Turks, if a noise is heard in a tomb, dig up the corpse, and, as one method of making matters sure, chop it into pieces. He adds, that some English merchants, riding at Constantinople in company with a Janizary, passed an aged and shrivelled Jew, who was sitting on a sepulchre. The Janizary never doubted that of this sepulchre the Jew himself was the rightful tenant, and ordered him back to his grave, after rating him soundly for stinking the world a second time. Nations sunk lower in barbarism, give credence to fables still more absurd, though they do not exceed in extravagance what we might expect from the exaggerations of ignorance and terror, if the cries and struggles of buried men had been heard, disturbing the stillness of the tomb; but the moment an effort is made to substantiate the belief by authentic examples, the edifice is overthrown by the very endeavor to prop it up. Timidity itself would take courage on reading the terrific register of the credulous Fontenelle. An examination of his proof, while it indicates the precautions that are prudent to be taken, will reassure those who are accustomed to shrink from the semblance of death, with its frightful accompaniments, far more than they dread the reality; for it will show that, unless by culpable recklessness and haste, there is no possibility that a single individual should be entombed before his time.

The first page shows how much his criticism has been outstripped by his zeal, for he counts among the victims of *error* the Emperor Zenon, who is said to have been interred when he was drunk, by order of his wife, ambitious of his crown. M. Fontenelle himself relates, that for two nights he continually cried from his capacious sepulchre, "Have mercy on me! Take me out!" and surely his petition would not have been in vain if they had buried him in good faith through an unhappy mistake. Horrors never come singly: it is added, that in his hunger he ate up his shoes and the flesh of his arms. A case among the accidents, that of an Archbishop Geron—when or where he lived is not told—has a close resemblance to the end of poor Zenon:

He waked in the boat, and to Charon he said
That he would be rowed back, as he was not yet dead

But the persons who heard him shouting from the sepulchre refused to believe him, and he was left to his fate. There was an Abbe who had better luck. He revived on the way to the grave, and his attendants having thought fit to bury his cat with him, which sat like a night-mare upon his chest, the Abbe employed his returning strength to drive off the incubus. The animal mewed with the pain, and

more regard being paid to the remonstrances of a cat than to those of an Archbishop, the procession was stopped and the coffin unscrewed. Out jumped the cat, and immediately after the dead man followed, and took to his heels. The bearers are said to have been "frozen with fear;" and the cat and the Abbe must have partaken of the chill. Some who came off with life, have yet had reason to rue the misconception. A gentleman of Rouen, returning from a tour just as his wife was being borne to the tomb, he ordered back the coffin, and had a surgeon to make five-and-twenty incisions on the corpse—a strange method of cherishing the remnant of existence, if he suspected any. Nevertheless, at the twenty-sixth incision, which went deeper than the rest, she mildly inquired "What mischief they were doing her?" and she survived to bear her husband six-and-twenty children—a pledge for every gash. An English soldier showed more vigor and less endurance than this meekest of women. He was carried to the dissecting room of a French hospital, where a student, to practice anatomy, cut his jugular vein. Furious with rage and pain, he leapt upon the student and flung him to the ground, where he fainted with alarm. The soldier must have been a disciple of the laughter-loving Roderick Random, who counterfeited death on his recovery from a fever, and snapped at the fingers of the surgeon as he was closing his eyes. But the more valorous son of Mars had nearly carried the jest too far, when he suffered his jugular vein to be opened before "he played out the play." Zadig, in Voltaire's story, pretends to be dead, to test the affection of his wife; and his friend, who is in the plot, applies immediately for the vacant post, and feigns a pain in his side, which nothing can cure except the application of a dead man's nose. But when the widow, deeming that a living lover was worth more than a departed husband, advanced to the coffin with an open razor to take possession of the specific, Zadig is wise enough to cover his nose with one hand while thrusting the instrument aside with the other. A man of war, who had the good fortune to recover in a dissecting room without the aid of a knife, seeing himself surrounded, on opening his eyes, by mutilated bodies, exclaimed, "I perceive that the action has been hot!" And if M. Fontenelle had opened *his* eyes he might easily have perceived that the anecdote was a jest. Indeed, such is his credulity, that the story of a surgeon addicted to cards, whose death had been tested by bawling in his ears, rising up when a friend whispered in the language of piquet, "a quint, fourteen and the point," has been mistaken by him for an extraordinary case of resuscitation, instead of a commonplace joke on the passion for play. The jest-book has always contributed abundant materials to the compilers of horrors. Several anecdotes turn on that inexhaustible theme for merriment—the sorrows of matrimony. In passing through the street, a bier was struck against the corner of a house, and the corpse reanimated by the shock. Some years afterwards, when the woman died in good earnest, her husband called to the bearers,

"Pray, gentlemen, be careful in turning the corners." Thus there is not even a step from the mirthful to the terrible. The stories unaltered, do double duty.

Two Parisian merchants, bound together in close friendship, had one a son and the other a daughter, who were friends and something more. The daughter, compelled by her parents to sacrifice her lover for a wealthy suitor, fell into what M. Fontenelle calls an 'hysterical syncope,' and was buried. Fortune smiles upon lovers that she may enhance the value of her smiles. A strange instinct induced her adorer to disinter the body, and he had the double pleasure of delivering the fair one from a horrible death and a hateful husband. Holding that the interment had broken the marriage tie, they fled to England, but at the end of ten years ventured back to Paris, where the lady was met by the original husband, who, noways surprised that she should have revisited the earth, nor staggered by her denials, laid a formal claim to her in a court of justice. The lover boldly sustained that he who rescued her from death had more right to her than the claimant who interred her alive; but the doctrine being new to a court of law, the prudent pair anticipated the decision by returning to England, where they finally terminated their adventures. The plot and morality of the story are thoroughly characteristic of M. Fontenelle's nation, and the simplicity which believes it is not less so of himself. The countrymen of Shakspeare will recognise a French version of Romeo and Juliet. All ladies are not blest with resurrectionist lovers, but covetousness will sometimes do the work of chivalry. A domestic visited his mistress in her tomb, enticed by a diamond ring, which resisting his efforts to draw it off, he proceeded to amputate the finger. Thereupon the mistress revives, and the domestic drops down dead with alarm: 'Thus,' says M. Fontenelle, 'death had his prey; it was only the victim which was changed.' He gives further on a simple story in which the lady with the ring was supposed to have died in childbirth, and some gravediggers were the thieves. In the hurry of their flight they left a lantern which served to light the lady to her door. 'Who's there?' inquired the girl who answered her knock. 'Your mistress,' was the reply. The servant needed to hear no more; she rushed into the room where her master was sitting, and informed him that the spirit of his wife was at the door. He rebuked the girl for her folly, and assured her that her mistress was in Abraham's bosom, but on looking out of the window the well-known voice exclaimed, 'For pity's sake open the door. Do you forget that I have just been confined, and that cold in my condition will be fatal?' This was not the doubt which troubled his mind, nor was it the first observation we should have expected a wife to address to her husband, when newly released from her grave by an almost miraculous deliverance, she suddenly appeared before him in the dead of night wearing the habiliments of the tomb. But as the husband was satisfied, it is not for us to be critical. Numerous places are

declared to have been the scene of the incident of the ring, which M. Fontenelle considers to be cumulative testimony to its truth. We should have thought, on the contrary, that his faith would have diminished as the stories increased. Marvels rarely go in flocks. In the present instance few need to be told that M. Fontenelle has been drawing upon the standard literature of the nursery—that the ring story is one of those with which children from time immemorial have been terrified and amused. ‘The nurse’s legends are for truth received,’ and to the inventions which entertained their infancy many are indebted for their after apprehensions lest the fate at which they shuddered in another should prove prophetic of their own. M. Fontenelle has himself thought that it would help out his subject to insert the poem of a M. Lesguillon, in which he relates from imagination the burial and resurrection of a lady who was set free, at the crisis of her despair, by the accident of a sexton cleaving the coffin with his spade. What calls forth M. Fontenelle’s special admiration is that the author has ‘wedded reason to rhyme,’ and that it is impossible to deny that there is as much reason in M. Lesguillon’s verse as in M. Fontenelle’s prose.

As a set off to the miserable mortals who lost their lives through a seeming death, this very appearance is affirmed to have been the means of averting the reality. Tallemant has a story of a Barones de Panat, who was choked by a fish-bone, and duly buried for dead. Her servants to get her jewels disinterred her by night, and the lady’s maid who bore her a grudge, struck her in revenge several blows upon the neck. The malignity of the maid was the preservation of the mistress. Out flew the bone set free by the blows, and up rose the Baroness to the discomfiture of her domestics. The retributive justice was complete, and the only objection to the narrative is that, like the fishbone, it sticks in the throat. In this particular the stories mostly agree; a single anecdote comes recommended by intrinsic probability, and is no less distinguished from hearsay romances by the external authority; for it is told by the famous Sydenham, a man who was not more an honour to his profession by his skill than to his kind by his virtues. The faculty of his day demonstrated on principles derived from abstract reasoning, that the small-pox ought to yield to a hot regimen, and, though patient’s died, physicians thought death under a philosophical treatment, better than a capricious and perverse recovery in defiance of rules. Sydenham, who reformed the whole system of medicine by substituting experience for speculation, and who, besides indicating the right road, was himself perhaps the nicest observer of the habits of disease that ever lived, had early discovered that the antidote was to be found at the other end of the thermometer. The science which saved the lives of the public, was the torment of his own. He was assailed by the profession, to the close of his days, for being wiser than his generation, and among the facts by which he mildly and modestly defended his practice, he relates with evident satisfaction

how a young man at Bristol was stewed by his physician into a seeming death, and afterwards recovered by mere exposure to cold. The moment he appeared to expire, his attendants laid him out, leaving nothing upon his body except a sheet thrown lightly over it. No sooner had he escaped from the domain of art to the dominion of nature than he began to revive, and lived to vindicate Sydenham, to shame his opponents, and to prove that there are occasions in which the remedy against death is to seem to be dead. The ancient, who originated the celebrated saying, 'The physician that heals is death,' never anticipated such a verification of his maxim.

The three examples, however, which the resurrectionists consider their stronghold, yet remain to be told; and it must be confessed that many have lent them the weight of their authority who reject the mass of old wives' fables, though with the imposing addition of being sanctioned by a philosopher, and printed in a book. There was a French captain in the reign of Charles IX, who used to sign himself 'Francois de Civile—thrice dead, thrice buried, and by the grace of God thrice restored.' The testimony seems striking; as he himself related his history to Misson, the traveller, either Civile was a liar, say our authors, or the story is true. But without taking much from the romance of his adventures, the details are fatal to the value of the precedent. His first burial, to begin with, occurred before he was born. His mother died when she was advanced in pregnancy, during her husband's absence, and nobody, before committing her body to the ground, thought of saving the child. His father's return prevented his going altogether out of the world before he had come into it—and here was concluded the first act of the death, burial, and restoration of Francois de Civile. His next death was at the siege of Rouen, in 1562, where he fell senseless, struck by a ball, and some workmen, who were digging a trench, immediately threw a little mould upon his body, which was burial the second. The servant of Civile tried to find out his remains, with the intention to bestow on them a formal interment. Returning from a fruitless search he caught sight of the stretched-out arm, which he knew to be his master's by a diamond ring that glittered on the hand, and the body, as he drew it forth, was visibly breathing. For some days life and death waged an equal contest, and when life was winning, a party of the enemy, the town having been taken, discovered him in bed, and threw him from the window. He fell on a dung-heap, where they left him to perish, which he considered was death and burial the third. Civile's case would never have been quoted on its own merits; the prominence given it is entirely due to the imposing description which a passion for notoriety made him write after his name, and which still continues to arrest the imagination. He survived to have a fourth funeral, and we hope when he was finally laid in the earth that he did not verify a proverb, much in vogue in his day, that a sailor often wrecked gets drowned at last.

More of our readers may recollect the story of the Spanish grandee, who was opened by the great anatomist, Vesalius, and his heart found beating, notwithstanding the havoc that had been made by the knife. The family of the nobleman, so runs the tale, complained to the Inquisition, and the Inquisition decided that, in a physician with the skill of Vesalius, such an error implied a crime. Philip II. employed his authority to procure a pardon, and with difficulty obtained that the sentence of death should be commuted into a pilgrimage to the Holy Land. Hallam, whose epithets have almost a judicial authority, calls the accusation absurd, and absurd it may be proved, on physiological grounds. But the whole story is an idle rumor, written by somebody from Spain, to Hubert Languet, after the death of Vesalius, to account for a journey which puzzled the public. Clusius, who was in Madrid at the time that Vesalius set out, and had his information from Tisenau, the President of the Council of the Low Countries, the land of the anatomist's birth and affections, has related the origin of the pilgrimage, in a note on the history of De Thou, whose narrative, so far as it goes, agrees with his own. Having the manners of the Spaniards, pining for his native country, and refused by Philip permission to return thither, Vesalius sickened with vexation, and vowed on his recovery to travel to Jerusalem, less from any superstition of his own, than to obtain his release by an appeal to the superstition of the King. A news-monger, ignorant of the motives of an action, appeases the cravings of curiosity by invention; that the Inquisition should be at the bottom of the business, was, in the reign of Philip II., a too probable guess, and a pretext for its interference was devised out of the professional pursuits of the pilgrim. The original report soon acquired strength in its progress. The offence of Vesalius was shortly avouched to be neither accidental nor solitary, and by the time the story reached Burton, the author of the 'Anatomy of Melancholy,' it assumed the form of a general assertion—'that Vesalius was *wont* to cut men up alive.'

The fabled end of the Spanish Grandee is also asserted of the Abbe Prevost,—the third vaunted example of stimulated death. He had a stroke of apoplexy on a journey, and the Mayor of the village ordered an immediate examination of the body. The anguish of the incision restored the Abbe to a momentary consciousness, and he expired with a cry. No authority is given for the story, and, judging from the character of the other assertions, it would be natural to infer that there was none to give. But if it be indeed a genuine fact among the fables, it proves nothing except the criminal haste of the village mayor, and the criminal heedlessness of the village practitioner,—vices, which in connection with death, are for the most part opposed to the feelings, the prudence, and therefore to the usage of mankind. No perfect security can be devised against wilful murder; but because a friendless traveller fell a victim to the rashness of an ignorant surgeon, there is no occasion to fright the world from their

propriety, and endeavor to persuade them that, with the best intentions, the living are liable to be confounded with the dead, to be packed sleeping in a coffin, and stifled waking in a grave.

In the midst of exaggeration and invention, there was one undoubted circumstance, which formerly excited the worst apprehensions,—the fact that bodies were often found turned in their coffins, and the grave clothes disarranged. But what was ascribed, with seeming reason, to the throes of vitality, is now known to be due to the agency of corruption. A gas is developed in the decaying body, which mimics by its mechanical force, many of the movements of life. So powerful is this gas in corpses which have lain long in the water, that M. Devergie, the physician to the Morgue, at Paris, and the author of a text-book on legal medicine, says that unless secured to the table they are often heaved up and thrown to the ground. Frequently, strangers, seeing the motions of the limbs, run to the keeper of the Morgue, and announce with horror that a person is alive. All bodies, sooner or later, generate the gas in the grave, and it constantly twists about the corpse, blows out the skin till it rends with the distension, and sometimes bursts the coffin itself. When the gas explodes with a noise, imagination has converted it into an outcry or groan; the grave has been re-opened; the position of the body has confirmed the suspicion, and the laceration been taken for evidence that the wretch had gnawed his flesh in the frenzy of despair. So many are the circumstances which will occasionally concur to support a conclusion that is more unsubstantial than the fabric of a dream. Violent and painful diseases, which kill speedily, are favorable to the rapid formation of the gas; it may then exist two or three hours after death, and agitating the limbs, gives rise to the idea that dormant life is rousing itself up to another effort. Not unfrequently the food in the stomach is forced out through the mouth, and blood poured from the nose, or the opening in a vein where a victim of apoplexy has been attempted to be bled. Extreme mental distress has resulted from these fallacious symptoms, for where they occur, it is commonly supposed that the former appearance of death was deceitful, and that recovery was possible if attendance had been at hand.

The old superstition that a murdered body would send forth a bloody sweat in the murderer's presence, or bleed from the wound at his touch, must have had its origin in the same cause. The sweat, which has been repeatedly observed, is produced by the struggling gas driving out the fluids at the pores of the skin. Through a rare coincidence it may possibly have occurred during the period that the assassin was confronted with the corpse; and the ordeal of the touch, in compressing the veins, would have a direct effect in determining a flow of blood from the wound, where it chanced that the current, by the impulse of the gas, was nearly ready to break forth. A latitude would not fail to be allowed to the experiment. If at any time afterwards the body sweated or bled, it would never have been doubted

that it was prompted by the presence of the murderer, though the manifestation was delayed. One success bears out many failures, for failures imply the absence of notable incidents, and having nothing to arrest attention are quickly forgotten, while the wonders of a success take hold of the mind and live in the memory.

The generation of gas in the body, with all its consequences, was thoroughly understood when M. Fontenelle wrote, but whatever could weaken his case, is systematically suppressed. Nor is there in the whole of his book one single case bearing out his position that is attested by a name of the slightest reputation, or for which much better authority could be found than the Greek manuscript in the handwriting of Solomon, found by a peasant while digging potatoes at the foot of Mount Lebanon. It is no unreasonable scepticism to assume that the majority of the persons revived had never even lived. Yet, not only is this book still in vogue, but the French newspapers annually multiply these tales to an extent which would be frightful if they were not refuted by their very number. An English country editor in want of a paragraph proclaims that a bird of passage has been shot out of season, that an apple-tree has blossomed in October, or that a poor woman has added to her family from three to half a dozen children at a birth, and by the latest advices was doing well. But we are tame and prosaic in our insular tastes. Our agreeable neighbours require a stronger stimulus, and therefore endless changes are rung upon the theme of living men buried, and dead men brought to life again. Shakspeare, who it is evident from numerous passages in his dramas, had watched by many a dying bed with the same interest and sagacity that he bestowed upon those who were playing their part in the busy world, has summed up the more obvious characteristics of death in the description the Friar gives to Juliet of the effects of the draught, which is to transform her into the temporary likeness of a corpse:

‘No pulse shall keep
His natural progress, but surcease to beat;
No warmth, no breath, shall testify thou livest:
The roses on thy lips and cheeks shall fade
To paly ashes; Thy eyes’ windows fall,
Like death when he shuts up the day of Life;
Each part, deprived of supple government,
Shall stiff, and stark, and cold appear like Death.’

These are the ordinary signs by which death has always been distinguished; and it would be as reasonable ‘to seek hot water beneath cold ice,’ as to look for any remnant of vitality beneath so inanimate an exterior. The cessation of breathing, in the opinion of Sir Benjamin Brodie—and no opinion, from his natural acuteness, his philosophical habits, and his vast experience, can be more entitled to weight—is alone a decisive test of the extinction of life; and a test as palpable to sense in the application as it is sure in the result. ‘The

movements,' he says, 'of respiration cannot be overlooked by any one who does not choose to overlook them, and the heart never continues to act more than four or five minutes after respiration has ceased.' The ancient distinction of the heart was to be 'primum vivens, ultimum moriens,'—the first to live, the last to die: and a Commission of the French Academy, who lately made a report on the subject, admit that when there is a considerable pause in its pulsations, it is impossible for life to be lurking in the body. But as the heart can only beat for a brief space unless the lungs play, and as common observers can detect the latter more readily than the former, the termination of the breathing is the usual and safe criterion of death. To ascertain with precision whether it had completely stopped, it was formerly the custom to apply a feather or a mirror to the lips. When Lear brings in Cordelia, dead, he exclaims:—

"Lend me a looking-glass;
If that her breath will mist or stain the stone,
Why then she lives."

And immediately afterwards he adds, *This feather stirs: she lives!* The same test which led Lear to the fallacious inference that Cordelia lived, induced Prince Henry to infer, falsely, that his father was dead:—

"By these gates of breath
There lies a downy feather, which stirs not:
Did he suspire, that light and weightless down
Perforce must move."

Nor were these methods merely popular; they were long likewise the trust of physicians. Sir Thomas Browne terms them 'the critical tests of death;' and presuming that the Romans could not be ignorant of them, he thought their calling in the ears of corpses 'a vanity of affection'—an ostentation of summoning the departed back to life, when it was known by other infallible means that life had fled. But it is now held to be a better method to scrutinize the movements of the chest and belly; one or both of which will rise or fall while any breathing whatsoever continues. It is generally, however, expedient to leave the body undisturbed for two or three hours after all seems over; for the case of Col. Townshend, related by Cheyne in his 'English Malady,' appears to favor the supposition that though the heart and lungs have both stopped, life may now and then linger a little longer than usual.

MACOMB LODGE.

THE complimentary letter from our friend of the Macomb Lodge, informs us that the Grand Lodge of Illinois having, at the October

term, 1849, declined the offer made to them "of the college buildings and grounds thereto attached," they were then given "to the Schuyler Presbytery of Illinois, on condition that said Presbytery do keep up said college in successful operation." The college, under the government of the Presbytery, commenced on the second Monday of November, with thirty-eight pupils, which, on the 3d of December, had increased to sixty. The institution, we are gratified to learn, is under the supervision and direction of an accomplished scholar, and will, we doubt not, fully answer the ends for which it was established,

Though not directly connected with the Masonic Society, the members of Macomb Lodge are interested in its success, and are desirous to sustain it so long as it shall be conducted properly.

The Grand Lodge of Illinois having thus declined the offer of the Macomb Lodge, we cannot see any reasonable objection to the course the latter has pursued; and though we deprecate sectarian influences in Masonic institutions, we are glad that under the circumstances, the direction of the college has been entrusted to a religious body, which has been ever foremost in furthering education.

ST. MARK'S LODGE.

SINCE the publication of the December number of the Signet, a communication from the Secretary of St. Mark's Lodge, has reached us, bearing date the 30th of October, and post-marked Cape Girardeau, December 11th—a long period being thus permitted to elapse between the date of the communication, and the time of mailing, for reasons best known to the brother entrusted with its despatch.

In the December number, we endeavored to set ourself right, on the question which has called down upon us the displeasure and censure of the Lodge; and we again regret that misapprehending our true position, and the scope and object of the *obnoxious* article, St. Mark's Lodge should have had any cause to complain of us.

Our purpose is, in conducting the Signet, to further, to the best of our ability, the cause of Free Masonry, and if the exposure of an error in an individual, should be misconstrued, into a reflection on an entire Lodge, we suppose that it is but necessary to make the explanation, to remedy the injury. If those who take exceptions to the

article in question, will re-peruse it, they will be satisfied that our explanation is ample.

Nothing would give us greater pain than to be at variance, even in opinion, with a body of Masons whom we have always regarded as ornaments of the Fraternity—and for whom we have entertained the warmest feelings of respect and friendship; and we cannot but hope the course they have pursued towards us, will at once be reviewed and amended.

EDITORIAL.

ANOTHER YEAR has gone. The untiring shadow on Time's dial proclaims his departure. Old '49 has died with the hoar frost on his brow, but with laughter in his eye. What a jolly departure had he! His entrance and his exit were celebrated with festivities. Though he had lived amid bloodshed, had jostled dethroned kings, gazed on black crime, seen devastating fires and pestilence, and mingled in the carnage of revolution, he was a merry old soul to the last. His birth was amid hilarity; his departure amid merriment, and the last peals of his boisterous laugh scarce die away ere they are caught up and re-echoed by the lusty New Year. Winter—the nurse of years—welcomed him with a storm of joy at birth—attended him in the chill of death, and now receives in charge, in his realms of snow—young 1850.

At this moment we stand between the living and the dead,—upon those undefined and almost inappreciable confines between the OLD and the NEW. We see the expiring breath of the departed YEAR as it creates and vivifies a successor in the bloom and freshness of youth; and as we mourn in glee and conviviality the exit of the one, we greet with mirth the advent of the other. What a right royal line of ancestors has this New Year. No dynasty can claim so ancient an origin. The oldest *regime* is a mere *ephemera* when compared with them; and the old family of YEARS has in regular succession held sway in the realms of TIME, far back to the period of CHAOS. Like the kings of England, according to a well known legal fiction, the YEAR never dies.

Standing, therefore, on the boundary between YEAR and YEAR, culling the sweet and rejecting the bitter of the PAST, cherishing with fondness the Pleasures of Memory; and indulging in glowing anticipations of the FUTURE, with all the Pleasures of Hope, we offer our congratulations to those gentle readers who welcomed our enterprise at its inception, and have since, by their favors, warmed it into vigorous existence. To all, we wish a happy NEW YEAR,

Health, Peace and Plenty—well, if these we greet,
 The New Year's merry harbingers of joy,
 Well may we ring the peal and spread the treat,
 To crown the coming of the lusty boy.
 For us—we love his laugh of loudly mirth,
 And still shall hold his sprightly advent dear,
 While we may wish our readers, on his birth,
 Health, Peace and Plenty, and a glad NEW YEAR!

A very valuable little work, by James Green, entitled "The St. Louis Business Directory," has been laid on our table. It is, as its name imports, a guide to the locations of the business community of St. Louis, contains information not generally found in such works, and is of a very convenient size. We recommend it to all who stand in need of such a work—and who does not?

ACTION OF GRAND LODGES.

In our present number we publish the proceedings of several Grand Lodges in the United States, in regard to the late rebellion in the Grand Lodge of New York. In our next number we shall lay before our readers some portions, and if our limits will admit of it, the whole of the opinion of Chancellor Walworth, upon the questions connected with the late Masonic difficulties in the State of New York.

'So far as Grand Lodges have as yet acted on the late Masonic difficulties in New York, they sustain the Grand Lodge of this State with *one united voice*, and put their seal of condemnation upon the disorganizers.

We present below the proceedings of the Grand Lodges of Massachusetts, Kentucky, South Carolina, District of Columbia, Rhode

Island and Illinois, and we do not doubt that, like words of wisdom, will in due time be uttered by every Grand Lodge of the United States, and the world.'

GRAND LODGE OF MASSACHUSETTS.

'Of the proceedings of our sister Grand Lodges, those of Massachusetts were first received by us. This Grand Lodge held a meeting in the city of Boston, September 12, 1849, at which a committee of five reported on the recent Masonic difficulties in this State Grand Lodge—which report and accompanying resolutions were *unanimously adopted*.

'The report is able, and of great length, covering thirteen pages of pamphlet—replete with Masonic information. We copy the following extracts and resolutions:

"As there can properly be but one Grand Lodge in the State of New York, the fact that *two* different bodies of men claim that high and honorable appellation, demands of the Fraternity a prompt and careful examination, and a candid and earnest expression of opinion on the subject."

* * * * *

"But on examining the charter of the Duke of Atholl, and the Masonic Constitutions of the State of New York, we find nothing which purports to give an hereditary right, or unchangeable succession of rights, to Past Masters; and if such provisions were found, they could be of no validity; for it is a universal law of the Order, that each Grand Lodge may, in a constitutional manner, change their laws, declaring who shall, and who shall not, be its members, in addition to its officers and others, who are necessary to its existence. And, even if this rule might be varied by a solemn compact, there is nothing in the four articles of compact, of 1827, which gives a successive and unalienable right to Past Masters, to be members of the Grand Lodge. That subject is, therefore, clearly in the power of the Fraternity to alter or change, in a constitutional manner.

"A Grand Lodge legally formed and organized, has, from high antiquity, ample right to bear Masonic rule over those subject to its jurisdiction. A Grand Master, duly qualified, sitting in open Lodge, clothed with the insignia of his office, has an ample right to bear rule in his Lodge, to exact and receive obedience and courteous deportment from all in the Lodge. *None but the Grand Master, unless by his consent, can put any question to vote, or declare the result.*"

* * * * *

"No legal association can grow up from mere violation of law and propriety. It is, therefore, impossible to acknowledge, as legitimate, the pretended Grand Lodge, brought forth by lawless violence, in the presence, and in defiance of the authority of the regular and legal Grand Lodge of New York, in its open session.

"Your committee would recommend the adoption of the following resolutions:—

“Resolved, That the Grand Lodge of Massachusetts views, with deep sorrow, the unhappy division which has taken place among our brethren of the Grand Lodge of New York; and we do earnestly and affectionately call upon every individual brother in our sister State, whatever may be his present opinion or position, to learn to subdue his passions, to discard all prejudice, all bitterness of feeling, and in this matter, by God’s aid, to seek the truth, and especially to follow out the things that make for peace; remembering, that as we are all members of one body, if one member suffer all the others suffer with it.

“Resolved, That whatever may be our sympathies for our erring brethren, this Grand Lodge feels itself compelled to recognize, and it does hereby recognize, in the fullest manner, the regular standing of the M. W. Grand Lodge of the State of New York, as at present constituted, under the M. W. JOHN D. WILLARD; that we will continue to hold fraternal communication with that body, and with no other, claiming similar authority in that State.

“Resolved, That this Grand Lodge, do sincerely hope, that the brethren whose acts we feel compelled to condemn, will, after dispassionate consideration of the evils which must result to the Craft generally, from the present state of Masonry in New York, be induced to adopt such a course as may lead to a restoration of order and harmony among the Fraternity.

All which is submitted.

GEORGE M. RANDALL, (D. G. M.),
PAUL DEAN, (P. G. M.)
AUGUSTUS PEABODY, (P. G. M.)
SIMON W. ROBINSON, (P. G. M.)
GEORGE G. SMITH, (P. D. G. M.)

True copy of Record.

Attest: CHARLES W. MOORE, *Grand Secretary.*”

GRAND LODGE OF KENTUCKY.

“The W. and Rev. W. S. Leacock, D. D., President of the Kentucky Masonic College, was present in the Grand Lodge of the State of New York, on the evening of the 5th day of June, and a witness of the disgraceful scenes. The Grand Lodge of Kentucky held its annual meeting at Lexington, in August, 1849, and was the first Grand Lodge that took action in reference to these transactions. The report of their committee, presented by its talented chairman, the Rev. Philip Swigert, Grand Secretary, covers five pages of their proceedings, and was adopted by the Grand Lodge. After taking a fair and impartial view of the case, and giving extracts, both from the report of the Committee of sixteen, of this Grand Lodge, and from the statement published by Willis and other rioters, they close their report as follows:—

“Assuming the facts here stated to be true, and we have no reason

to doubt them, on the contrary, we are assured that but half the story of the outrages and wrongs of the rioters is told; we cannot find language sufficiently strong in which to clothe our feelings of scorn and contempt for those who have thus, with premeditation, sought to bring our Order into disrepute. It is not necessary to go back to the question of the power of a Grand Lodge to amend its Constitution. No sane man will deny that power, and no argument adduced in the controversy so clearly and satisfactorily establishes the propriety and justice of such amendments in New York, as that offered by the Past Masters themselves, in their late riotous, disorderly and shameful disregard of all Masonic duty and precept.

"We congratulate the Grand Lodge of New York, not only upon the adoption of what we deem a salutary constitutional amendment, but upon the *first fruits* of that amendment, and we trust and believe they will be sustained in their course, and will receive the approving smiles and good wishes of every true Mason in the land. It will afford us pleasure to continue our correspondence with them—we cannot, as at present advised, hold any further correspondence with *the* Grand Lodge which had its origin in the riotous proceedings of the 5th of June, 1849, and of which Isaac Philips is now reported as W. G. M. All of which is respectfully submitted.

P. SWIGERT,
A. G. HODGES,
JNO. W. FINNELL."

GRAND LODGE OF ILLINOIS.

'This Grand Lodge held their annual session on the second day of October. We are indebted to the R. W. Thomas J. Pickett, Grand Secretary, for the following resolutions, sent us in advance of their printed proceedings, which were then adopted:—

"*Resolved*, That the G. L. of Illinois, recognizes the G. L. over which M. W. John D. Willard presides, as the only regularly constituted Grand Lodge in the State of New York.

"*Resolved*, That the doctrine advanced by the rioters in New York, that Past Masters have an inalienable right to sit as full members of a Grand Lodge, and that no Masonic law can be enacted depriving them of this right, is monstrous, and does not receive the sanction of this Grand Lodge.

"*Resolved*, That M. W. John D. Willard, deserves the thanks of this Grand Lodge, for his firm, dignified and courteous conduct, during the disgraceful and lawless scenes that were enacted in the Grand Lodge of New York, on the 5th of June last."

GRAND LODGE OF SOUTH CAROLINA.

'This Grand Lodge held a special meeting in the city of Charleston, October 29, 1849, to hear the report of a committee, appointed

at the last quarterly meeting, on the state of the Order in New York.

‘The committee made a full, clear, and able report, going over the whole ground of difficulty, from which we can only copy the following, with their resolutions, which with the report, were *unanimously adopted* :

“The committee express their surprise, that any number of intelligent Masons, should, for a moment, claim for Past Masters an *inherent* and *vested* right to membership for life, in the Grand Lodge, when it is beyond all contradiction certain, that the ancient Constitutions and usages not only did not confer such privileges, but did not recognize them as members of the Grand Lodge at all, the Ancient Grand Lodge being exclusively composed of the Grand officers, Past Grand officers, and Masters and Wardens of Lodges. Past Masters are members of the Grand Lodge of South Carolina, not by virtue of any ‘inherent right,’ but by election of the Grand Lodge, on a written application, two-thirds of the votes of the members present being necessary to their election, besides the annual payment of dues; a neglect to pay which, for one year, works a forfeiture of membership.

“It is preposterous to suppose that a Grand Lodge has not the power to change its Constitution, in accordance with the instrument itself, provided there be no violation of the ancient land-marks; much less can a simple announcement from the chair, of the adoption of a proposed amendment, or its adoption by the Grand Lodge, produce a dissolution of the body. If an unconstitutional amendment should be adopted, or the rights of members infringed, by a deprivation of their franchise, revolution is not the proper mode of redress. An earnest appeal should be made to the justice of brethren, which if disregarded, would warrant a resort to such legal measures as will procure a restoration of such rights. And, even supposing that the Grand Lodge of New York had lost its existence, or from any cause whatever become dissolved, no other Grand Lodge could be organized but by a convention held for the purpose, composed of delegates from all the subordinate Lodges.

“In conclusion, your committee submit for the consideration of the Grand Lodge, the following resolutions:—

“1st. *Resolved*, That the Grand Lodge of South Carolina, have learned, with deep regret, of the unfortunate schism that has taken place in the Grand Lodge of New York, and earnestly recommend to the erring brethren a return to the principles of brotherly love, and a proper submission to the constituted authorities, so that peace and harmony may be restored, and confusion and anarchy be no longer suffered to exist among members of the craft.

“2d. *Resolved*, That we fully recognize, as the only legitimate Grand Lodge in the State of New York, that of which the M. W. John D. Willard is Grand Master, and the R. W. Robert R. Boyd, is Grand Secretary; that we will continue to hold fraternal commu-

nication with that body, and with no other, claiming similar authority in that State.

"3d. *Resolved*, That the subordinate Lodges under this jurisdiction, be enjoined to exercise the strictest scrutiny in the examination of visitors hailing from New York, inasmuch as there are now two spurious bodies in that State, claiming to be the Grand Lodge; one calling itself the St. John's Grand Lodge, and the other claiming Isaac Philips for its Grand Master; and that they admit none but such as produce proper certificates, emanating from the Grand Lodge recognized in the second resolution.

All which is respectfully submitted.

JOHN H. HONOUR, G. T.
C. M. FURMAN, P. G. M.
W. B. FOSTER, P. D. G. M.
Z. B. OAKES, S. G. W.
DANIEL HORLBECK, J. G. W."

GRAND LODGE OF THE DISTRICT OF COLUMBIA.

'This Grand Lodge held their annual session on the sixth day of November, 1849, when a special committee, before appointed, reported on the riotous proceedings in the Grand Lodge of New York, and offered two clear and expressive resolutions, which, with the report, were *unanimously adopted*.

'This report has not yet been received by us. The resolutions are as follows:

"1st. *Resolved*, That the whole course of action, on the part of the Grand Lodge proper, of the State of New York, was dignified, and in all its parts sustained by the Constitution and written law, as well as by 'Ancient Masonic usage,' while that of the disorganizers was marked by rebellion, violence, and a total disregard of propriety and order.

"2d. *Resolved*, That this Grand Lodge recognizes the Grand Lodge of the State of New York, of which brother John D. Willard is M. W. Grand Master, as the only true and legal body of that name in that State, and that any other body pretending to be so, and all subordinate Lodges and Masons, who adhere to the spurious and clandestine body, of which Isaac Philips professes to be Grand Master, and James Herring, Grand Secretary, are held by us to be out of the pale of the Masonic Fraternity, and will be so held, until due amends are made for the wrong and injustice done to the Masonic character, by acknowledgment of error, satisfactory to the said Grand Lodge of New York, a restitution of the books, papers, property and funds, to the proper and legal guardians, which were forcibly and unlawfully wrested from the said legal guardianship."

GRAND LODGE OF RHODE ISLAND.

'At a quarterly communication of the M. W. Grand Lodge of Rhode Island, held at Providence, on the 26th day of November,

1849, the interesting and able report of the committee, to whom the subject was referred, and the resolutions reported by them, were unanimously adopted by the Grand Lodge. After detailing the leading facts, and explaining the mode, in this State, of amending the Masonic Constitution, they concluded as follows:

"Such was the case in the present instance, and when it was announced by the M. W. John D. Willard, Grand Master, he was most grossly insulted in his chair, by men who have heretofore stood high in the Masonic ranks, and a scene of confusion followed, which ought to disgrace any being who claims the title of man.

"Such is the statement made by the members of the Grand Lodge, of which M. W. J. D. Willard is Grand Master. The other party, who also claim to be the Grand Lodge, with Isaac Philips as Grand Master, have also issued their circulars and reports, in which they deny that they were guilty of the things laid to their charge, but that the others were wholly responsible for all that took place, by endeavoring to revolutionize the Grand Lodge, and change her fundamental laws, which they say cannot be altered. *From all they have published, your committee are unable to see one charge against them disproved, but, in many instances, a confirmation of their truth;* neither can your committee see any thing tending to revolution by those who wished for the change in the Constitution. It was done agreeable to its own provisions, and was probably well known to every member of the Grand Lodge, in all its stages, so that the charge of revolution must appear preposterous to every unprejudiced mind; neither can your committee allow the claim, that any local law or regulation, made by any Grand Lodge, no matter under what circumstances, or for what purpose, shall, or can be binding on their successors, whenever the same shall become a burden.

"This doctrine might have gone down in the dark ages of the world, or at the present day, in European despotisms; but in the nineteenth century, and in these United States, your committee are surprised that there are men, and these men Free Masons, who can, for one moment, delude themselves with such erroneous ideas.

"Your committee have examined the proceedings of various Grand Lodges, on this subject, and they are unanimous in condemning the proceedings of those members who were the leaders in that most disgraceful transaction.

"The above, are a few of the facts in the case; and we would have been happy to give a much fuller statement, had we been able to devote to it the necessary time. We would, therefore, recommend the following resolutions:

"*Resolved*, That this Grand Lodge, view with sorrow, the late riotous proceedings in the Grand Lodge of New York, by which the whole Fraternity have been injured, and here call upon those concerned therein, to retrace their steps, and return to their allegiance in the Grand Lodge.

“Resolved, That this Grand Lodge, approve, in the highest terms, of the course pursued by the M. W. John D. Willard, and those officers and members who supported him in maintaining the integrity of the Grand Lodge, on the 5th day of June last; and that we hereby recognize the body, over which he presides, as the Grand Lodge of New York.

“Resolved, That the subordinate Lodges, under this jurisdiction, are hereby directed to admit no visitors from the city of New York or vicinity, without a certificate, issued by the R. W. R. R. Boyd, Grand Secretary, since the 5th day of June last. Submitted, &c., by

J. HUTCHINSON, }
H. HILL } *Committee.”*
C. D. GREENE, }

PRIVATE LIFE OF ROBESPIERRE.

BY LAMARTINE.

“The life of Robespierre bore testimony to the disinterestedness of his sentiments; that life was the most eloquent of his discourses. Had his master, Jean Jacques Rousseau, quitted his cabin at Charmettes, or at Ermenonville, to become the legislator of humanity, he would not have led an existence of more sober seriousness, or of greater poverty, than that of Robespierre. That poverty was meritorious, for it was voluntary. Repeatedly assailed by efforts of corruption on the part of the court, of the Mirabeau, the Lameth, and the Girondin party, during the two Assemblies, he had daily his fortune within reach of his own hand, but he disdained to grasp it. Called afterwards by election, to exercise the functions of public accuser and judge, in Paris, he cast everything aside to live in pure and high-souled indigence. His whole fortune, and that of his brother and sister, consisted in the rent of a few parcels of land in Artois. The farmers, who were themselves poor, and related to his family, paid their arrears very irregularly. His daily salary, as deputy, during the Constituent Assembly and the Convention, supplied the necessities of three persons. He was obliged sometimes to have recourse to the purses of his host and of his friends. His debts, which amounted, notwithstanding, at his death but to the moderate sum of four thousand francs, after six years’ residence in Paris, attest the extreme sobriety of his tastes and expenditures.

“His habits were those of a thrifty artisan. He lodged in a house in the Rue St. Honore, opposite the church of the Assumption. It was a low building, with a court yard in front, surrounded by sheds, filled with planks, pieces of scaffolding, and other building materials, and had an almost rustic appearance. It consisted of a kitchen, on

a level with the yard, with a common sitting-room adjoining, and separated from it by a corridor, at the end of which was a wooden staircase leading up to an attic-like floor over the sheds. The windows of this floor opened on the roof, and had no other prospect than the yard, in which the sounds of the axe and the saw were always heard, and where the mistress of the establishment and her daughters were constantly engaged in the household occupations.

"The house belonged to a carpenter and builder, named Duplay, who having been acquainted with Robespierre's family in Artois, of which he was a native, offered the deputy of Arras a domicile on his arrival in Paris. Long cohabitation, a common table, and many year's close intercourse, converted Duplay's hospitality into mutual attachment. The family became as it were a second family of his own for Robespierre. He made it adopt his opinions without in anywise divesting it of the simplicity of its habits, or even of its religious practices. It consisted of the father, the mother, a son, who was still a child, and two daughters, the one eighteen the other twenty years of age. The father, after spending the whole day in the business of his trade, used to go in the evening and hear Robespierre at the Jacobins, and return home filled to fanaticism with admiration for the orator of the people, and with hatred for the enemies of that young and pure patriot. Madame Duplay shared her husband's enthusiasm for their guest. The glory of lodging Robespierre, rendered honorable and welcome in her eyes the little voluntary domestic services she rendered him, as though she had not been so much his hostess as his mother. Robespierre requited those services and that devoted feeling with affection. He shut up his heart within the walls of that poor dwelling. Conversational with the father, filial with the mother, paternal with the son, familiar and almost on the footing of a brother with the daughters, he inspired and experienced, in the domestic circle formed around him, all those sentiments which an ardent soul inspires and experiences only by diffusing itself over a wide space abroad.

"Love itself attached his heart to the spot where toil, poverty, and earnest meditation fixed his life. Eleonore, Duplay's eldest daughter, inspired Robespierre with a serious and tender attachment. This feeling, which was rather a predilection than a passion, was more deliberate in Robespierre—more ardent and spontaneous in the girl. Neither could have said when the inclination began; but it had grown up with age in the soul of Eleonore, with habit in the heart of Robespierre. This attachment gave the orator the fond feelings of a lover, and no torments;—happiness, and no distraction. It was the love that suited a man cast every day into the agitations of public life—a repose of heart after the exhaustions of the mind. 'Virile soul!' he used to say of his mistress; 'she is one that can die as she can love.' Their mutual regard, avowed by both, and approved of by the family, was self-respected in its purity. They lived in the same house as two betrothed persons, and not as two lovers. Robes-

pierre had asked the hand of the young girl of her parents; she was promised to him. 'His penury, and the uncertain aspect of the future, prevented his uniting himself with her until the destiny of France should have been cleared up; but he longed,' he said, 'only for the moment when, the revolution once ended and consolidated, he might withdraw from the turmoil, wed her whom he loved, and go and live in Artois, on one of the farms he retained of his family property, and there merge his obscure happiness in the common felicity.'

"In the Duplay family, along with Eleonore, lived a sister of Lebas, named Sophie, who was beloved by St. Just, and engaged to that young disciple of Robespierre. Sophie, who was handsomer and less reserved than her young friends, often disturbed their home by the storms which her vain and volatile character stirred up between her and St. Just. Robespierre often reproached her for these inconsistencies of heart. He did not like Lebas' sister. He had a great esteem for Duplay's youngest daughter, who was sought in marriage, and soon afterwards wedded, to his countryman and colleague, Lebas. This young woman, on whom Robespierre's friendship entailed the loss of her husband's life the day after their union, lived more than half a century after that day without once disowning her respect for Robespierre, and without ever comprehending the maledictions heaped upon that young brother of her youth, who appeared in her remembrance so pure, so virtuous, and so gentle!

"No outward vicissitudes of fortune, influence, and popularity, made any change in the simple tenor of Robespierre's life. The multitude came to the gate of that house, to implore favor, or life, but nothing entered it that belonged to the world without. Robespierre's lodging consisted in a ground-floor room over the timber-yard, and separated from that occupied by the heads of the house only by a small room common to himself and the family, in which were kept water, firewood, clothes, and household utensils. The window of Robespierre's room opened on the roof, and the room itself contained only a bed with serge furniture, striped blue and white, a table, and four straw-bottomed chairs. The place served Robespierre both for a sleeping room and a study. His papers, reports, and the autograph manuscripts of his speeches, in a regular but laborious hand, with many corrections, were carefully ranged on deal shelves, along the wall, along with a very few select books. A volume of J. J. Rousseau, or of Racine, was almost always open on his table, testifying his philosophic and literary predilection for those two writers.

"Such was the spot in which Robespierre passed the greater part of the day, preparing his speeches. He used only to leave it in the morning, to attend the sittings of the Assembly, and at seven in the evening, to go to the Jacobins. His dress, even at the period when the demagogues affected to flatter the people by imitating the coarseness and slovenliness of indigence, was neat, decent, and correct—

like that of a man who respects himself in the eyes of others. His somewhat fastidious attention to his dignity, and to his style, was exhibited even in his outward appearance. His hair, powdered and thrown back on the temples, in the form called *ailes de pigeon*, a blue coat, buttoned round the waist and open on the breast to display a white waistcoat, yellow knee-breeches, white stockings, and shoes with silver buckles, formed his invariable costume during all his public life. It was as though he designed, by never changing the color of his garments, to imprint an image of himself, always the same, a medal as it were of his figure, on the eyes and imagination of the multitude.

"His features, and the expression of his countenance, betrayed the perpetual tension of a mind that sternly strove with itself, rather than the malevolence, disorder and perversity of a wicked man. The lines of his face relaxed, even to gaiety, in his home, or at even, round the fire of chips, in the carpenter's humble parlor. His evenings were always passed in the family circle, talking over the emotions of the day, the plans for the morrow, the conspiracies of the aristocrats, the prospects of the future for each of them after the revolution; it was a type of the people in miniature, with its simple manners, its prejudices against the rich, its bursts of rage, and sometimes its fits of tenderness.

"A small number only of Robespierre and Duplay's friends were admitted by turns into the privacy of their home; the Lameths sometimes; Lebas and St. Just always; Panis, Sergeant, Coffinhal, Fouché, who was in love with Robespierre's sister, and whom Robespierre did not like; Taschereau, Legendre, Le Boucher, Merlin de Thionville, Couthon, Pethion, Camille Desmoulins, Buonarroti, a Roman patriot, emulous of the fame of the Tribune Rienzi; one Nicolas, printer of the journal and the speeches of the orator; a locksmith named Didier, a friend of Duplay's; some workmen, constant attendants at the Jacobins, and lastly, Madame de Chalabre, a noble and wealthy woman, full of enthusiasm for Robespierre, devoted to him like the widows of Corinth or of Rome to the apostles of the new faith, placing her fortune at his command for the popularisation of his ideas, and courting the friendship of Duplay's wife and daughters that she might merit a look from Robespierre.

"Their talk was of the revolution; or, at times, after a short playful conversation with the two girls, Robespierre, who wished to adorn the mind of his affianced bride, would read aloud to the family. He generally chose the tragedies of Racine, for he loved to give sonorous utterance to those grand lines, whether to exercise himself for the efforts of the forum, or to elevate the simple souls of his friends to the level of the great sentiments and great catastrophes of antiquity, to which his own public part and their course of life were daily acquiring a closer analogy. His evenings were seldom spent abroad. Twice or thrice a year he used to take Madame Duplay and her

daughters to the theatre, and it was always to the classical representations of the Theatre Francais. Theatrical, even in his dreams and his recreations, he loved only those tragic declamations that reminded him of the forum, of tyranny, the people, the scaffold, of great crimes and great virtues. On other days Robespierre went early to bed, and rose again in the night to work. The innumerable speeches he delivered in the two national assemblies, and at the Jacobins, the articles written for his journal, while he had one, the still more numerous manuscripts of the speeches he composed but did not deliver; the elaboration of style discoverable in these speeches, the indefatigable corrections with which his pen has marked the manuscript, attest his sleepless nights and high persevering industry. The perfection of art, was, at least, as much as empire, the perfection of his aim. He knew that the multitude like what is comely quite as much as what is true; and he treated the people as great writers treat posterity, without counting their own pains, and without familiarity. He robed himself in the stately drapery of his philosophy and his patriotism. His only amusements were lonely walks, in imitation of J. J. Rousseau, his model, in the Champ Elysees, or in the environs of Paris, accompanied only by his great mastiff, that used to sleep at his chamber door and always followed his master when he went abroad. This colossal dog, well known in the quarter, was called *Bloum*. Robespierre was very fond of the animal, and was continually playing with it. It was the only escort of that tyrant of opinion who made the throne tremble, and drove the whole aristocracy of the country as fugitives to foreign lands. In moments of extreme agitation, and when fears were felt for the lives of the democrats, Nicolas the printer, Didier the locksmith, and young Duplay, used to follow Robespierre at a distance, with weapons concealed under their clothes. He was annoyed with these precautions, taken without his knowledge. 'Let me leave your house and go live alone,' he would say to his host; 'I endanger your family, and my enemies will make it a crime in your children to have loved me.'—'No, no, we will die together, or the people shall triumph,' replied Duplay. Sometimes on Sunday, the whole family made an excursion out of Paris, with Robespierre, and the tribune become again a man, roamed with his bride, and with Eleonore's mother, sister, and brother, in the woods of Versailles or Issy.

"Thus lived a man whose power was nothing immediately round his own person, but became immense as it receded from that centre. That power was but a name—a name that reigned only in public opinion. By dint of putting himself forward on every rostrum, as the champion of the oppressed, he had petrified his image and his patriotism in the thoughts of that part of the nation. His residence with the carpenter, and his domestication among a family of honest artisans, contributed not a little to make the name of Robespierre stick fast in the revolutionary but sound mass of the people of Paris.

The Duplays, their journeymen, and their friends in the various quarters of the capital, talked of Robespierre as the very type of truth and virtue. In those times of the fever of opinion, the working men were not in the habit of dispersing, as they do now, to places of pleasure or debauchery, to spend their evening leisure in idle talk. One sole thought agitated, dispersed, and re-assembled the multitude; nothing was isolated and individual in their impressions; everything was collective, popular, tumultuous. Passion breathed out from and over all hearts simultaneously. Journals, with an incalculable number of subscribers, fell every hour on the strata of the population like fiery rain on combustible materials. Placards of all shapes, dimensions and colors, arrested the attention of the passers in the great thoroughfares; the popular societies had their rostra and their orators in all the quarters. Public affairs were become to such a degree the affairs of every man, that even those of the people who could not read used to form groups in the markets and squares, round itinerant readers, who read the public prints for them, and commented on their contents.

"Out of all the names of deputies that rang in its ears, the people chose some favorites, regarded them with passionate admiration, their enemies with wrath, and confounded their own cause with theirs. Mirabeau, Pethion, Marat, Danton, Robespierre, had been in their turns, or were still, these personifications of the multitude. But of all these men there was none whose popularity had more slowly and deeply struck root in the minds of the masses than that of the deputy of Arras. Mirabeau's popularity, rational rather than democratic, had more *prestige*, that of Robespierre had more solidity. Marat disgusted, and only moved the dregs of the populace. The blood with which he stained his pages, only pleased the people in their wrathful mood; in cooler moments the public mind reverted to Robespierre. Pethion was declining; the favor of Paris did not survive the services which the concurrence of the mayor of Paris had rendered to the agitators. Pethion was liked only for his weakness. He was a popular puppet, yielding to every impulsion, and never originating any. Danton had great energy, but no good name; the instinctive honesty of the people blushed in secret for the bad reputation of their favorite. Danton was, in the estimation of Paris, the ideal of a seditious mover, not of a legislator. The attachment which the people felt for Robespierre was one of esteem. There was a force of conviction in the ideas of that man, a mysticism in his name, a sort of apostleship in the part he played, an appearance of martyrdom in his poverty, his patience, and his sequestered existence, endured for the cause of all. In loving Robespierre the people thought they loved themselves."

REPORT OF COMMITTEE ON FOREIGN CORRESPONDENCE.

From the report of the Committee on Foreign Correspondence of the Grand Lodge of New York, submitted at its last session, we make the following extracts, with the hope that they may prove interesting to our numerous readers:

MISSOURI, July, 1848. Twenty Lodges represented. This Lodge and several others, have a standing committee on *unfinished business*. Such a committee may be very useful, when any business is left unfinished at one session, in bringing it forward in proper form at the next. Business is often postponed for years, because it does not come up in favorable form. The Grand Master's address is excellent in many parts, and a business like document. He quotes two very distinguished authorities. First, in regard to the persecution of Masonry, he quotes Washington as having said, "The Masonic is an institution founded on the immutable laws of truth and justice." Second, the injunction of Grand Master Solomon, "remove not the ancient landmarks which our fathers have set." The latter, in reference to an application to be initiated from a distinguished individual, who, unfortunately, had been maimed.

There is one subject alluded to in this address, deserving of especial notice. The following extract will explain the nature of it:

"There is another subject which requires that power be somewhere vested for its correction. Some of our brethren have caught the spirit of the age, and are manufacturing and conferring degrees on Masons, their wives and daughters, with an avidity deserving of a better cause."

Other remarks are added, but this extract is sufficient for our purpose. We would inquire, does the Grand Master of Missouri know what these degrees are? or, does he condemn them unknown and untried? It is a good rule, in regard to everything, to enquire, ascertain, and possess some degree of knowledge, before we adjudge a case. How can one judge that does not know? Our institution originally was, probably, founded by males, who were operative mechanics, in whose mechanical pursuits females were physically and naturally unfitted to take a part. Hence, and not on account of natural endowments, physical pre-requisites, free birth, mental or moral qualifications, females were excluded. But shall we say that the Free Mason's Lodge is an unfit place, on any other account than that, for female morals, female purity, and female piety?—never! The ancients provided for their participation in all the benefits of the institution, but those peculiarly pertaining to membership. And they bound every member of it to award, on proper demand, to all worthy Masons' mothers, sisters, daughters, wives, widows and children, peculiar immunities and benefits. But they failed to provide them with any means of making themselves known as such.

These degrees supply the omission; and do that only, except giving moral instruction and conveying religious ideas, such as Masonry every where gives and conveys, and also give such knowledge of real Masonry as the monitors universally afford to the uninitiated in the really "ancient mysteries."

This is all. Are women unfit to possess this talisman against evil, accident, want, danger, or distress—this key to a treasury that is theirs—this knowledge of their rights and that of their children; and this amount of information of the true design, nature, character, and object of the institution? We trow not. And are these degrees modern? They have been conferred on Masons' wives, widows and daughters in France, Switzerland, Italy, and Germany, for a period of three hundred and ninety odd years at least. Are they unmasonic? They are conferred by the Masters of Lodges throughout those countries, and in Lodges of Masonic sisters affiliated to the Masters' Lodges, and under their visitation and government, and closely allied to them. Nor is this all. They are under the protection of, and specially protected by, the Grand Orient of France and other Grand Lodges in Europe. What is good Masonry there, with those with whom we affiliate, ought to be good Masonry here, provided it does not encroach upon the ancient constitutions—and these degrees do not. They have been introduced into this country; how, is unimportant. They are legitimate here; and they have been extensively conferred. The chairman of this committee willingly and cheerfully avows having conferred them upon large numbers, both male and female. No one that ever received them, of either sex, to our knowledge, condemned or otherwise than approved of them. They are pure as that purity of which the lambskin is the emblem. They are beautiful as the beauty of the sun's first rays in the light of the morning. Innocence itself can find no fault with them. Why should Masons then? Their purpose is innocent. Their use to the Fraternity and the recipients is very great. The latter secure by them access to the rights which are theirs under our well known laws. The former secure the *confidence*, *secrecy* and *co-operation* of the latter in the glorious work which is the mission of our Order. And again, are side degrees injurious? Do they overturn and destroy Masonry? Then why, if so, in seven hundred years and upwards, has Masonry not been destroyed by the side, or "manufactured" degrees of Holy Sepulchre, Christian Mark, Knights Hospitallers, Knights of St. John, and Knights Templars. Do we recognize in the possessors of those degrees, Masons? Do we recognize those as Masonic degrees? Then, why not these? Are none Masonic but the three ancient? Then, what are the Chapter degrees? We have written on this subject more at length, because the Committee on Foreign Correspondence of the Grand Lodge of Mississippi and that of Iowa, have, in addition to the authority of the Grand Master of Missouri, spoken disparagingly of such degrees. Whether they alluded

to these or others, we cannot say. Yet, kindly differing from them, we can say we have seen no real or fancied injury result from the conferring of any such degrees, out of many we have received and conferred, and which are generally conferred in this State. They are all independent of Ancient Craft Masonry. We have one more fact in point. The United Grand Lodge of England, in 1814, and the Grand Lodge of New York, in 1819, if not earlier, authorized the conferring in Masters' Lodges, of "The Union Master's Degree," a side degree designed to detect clandestine Masons and imposters; and it is still conferred in some parts of both countries, and in the British Provinces. How is this? Anti-masonic? It was deemed wise and proper at the time, by old, wise, and prudent Masons, and has worked no injury that we know of. We would only remark, in conclusion, that it is better to know than to guess.

The Grand Lodge of Missouri has about fifty-eight Subordinate Lodges, prosperous finances, and a Masonic College in operation.

LITERARY NOTICES.

The Zodiac.—This is the title of a weekly Masonic publication, the two first numbers of which have just reached us. It is published in New Orleans, is edited by A. D. BACON, and promises to be a valuable addition to Masonic literature. There is a display of uncommon ability in its editorial department, and fine taste in its selections. We wish it every success, and warmly recommend it to our brethren every where.

Graham's Magazine.—The January number of this well known periodical comes to us in superb dress, and with more than its usual number of splendid embellishments. Its letter-press, always respectable, is unusually interesting in this number.

To Correspondents.—Those gentlemen having private communications with Dr. Mitchell, are informed that he is at present absent from the city. Letters on the business of the journal can be forwarded as heretofore, to the Signet Office, and will meet with the same attention as if he were present. Remittances are particularly required at this time.

THE SIGNET AND MIRROR.

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HISTORY OF FREE MASONRY.

NO. XXII.

WE have already intimated that, with Queen Elizabeth, the royal family of Tudors lost all claim to the crown of England. Soon after Mary, Queen of Scots, was beheaded, a question arose as to whom Elizabeth's successor would be. The Infanta of Spain, had a party ready to urge her claims, as had Arabella Stuart, but the nobility, with but few exceptions, turned their eye to King James VI of Scotland. Nor is it remarkable, that the far-seeing Britons should quietly acquiesce in the reign of the Stuarts, when we remember that it had long been a favorite project with the Kings and Parliaments of England, to bring Wales, Scotland, and Ireland, under the government of England; and thus far having failed to consummate their wishes by means of the sword, recourse was had to diplomatic policy.

While we do not question the right which James derived, by royal descent, we very much doubt whether the English would have submitted quietly to be governed by a Scotchman, had it not been for the grasping propensity of the Saxon race to extend their dominion. James had not been idle; on the contrary, he instructed his ambassador at the English court, Edward Bruce, to use all his efforts to obtain from the Queen, a promise to name him as her successor. This, however, at the time, she declined doing; when Bruce was instructed to sound the nobility, which he did, with so much effect as to gain the promise of nearly all the prominent men, that James should have their preference, against all pretenders, which may have had some effect upon the mind of the Queen, as she did, shortly before her death, and when she was most probably deranged, name her cousin as her successor. His claims being thus settled, immediately on the death of the Queen, 1604, the Lords of the Council declared

James King of England and Scotland, and Sir Charles Perry and Thomas Somerset, were despatched to bear the tidings to him, having a letter of congratulation, &c., signed by all the Peers and Privy Councilmen then in London, which had the effect to suppress all further efforts in behalf of the Infanta, Arabella Stuart, and the Earl of Hertford. Thus did James I commence his reign, without serious opposition. Here we date the beginning of Scotland's downfall. That noble love of independence, and martial spirit, which so eminently characterized that people, was swallowed up in a spirit of rejoicing, at having the opportunity of furnishing their ancient enemies with a King; and along with this, the opinion prevailed, that the effect would be to enlarge the commerce and greatly increase the prosperity of Scotland; but, instead of reaping the advantages expected, a depression succeeded, and Scotland was soon regarded as only an appendage of England. We will, however, better instruct our readers, by making the following extract from Doctor Robertson, the able historian. He says—"The Scots, dazzled with the glory of giving a sovereign to their powerful enemy, relying on the partiality of their native Prince, and in full expectation of sharing in the wealth and honors which he would now be able to bestow, attended little to the most obvious consequences of that great event, and rejoiced at his accession to the throne of England, as if it had been no less beneficial to the Kingdom than honorable to the King.

By his accession, James acquired such an immense increase of wealth, power and splendor, that the nobles, astonished and intimidated, thought it vain to struggle for privileges which they were now unable to defend. Nor was it from fear alone they submitted to the yoke; James, partial to his countrymen, and willing that they should partake in his good fortune, loaded them with riches and honors; and the hope of his favor, concurred with the dread of his power in taming their fierce and independent spirits. The will of the Prince became the supreme law in Scotland, and the nobles strove with emulation who should most implicitly obey commands which they had formerly been accustomed to contemn. The extensive rights, vested in a feudal chief, became, in their hands, dreadful instruments, and the military ideas on which these rights were founded, being gradually lost or disregarded, nothing remained to correct or mitigate the rigor with which they were exercised; for the King, satisfied with having subjected the nobles to the crown, left them in full

possession of their ancient jurisdiction over their own vassals. The nobles, exhausting their fortunes by the expense of frequent attendance upon the English court, and by attempts to imitate the manners and luxury of their more wealthy neighbors, multiplied exactions upon the people, who durst hardly utter complaints which they knew would never reach the ear of their sovereign, nor move him to grant them redress. "From the union of the crowns, to the revolution of 1688, Scotland was placed in a political situation, of all others the most singular and unhappy; subjected at once to the absolute will of a monarch, and to the oppressive jurisdiction of an aristocracy, it suffered all the miseries peculiar to both these forms of government. Its kings were despotic, its nobles were slaves and tyrants, and the people governed under the rigorous domination of both."

We have said that James omitted to appoint a Grand Master in Scotland, which may have been owing to the fact, that by his elevation to the throne of England, he became, by prerogative, Grand Master of England, and therefore left to the Grand Lodge of Scotland to choose a Grand Master; for we find him yielding the same right to the Grand Lodge of England, and approved of their choice of Inigo Jones. The King ordered him to draw a plan of a palace at White Hall, whereupon the old banqueting house was pulled down, and the King, with Grand Master Jones, his Warden, William Herbert, Earl of Pembroke, and Nicholas Stone, (Master Mason to his Majesty,) together with many of the Fraternity, proceeded in ample form to lay the corner stone of the new banqueting house. The ceremony of laying the corner stone was the same then that it is now, except that it was then customary to hear the sound of trumpets and the huzzas of the spectators, when the Grand Master used his gavel upon the stone. It was also customary then to find upon the stone a large purse of gold, either presented by the King, or contributed by the people, for the benefit of the Masons. Now, we are not disposed to quarrel with our brethren of the present day, for dispensing with much of the noise and parade, formerly used, but we much regret that the good old custom of taking up a collection on such occasions, for the benefit of infirm brothers, or the widows and orphans, has been done away with. Almost all other benevolent societies appeal frequently to those who are not members, to contribute to their associations, and we can see no good reason why Masons should not do the same.

While we may not so far violate the venerated custom of our Order as to furnish any statistics of benefits bestowed, or relief afforded, nor publish to the world the manner, or the amount of alms annually given, we do feel at liberty to say, that the Masons expend more in benevolence, in proportion to their numbers, than any other society in the world ; and the only reason why this fact is not generally known is, that the rules of our Order requires us to act, in this particular, under the instructions of the Bible—giving all alms in secret. But to return.

The new banqueting hall was supposed to be the finest specimen of pure architecture in the world, since the days of Augustus. The rooms set apart as the banqueting hall, was thought to be the largest in the world.

In a manuscript of Nicholas Stone, which was burned in 1720, it is said that, “The best Craftsmen, from all parts, resorted to Grand Master Jones, who always allowed good wages, and seasonable times for instructions in the Lodges, which he constituted with excellent by-laws, and made them like the schools and academies of the designers of Italy. He also held the quarterly communications of the Grand Lodge of Masters and Wardens, and the annual general assembly and feast on St. John’s day, when he was annually re-chosen, till A. D. 1618, in which year, William, Earl of Pembroke, was chosen Grand Master, and being approved by the King, he appointed Inigo Jones his Deputy Grand Master.”

Historians tell us, that Masonry flourished in this reign. The King, being a Mason, was qualified to judge of the great merit of patronising the society, and he did do all he could, under the circumstances, but his extravagant manner of living, and the mean and niggardly supplies voted him by Parliament, prevented him from carrying on any extensive improvements. Indeed, such was the jealousy of the English Parliament, to anything Scottish, they even withheld a decent supply for fear the King would lavish a portion of it upon some of his brother Scotchmen.

The King died, 1625, and was succeeded by his son, Charles I, aged twenty-five years, who had been previously made a Mason, and waiving his right to Solomon’s chair, the Earl of Pembroke continued to fill that office until he resigned, in 1630.

The King was well skilled in the arts, and a lover and encourager of the sciences. He encouraged foreign painters, sculptors, and

statuaries, but justly regarding Inigo Jones the ablest and best architect in the world, he permitted no foreigner to furnish a design for any public building.

Upon the resignation of the Earl of Pembroke, the Grand Lodge made choice of Henry Danvers, Earl of Danby, which selection was approved by the King. This Grand Master made Inigo Jones his deputy, who drew the plans of all public buildings. In 1633, Thomas Howard was chosen Grand Master, and was succeeded in 1635, by Francis Russell, Earl of Bedford, who soon after resigned, and Inigo Jones was again chosen to fill Solomon's chair. During the government of this distinguished architect and able Grand Master, civil war broke out which almost set at naught all statutory laws, and introduced a destructive anarchy. The Puritans had, within a few years, become so numerous as to furnish Parliament with scores of fanatics, and, as is generally the case, that party which clamored loudest for tolerance, no sooner possessed the power, than it became far more intolerant than the party it opposed. The Roundheads, or Puritans, so far succeeded as to get the control of all measures of state policy. About this time the Roman Catholics of Ireland arose *en masse* and massacred forty thousand Protestants without regard to sex or age. This inhuman and fiendish butchery, perpetrated in the name of the holy religion, caused the King, who was a warm Churchman, to convene the Parliament, and again ask for supplies; but the Puritans, being in the majority, and feeling almost as much hatred for Churchmen as Catholics, refused to furnish the money necessary to preserve peace in the kingdom, and even insinuated that the King was at the bottom of the massacre. Charles pursued a vascillating course towards his enemies, sometimes threatening the severest and most summary punishment, and next conceding all that was asked, until, emboldened by this advantage, Parliament threw off all disguise, and raised an army for the *avowed* purpose of protecting the liberties of the people, but in reality with no other design than to establish their fanaticisms and jargon, as the religion of the kingdom. In repeated battles, the Royalists and Roundheads were alternately victorious, until the gambling brewer, Oliver Cromwell, made his appearance, and became the great leader of the rebellion. This illiterate street brawler soon acquired more unlimited power than had been exercised by any King of England for centuries before; nor did he fail to exercise that power in such manner as tended most certainly to his own elevation.

Cromwell was not only brave and daring, but if nature ever designed men to lead armies to bloodshed and slaughter, Cromwell and Napoleon were of the number. The immortal Washington was not better fitted to lead a little band of patriots in defence of their liberties, than was Cromwell to direct the wild enthusiasm of a bigotted, besotted, and ignorant multitude. Who, for example, but Cromwell, could have sent five hundred men under the command of a journeyman tailor, remarkable only for his ignorance and brutality, to take the person of the King from his palace, and convey him as a prisoner to the camp, and thus lay the foundation of his overthrow and death. After retaining the King as long as he thought good policy required, Cromwell instituted a mock tribunal, and gave him a mock trial—had him condemned and beheaded, 1649.

In no country has Masonry flourished while that country was cursed with civil commotions. The genius and spirit of the institution, covets the shades of retirement, and the gentle smiles of peace and quietness; love—the strong bond of union—cannot bloom in its wonted freshness and vigor, while civil wars are turning neighbor against neighbor, and father against son; but now, as ever, though its light burned but dimly, still did it continue to burn. Its altars were much neglected, but not forsaken. Masons occasionally held their meetings and practised their sacred rites. Partly to prove this fact and partly to indulge our fondness for the preservation of old documents, we here insert an extract from the manuscripts of Elias Ashmole. He says: "I was made a Free Mason at Warrington, Lancashire, with Colonel Henry Mainwaring, of Kenttingham, in Cheshire, by Mr. Richard Penkle, the Warden, and the Fellow Crafts, (whose names he gives,) on the 16th of October, 1646."

From the best light we have, this was about five years before the death of Inigo Jones, though Preston says he died in this year; but as Hume, Anderson, and others agree in stating this event as happening in 1651, we infer that Preston is mistaken. Indeed, we are tempted to believe that Preston's statement of the time is an error in print, for we cannot believe that historians should differ about the time of the decease of the most distinguished architect the world probably ever produced. He it was, that introduced the Augustan style of architecture into England, and if we may believe some of the most judicious and unprejudiced writers, there are specimens of his skill still to be seen, that amply prove the merit of his great fame.

On the restoration of Charles II, in 1660, who had suffered much in exile, and knew the value of Masonry, he now embraced the earliest opportunity to restore the ancient Order to its wonted prosperity. On the 27th of December, 1663, a general assembly of Masons was held under the following authority of the King: "Whereas, amongst our regal hereditary titles, (to which, by Divine Providence, and the loyalty of our good subjects we are now happily restored,) nothing appears to us more august, or more suitable to our pious disposition, than that of Father of our Country, a name of indulgence as well as dominion, wherein we would imitate the benignity of Heaven, which, in the same shower, yields thunder and violets, and no sooner shakes the cedars, but dissolving the clouds, drops fatness. We, therefore, out of a paternal care of our people, resolve, together with those laws which tend to the well administration of government, and the people's allegiance to us, inseparably to join the supreme law of *salus populi*, that obedience may be manifestly, not only to the public, but private felicity of every subject, and the great concern of his satisfactions and enjoyments in this life. The way to so happy a government, we are sensible, is in no manner more facilitated than by the promoting of the useful arts and sciences, which, upon mature inspection, are found to be the basis of civil communities and free governments, and which gather multitudes by an *orphan* charm, into cities, and connect them in companies; that so, by laying in a stock, as it were, of several arts and methods of industry, the whole body may be supplied by a mutual convenience of each other's peculiar faculties, and consequently that the various miseries and toils of this frail life may, by as many various expedients ready at hand, be remedied or alleviated, and wealth and plenty diffused in just proportion to one's industry; that is, to every one's deserts. And there is no question but the same policy that founds a city, doth nourish and increase it; since these mentioned allurements to a desire of co-habitation do not only occasion populousity of a country, but render it more potent and wealthy than a more populous, but more barbarous nation; it being the same thing to add more hands, or by the assistance of art to facilitate labor and bring it within the power of the few.

"Wherefore, our reason has suggested to us, and our own experience in our travels in foreign kingdoms and states, hath abundantly confirmed that we prosecute effectually the advancement of natural experimental philosophy, especially those parts of it which concern

the increase of commerce, by the addition of useful inventions tending to the ease, profit or health of our subjects; which will best be accomplished by a company of ingenious and learned persons, well qualified for this sort of knowledge, to make it their principal care and study, and to be constituted a regular society for this purpose, endowed with all proper privileges and immunities. Not that herein we would withdraw the least ray of our influence from the present established nurseries of good literature and education, founded by the piety of our royal ancestors and others, to be perpetual fountains of religion and laws—that religion and those laws, which, as we are obliged to defend, so the holy blood of our martyred father hath inseparably endeared to us; but that we purpose to make further provision for this branch of knowledge, likewise, natural experimental philosophy—which comprehends all that is required towards those intentions we have recited; taking care in the first place for religion, so next for the riches and ornament of our kingdoms: as we wear an imperial crown in which flowers are alternately intermixed with the ensigns of christianity.

“And whereas, we are well informed that a competent number of persons of eminent learning, ingenuity and honor, concurring in their inclinations and studies towards this employment, have for some time accustomed themselves to meet weekly, and orderly to confer about the hidden causes of things, with a design to establish certain, and correct uncertain theories in philosophy; and by their labors in the disquisition of nature to approve themselves real benefactors of mankind: and that they have already made considerable progress by divers useful and remarkable discoveries, inventions and experiments in the improvement of mathematics, mechanics, astronomy, navigation, physic and chemistry—we have determined to grant our royal favor, patronage, and all due encouragement to this illustrious assembly, and so beneficial and laudable an enterprise.”

How many of our readers will be able to discover in this singularly worded document, a warrant authorizing the Masons to hold an assembly, we cannot divine; for we confess, if we had found it disconnected with the subject of Masonry, we never should have suspected its connection with the society. But we find it recorded by Dr. Anderson, who says it was drawn by Doctor Christopher Wren, father of the celebrated Sir Christopher Wren. Of one thing we feel satisfied, that if this charter is to be regarded as a fair specimen of the

legal instruments of that day, men must have possessed a much keener penetration then than now ; for it is to be presumed that no document of the kind would emanate from the King which did not admit of being understood by others than the writer.

At the assembly held under and by the authority of this charter, Henry Jermyn, Earl of St. Alban's was chosen Grand Master, who appointed Sir John Denham, Surveyor General of the Royal Marks. Mr. Christopher Wren and Mr. John Webb were appointed Grand Wardens. On the 27th of December, 1663, this Grand Master held a general assembly and feast, when the following regulations were adopted :

"1st. That no person of what degree soever, be made or accepted a Free Mason, unless in a regular Lodge, whereof one to be a Master or Warden in that limit or division, where such Lodge is kept, and another to be a Craftsman in the trade of Free Masonry.

"2d. That no person hereafter shall be accepted a Free Mason, but such as are of able body, honest parentage, good reputation, and an observer of the laws of the land.

"3d. That no person hereafter, who shall be accepted a Free Mason, shall be admitted into a Lodge or assembly, until he has brought a certificate of the time and place of his acceptation, from the Lodge that accepted him, unto the Master of that limit or division where such Lodge is kept, and the said Master shall enroll the same in a roll of parchment, to be kept for that purpose, and shall give an account of all such acceptations at every general assembly.

"4th. That every person who is now a Free Mason, shall bring to the Master a note of the time of his acceptation, to the end that the same may be enrolled in such priority of place as the brother deserves ; and that the whole Company and Fellows may the better know each other.

"5th. For the future, the said Fraternity of Free Masons shall be regulated and governed by one Grand Master, and as many Wardens as the said Society shall think fit to appoint at every annual general assembly.

"6th. That no person shall be accepted unless he be twenty-one years old or more."

In our next number we shall commence an account of that interesting period, when by the great fire in London, the services of the Fraternity were called into active use, and when Lodges flourished throughout the south of England, and especially in London.

GRAND LODGE OF LOUISIANA.

CONTINUED.

The position assumed by the Grand Lodge of Mississippi is that there was no Grand Lodge of Ancient York Masons, or Grand Lodge recognizing exclusively the Ancient York constitution, in the State of Louisiana. That the Grand Lodge in this State was constituted by a cumulation of Rites, and formed an anomaly in Masonry, and could not be recognized by it as entitled to establish Lodges and legislate for Masons acknowledging only the Ancient York Constitution, and that consequently, the field was open to any Grand Lodge to organize Lodges of Ancient York Masons in this State; there being no governing body of that Rite within it. The Grand Lodge of Mississippi never pretended to deny the existence, in this State, of a Grand Lodge of accumulated Rites, or attempted to establish Lodges of cumulative, Scotch or Modern Rites in Louisiana.

Now, keeping in view this fact, that the Grand Lodge of Mississippi assumed this position, on the ground that there was no Ancient York Grand Lodge in this State, it results that the right of the Grand Lodge of Louisiana to establish a cumulation of Rites, which should include the Ancient York, in a State where there existed a legal and pure Ancient York Grand Lodge, is untenable, because she asserts that this cumulation is not (though we have shown the contrary) a mixing or blending, but the establishment of three distinct Lodges in each Rite, and consequently, the chartering of an Ancient York Lodge, as such, in a State where a Grand Lodge of that Rite existed, would be diametrically opposed to the principle upon which the Grand Lodge of Mississippi acted.

The whole argument of the old Grand Lodge rests on the assumption of the cumulation of Rites being justifiable and Masonic. If it be so, then all the Grand Lodges in the world that are differently constituted are wrong. There can be but one kind of Masonry; if Masonry consists of a cumulation of Rites, then this cumulation is obligatory upon all. If, on the contrary, Masonry is simple and not cumulative, then cumulation is not Masonry. We take the last conclusion, and believe that no Ancient Free Mason will differ with us. Consequently, we conceive that the old Grand Lodge may institute as many Lodges of cumulative Rites as she may think proper, in any State in the Union; we should no more dream of contesting it than we should if the Odd-Fellows were to establish cumulative Lodges of Odd-Fellowship and Masonry; we should only consider that the Lodges so established would have about equal claims to be called Masonic. No Grand Lodge would, we apprehend, feel any jealousy

at the establishment of such Lodges in her territory, she would not recognize them as Masonic, and would entertain no other feelings but regret and pity for the persons who constituted them.

The whole premises and conclusions of the old Grand Lodge are reduced, in plain language, to this. Because the Grand Lodge of Mississippi claims the right to constitute Lodges of Ancient Free Masons, in a State where no Grand Lodge entitled to that denomination exists, we have a right to establish Lodges not recognized by Ancient Free Masons in other States, if we think it conducive to our interests. We do not apprehend that Free Masonry would "cease to exist in America," if such pretended right were exercised. Ancient Free Masonry has gone on the "even tenor of its way" for centuries, without change or schism. It was only when innovators appeared upon the stage, and invented the so-called Scotch and Modern Rites, that a distinction was introduced, and the Order split into sects and divisions. We have no dread that these innovations, introduced by our Brethren of Louisiana, from the continent of Europe, where they produced such frightful results, will take root here; the example is too fresh in the minds of all to permit us to fall into similar errors. The only danger to which Masonry in America could be exposed, would be the adoption of the innovations which the old Grand Lodge claims the right to practice and promulgate; none can or will result from the principle assumed by the Grand Lodge of Mississippi, that she has the right to establish Lodges according to the system of Ancient Free Masonry, in a territory where there is no Grand Lodge lawfully entitled to do so.

The next point to which your committee have directed their attention, is the 3d specification in the "Circular." It is founded upon the 4th Article of the Constitution of the old Grand Lodge of 1844:

"Are excepted from the condition of age, the sons of Masons presented by their father or tutor, who may be initiated at 18 years."

Our ancient Charges require that the candidate for admission shall be of "lawful age," or "mature age." This implies that he shall have attained that period of life when the mental and physical faculties have acquired their maturity or full development. This period has been generally fixed at the age of twenty-one years; and a man is said to have attained his majority, or lawful age, at that time, and to be legally qualified to take upon himself all the privileges, and is subject to all the duties and responsibilities of manhood. The civil municipal laws of some countries, have extended the term to twenty-five years, but none have reduced it below twenty-one—the latter being the "lawful" age of that country which preserved, and from whence we derive our Ancient Charges, has been ever considered the age necessary to be possessed by a candidate for initiation, and regarded as the constitutional age. Your committee do not conceive that the provision contained in the present Constitution of the Grand Lodge of England, in any manner changes this rule, or forms a

precedent against it, as argued by some of our sister Grand Lodges. It says:

“No. 3. No man shall be made a Mason in any Lodge, under the age of twenty-one years, unless by dispensation from the Grand Master or Provincial Grand Master.”

It appears to your committee that this provision recognizes the rule to its fullest extent, although it gives a discretionary power to the Grand Master to dispense with it, which we are bound to believe would not be exercised, except under some special and peculiar circumstances, fully justifying it. It does not recognize the principle contained in the Article complained of, which gives a general and unlimited power to initiate and pass a certain class of candidates, depending not upon their qualifications, or that mental and physical development which constitutes ‘mature age,’ but upon their character as being the ‘*sons of Masons*,’ which we conceive is no evidence whatever of their maturity. We believe that the feeling and opinion, in this country, is strongly against making boys Masons, and that the age of twenty-one is considered an essential requisite, not to be dispensed with on account of the precocity of the candidate, or for any other cause.

The argument which is drawn from the civil municipal laws of some countries, which permit the emancipation of minors, or the giving their full civil rights to persons under age, under certain circumstances and conditions, cannot be applied to Masonry, and all reasoning, flowing from supposed analogies in other states of society, must be fallacious, from the fact, that our laws and customs are based upon principles essentially different from those which govern men in the ordinary business of life, and regulate their social relations and civil rights.

“The election of officers in all the Lodges under the jurisdiction of the Grand Lodge, shall be held once a year, and the active members shall alone take part therein. They shall be held in the month of December, and the installation of the members elected, can only take place on the day fixed by the Grand Lodge for the celebration of the Festival of St. John the Evangelist, which is the Sunday immediately succeeding the said Festival, unless the Festival falls on a Sunday, in which case the Installation shall take place on that day itself.”

By a resolution passed by the old Grand Lodge, on the 27th January, 1846, this Article was amended, and the restriction confined to the Lodges in this city, and parish of Jefferson, in the following terms: “As to the subordinate Lodges held within the limits of the city of New Orleans, and the parish of Jefferson, the officers must be installed on the day of the Festival of St. John the Evangelist itself, if it is a Sunday, or the Sunday immediately following the Festival, should it be otherwise.”

One of the most important lessons contained in the Second Degree,

is to keep holy the Sabbath; we are taught that our Ancient Brethren, in obedience to the command of the Almighty, and "*in signum creationis*" consecrated it as a day of rest from their labors. It is as old as the Institution itself, and one of its landmarks. It is bad enough that individual Masons in the employment and disposition of their own time should neglect this duty; but we believe and consider it to be outrageous, that a body, pretending to be Masonic, should command an actual violation of the Sabbath, and make it obligatory upon certain of its subordinates to violate a fundamental moral duty and landmark of our Order.

We come now to the 7th Specification in our Circular, which is based on Article 106, of the Constitution of 1844, as follows: "No outdoor procession with Masonic ornaments shall take place in the city of New Orleans; the country Lodges may perform them, but with the greatest circumspection."

We understand that the Ancient usages of Masonry give the right to every Master Mason to claim Masonic burial, which necessitates a procession and other public ceremonies at the grave; and we assert the right of every Lodge to bury its own members with the necessary and appropriate Masonic ceremonies, and consequently the right of forming a procession for that purpose. We do not pretend to say that a Grand Lodge has not the power to control general Masonic assemblies and processions, but only that it has no right to prevent or limit the exercise of a privilege accorded by an Ancient usage of the Craft. The doctrine we profess is that which is held by the most eminent Masonic writers, and is well laid down in Preston, ed. 1840, p. 90, *in notis*, where speaking of the law of the Grand Lodge of England requiring dispensation to be granted for processions, he says: "It was not intended, however, to restrict the privileges of any regular Lodge, or to encroach on the legal prerogative of any installed Master. By the universal practice of Masons, every regular Lodge is authorised by the constitution to act on such occasions, when limited to its members, if the Society at large be not dishonored; and every installed Master is sufficiently empowered by the constitution, without any other authority, to convene and govern his own Lodge on any emergency, as the funeral of its own members, or on any occasion in which the honor of the society is concerned; he being always amenable to the Grand Lodge for misconduct."

This is all we claim, and this is prohibited to the Lodges in New Orleans by the constitution of the old Grand Lodge of 1844. It was not satisfied with regulating general Masonic processions, which would have been entirely within its competence and never have been disputed; but it prohibits absolutely a well established Masonic right, which it had no right or power to interfere with, without even providing for allowing a dispensation to be granted for its exercise.

We now proceed to the 8th Specification in our Circular, which is founded upon Article 68 of the Constitution of 1844, as follows:

"Whatever number of black balls may have been cast on the two first ballots, a third and last shall be taken.

"If on the last, there are no black balls, the applicant shall be admitted, but if three black balls are found he shall be rejected. If there be only two black balls he shall be adjourned for a time that the Lodge shall fix; and if there be but one black ball, the brother who shall have cast it, shall be bound to state his reasons in private to the Worshipful Master, who shall decide on them; and in default of the opponent to furnish his reasons, the admission shall take place." But it is said "that Article 65 had been so amended as to destroy Article 658, and to require the ballot to be clear.

Now, it would be enough to reply, that those who proposed the amendment knew what they were about and that they professed to amend Art. 65, and to leave Art. 68 as it stood; and we shall now proceed to prove beyond all question or cavil that they never intended to change Art. 68 at all, and that the amendment was intended to apply to another thing relating to the country Lodges.

The amendment to Art. 65, reads thus:

"No initiation to our mysteries shall take place in the different Lodges working in the limits of the city of New Orleans and the parish of Jefferson, unless the applicant make his demand in writing, recommended by two respectable brethren; and that there shall have been a previous inquiry as to his morals and reputation, and that three ballots at three different meetings have been favorable to him." But the Lodges which meet beyond the said limits, whose meetings are monthly, are by these presents authorized to initiate candidates whose petitions shall have been before them during the interval of one regular meeting to another, and at the expiration of this delay, if the report of the committee of inquiry is favorable, a single ballot shall suffice to render the petitioner competent to be received a Mason, provided, however, that the ballot be clear."

Now let us see the Article 65, thus purported to be amended: "No Lodge can initiate a candidate to our mysteries, except on his demand in writing, recommended by two brothers in good standing, and after good information as to his life and morals, and also after that three secret ballots, taken at three different meetings, shall have been favorable to him."

Thus we find that both the Art. 65, and the amendment to it, contain the same provision as to the character of the ballot, that they both say *"after three ballots, taken at three different meetings, shall have been favorable to him."* And yet, notwithstanding this language in Art. 65, we find that Art. 68 provides that the Brother casting the black ball shall be obliged to give his reasons to the Master, and place in his hands the arbitrary power of overruling them, and in case of his neglect or refusal, authorizes the admission, as if no black ball had been cast. The amendment contains the same provision, in

the identical words; can it then be said that those words have a different meaning in it from what they had in the original? That if, with those words in the original, Art. 68, were in force, the same words in the amendment operated as a repeal of it? Such an assumption is against common sense; and had it been so intended it would not have been called an amendment to Art. 65 alone, since it was well known that Art. 68 essentially modified that Art. Neither does the context of the amendment in any manner authorize such a presumption, for it is in reality a re-enactment of Art. 65, limiting its operation, in a matter of three ballots, at three different meetings, to the Lodges in New Orleans and the Parish of Jefferson; and permitting the country Lodges to initiate after one only; and this is the only change wrought in the Article, being, as we before said, a slight concession, as to time, to the country Lodges.

In support of the 9th and 10th charges, we cite Art. 7, Const. 1844: "The Grand Lodge shall be composed of all the Brethren who are at present members of it, and of all those who shall hereafter be elevated to the rank of W. M. of the Lodges of the jurisdiction, and have been a whole year in office, who shall be inscribed on the tableau as members of the Grand Lodge. Moreover, of the W. Masters who shall not have served a full year, and the Wardens of the Lodges held in New Orleans, who shall, during their term of office, be inscribed on the tableau as representatives of their Lodges, but shall not be eligible to any office in the Grand Lodge, unless they are already members of it; in which case they shall be placed on the tableau as such, &c."

Art. 8. "To be a member of the Grand Lodge, it is also necessary to be an active member of a Lodge of the jurisdiction; nevertheless, every member of the Grand Lodge ceasing to be a member of a Lodge of the jurisdiction, may preserve his rank and title in the Grand Lodge, on paying a contribution of two dollars per month into the treasury of the Grand Lodge.

These unfortunate provisions have been the cause of establishing a Masonic aristocracy in the Grand Lodge, composed of life members, and those possessing or pretending to possess the high degrees of the Scottish or Modern Rites, tending to isolate it from the Subordinate Lodges, create a distinction of interests, centralization of power and self-aggrandizement at their expense, and destructive of their independence; and divest it of the chief characteristic of Grand Lodges of the present time—their purely constituent character. And among one of its evil effects is the exclusion of all except those to whom it gives the rank of members from the grand offices, which it thus keeps entirely within its own body; who, outnumbering the representative members confer them upon the chosen few. Pages might be written to show the injustice and prejudicial effects of this system. They will present themselves to the mind of every intelligent Mason, and we can do no more here than thus briefly allude to the most striking. Certain it is, that in the Grand Lodge they do

not meet on the level, and that the equal rights to which we all lay claim, are there not accorded or respected.

In fact the old Grand Lodge, and consequently its subordinate Lodges is ruled by the Inspectors General of the thirty-third degree, and the other dignitaries of the Scotch and Modern Rites, sitting in that Body as life members, and exercising an occult but certain influence over the persons belonging to those Rites, from which, by their very connection with them, they are unable to emancipate themselves. And which is sufficiently powerful to paralyze any opposition that might be offered by the few actual representatives of Ancient York Masonry who hold seats in that Body. What the high dignitaries of these two Rites dare not claim openly the right to do, they in truth effect under the name of the Grand Lodge, and Ancient York Masons are in reality governed by them. By what right they obtained life membership in that Grand Lodge is a mystery; but having obtained it, and being in the full enjoyment of the power they derive from it, they are necessarily the staunch advocates of a cumulation of Rites—that system being the means through which they can alone support and maintain their usurped power.

We now come to the 11th Specification contained in our Circular. This charge is based upon the 11th Art. of the Constitution of 1844, as it existed at the time we seceded. The slight change that has been since made by the amendment of 1846, leaves the objectionable principle still remaining, by the restriction imposed on the subordinate Lodges in the choice of their representatives. It reads thus:

“The Lodges held out of the city of New Orleans must name a deputy residing in the city, who shall represent them in the Grand Lodge, as it provided in Art. 7, provided that the brother thus named shall already be a member of the Grand Lodge.”

The amendment now permits the deputy to be chosen from among its own members, or from the members of the Grand Lodge; but the right and privilege of the Lodge or its officers in the selection of their proxies is still restricted, and they are not permitted to exercise that free agency so essential to their true interests, nor to use their judgment and discretion in the selection. If their own members cannot be present, they are compelled to delegate their authority to a life member of the Grand Lodge. In short, to one whose interests have been made antagonistic to those of the subordinate Lodges, and whose strdy it is to exalt the prerogatives of the Grand Lodge to the prejudice of those of the subordinate Lodges. To deny themselves the right of representation, or else strengthen a power already too inordinate by placing their votes under its control, and enabling that power to turn those votes against themselves and to their prejudice.

It might on first blush be supposed, that Masons would not misuse a power confided to them, but we have been taught the contrary by a bitter experience, or the task of making this Report would never have devolved upon us.

[To be continued.]

CHANCELLOR WALWORTH'S OPINION.

THE grand interest felt in the New York controversy, induces us to publish, unabridged, the following able document. But for its ability, its length would have excluded it from our pages; and we could not condense it without in a great degree, destroying its force. We have, therefore, given it entire, hoping that our readers will be amply compensated for their trouble in perusing it:—

Documents and letters have been placed in my hands, from which the following statement is compiled, on the behalf of the body of Free and Accepted Masons, of which John D. Willard, of Troy, is the Grand Master, claiming to be the true and rightful Grand Lodge of the State of New York, upon which my legal opinion is asked as to their rights and remedies in relation to certain funds, records, jewels, documents and other property belonging to the Grand Lodge, taken and withheld by certain persons claiming to be the rightful officers and members of the Grand Lodge of the State of New York.

I have seen and examined statements purporting to come from the other party, giving a somewhat different, and in many respects, conflicting account of the occurrences of the 5th of June, 1849. But as my opinion is asked upon the facts as presented in behalf of the first mentioned body, I have been governed by their documents in the following summary, where there was any conflict between them and the statements of the adverse party; without intending to express any opinion upon those questions of fact upon which they differ.

The Constitution of "The Most Worshipful Grand Lodge of the Ancient and Honorable Fraternity of Free and Accepted Masons of the State of New York," as that Constitution was revised and adopted by such Grand Lodge at its annual meeting in June, 1845, declared that the Grand Lodge should be composed of all the Grand officers, the Past Grand Masters, Deputy Grand Masters, Grand Wardens, Grand Secretaries, and Grand Treasurers thereof; the Masters and Wardens, or the representatives legally appointed, of all the Lodges under its jurisdiction; and the Past Masters, by election and service of one year in the chair, of all such Lodges under its jurisdiction; but that every officer and member of the Grand Lodge must be a member of a subordinate Lodge within the jurisdiction. Each Lodge was entitled to three votes, when represented by its Master and Wardens, or either of them, or by proxy. And each regular member of the Grand Lodge, except the Grand Tyler, was entitled to one vote as such; and the Grand Master, or presiding officer, was entitled to a second vote in case of a tie. The annual meetings of the Grand Lodge were to be in the city of New York, on the first Tuesday in June, at which annual meetings the Grand officers were

to be elected. And quarterly meetings were to be held on the first Tuesdays of September, December, and March. Special meetings might also be called by the Grand Master; but no regulation affecting the general interest of the Craft could be adopted or changed, except at the annual meeting in June.

The article of the Constitution relative to future amendments thereof, and new regulations, is as follows:—"First, No amendment to this Constitution shall be made, or have any effect, until the same shall have had the affirmative vote of the Grand Lodge at two successive June communications; unless, in addition to the affirmative vote of the Grand Lodge at one June communication, it shall have received the affirmative vote of a majority of the Lodges within this jurisdiction. If such proposed amendment shall receive the affirmative vote of the Grand Lodge at one June communication, the same shall then be appended to the published proceedings, at the end, under caption 'Proposed amendments to the Constitution,' and sent to each Lodge within this jurisdiction, in order that the Lodges may, if they think proper, instruct their representatives thereon; and the action of the Grand Lodge, in relation thereto, shall also appear in its appropriate place in the proceedings." "Second, The Grand Lodge may, by vote, at any June meeting, adopt new general regulations, *not inconsistent with this Constitution*, to have effect for such time as may be named therein, not exceeding one year from the time of their adoption. But except for the time aforesaid, no general regulation, or resolution, to operate as such, affecting the Fraternity or the Lodges, or their action, shall be made or have any effect, unless the same shall have received the affirmative vote of the Grand Lodge at two successive communications. If such proposed new regulation shall receive the affirmative vote of the Grand Lodge at one June meeting, it shall be appended to the published proceedings, at the end, under the caption, 'Proposed New Regulation;' and in that form sent to each Lodge within this jurisdiction."

A difficulty had occurred in 1823, by which the Grand Lodge of this State had become separated into two bodies, each claiming to be the rightful Grand Lodge, until June 1827; when at their annual communications they again agreed to unite in one Grand Lodge, by the unanimous vote of two hundred and twenty-eight Lodges, which were there represented, upon the following terms of agreement, or settlement; which terms of agreement both parties to the present controversy, appear to consider as sacred, and not to be infringed.

First, That there should be but one Grand Lodge in the State of New York, which should be held in the city of New York, and be considered as a continuation of the old Grand Lodge; and that all allusions to former differences should be avoided thereafter, as far as possible.

Second, That the proceedings of each of the two bodies which had claimed to be the true Grand Lodge, should be confirmed; and all

warrants granted by either, for subordinate Lodges, as well as the proceedings of each of the two bodies, should be deemed regular. That the records and archives of the Grand Lodge being in the city of New York, the Grand Secretary and Grand Treasurer should be chosen from that city; and that the Grand Master, or the Deputy Grand Master, should be chosen from the city of New York, and the other from the country; and the two Wardens from some other part of the State of the said city.

Third, That the permanent fund of the Grand Lodge should be managed by five trustees, consisting of the Grand Master, Deputy Grand Master, the two Grand Wardens, and the Grand Secretary; whose duty it should be to invest all funds over three thousand dollars, annually, after paying representatives, salaries and rents.

Fourth, That the number of Lodges which one Master or Past Master might represent, should not exceed three; but Past Masters should not be represented by proxy; and that representatives should be paid as they had theretofore been paid.

Upon the adoption of the new or revised Constitution of 1848, the articles of this permanent compact were published with such Constitution; as being part of the fundamental law of the Grand Lodge that was still in force, notwithstanding the general language of the repealing clause of the new Constitution, which repealing clause declared that the former written Constitution was repealed, and that all general regulations and resolutions operating as such, which had theretofore been adopted by the Grand Lodge, and which were not embraced in the new Constitution, were thereby revoked and annulled.

At the annual communication of the Grand Lodge in June, 1848, John D. Willard, of Troy, who had been the Grand Master for the two preceding years, was again elected to that office, in a contested election between him and Isaac Phillips, of the city of New York, the then Deputy Grand Master, by a very large majority; including, at least, forty or fifty votes from members of Lodges in the city of New York and Brooklyn. At the same communication, Oscar Coles was elected Deputy Grand Master, Richard Carrique, Senior Grand Warden, Ezra S. Barnum, Junior Grand Warden, Robert R. Boyd, Grand Secretary, and John Horspool, Grand Treasurer.

At the same meeting amendments of the Constitution were proposed, and received the affirmative vote of the majority of the members of the Grand Lodge then present, and were appended to the published proceedings, and sent down to the subordinate Lodges, as "Proposed Amendments to the Constitution," to be acted on by those bodies, in the manner prescribed in the article relative to future amendments and new regulations. The effect of these amendments, if adopted by a majority of the subordinate Lodges, was to alter the 3d article of the Constitution, so far as to deprive all the Past Masters of subordinate Lodges, except the Past Master who had last past the chair of each Lodge, of the right of voting, except as a representative in the Grand

Lodge; so that each subordinate Lodge, by its officers or proxy, should have three votes; and its last Past Master, if present, one vote, making four votes in all. And leaving to all the other Past Masters of such subordinate Lodges, who had served one year in the chair, the right to be present at the meetings of the Grand Lodge, and participate in its deliberations; and if duly appointed for that purpose, to vote as the representatives or proxies of not more than three subordinate Lodges; but not the right to vote in their own rights as Past Masters.

After the adjournment of this annual meeting of the Grand Lodge, great exertions were made by those who were in favor of these amendments, to procure their adoption by the subordinate Lodges; of which there were a little short of one hundred in the State, acting under warrants or charters from the Grand Lodge, and some others working under dispensations granted by the Grand Master or Deputy Grand Master. On the other hand, most of the subordinate Lodges in the city of New York and Brooklyn, and their Past Masters, and some few in other parts of the State, exerted themselves to induce the subordinate Lodges not to adopt such amendments. And conventions of each of these parties, published and sent to their brethren, in pamphlet form, their reasons in favor of or against such amendments.

At the quarterly meeting of the Grand Lodge in March, 1849, when none but the Grand officers and Past Grand officers who resided in or about New York, were present; and when no subordinate Lodges, except eighteen of those which were located in the cities of New York and Brooklyn, and on Staten Island, were represented, resolutions were introduced by one of the Past Deputy Grand Masters, denouncing the proposed amendments as unconstitutional and revolutionary, at variance with the principles upon which the Grand Lodge was originally constituted, and as destructive of the rights of the Past Masters, and pledging the Grand Lodge to preserve the rights of Past Masters, as they then existed, whatever might be the action of the subordinate Lodges upon the proposed amendments, &c. The Deputy Grand Master, who was then presiding, declined putting the question on the resolutions, upon the ground that it was unconstitutional for the Grand Lodge at its quarterly session, to act on any measure which interested the Craft generally. But his decision was appealed from and reversed by the members present; and the resolutions, with their preamble, were unanimously adopted.

The amendments of the Constitution, proposed at the annual meeting in June, 1848, notwithstanding these resolutions of the quarterly meeting of the Grand Lodge, were sanctioned and adopted by a majority of all of the chartered subordinate Lodges; and also by nearly all of the subordinate Lodges which were working under dispensations. And certificates thereof were transmitted by such Lodges to the Grand Secretary, previously to the annual meeting of the Grand Lodge in June, 1849.

The Constitution does not specify any particular place in the city

of New York, at which the sessions of the Grand Lodge shall be held; nor the hour at which the annual meeting, on the first Tuesday in June, shall be opened. But the meetings for some years past had been held at the Howard House, where the Grand Secretary had his office, and where several of the subordinate Lodges in the city also held their communications. And the Grand Master usually took the chair at about eight o'clock in the evening.

Upon the evening of the first Tuesday of June, 1849, a very large number of the Past Masters, and of representatives of most of the subordinate Lodges in New York and Brooklyn, and on Staten Island, occupied the room in which the Grand Lodge had usually met, at a much earlier hour. And before the representatives from a distance had arrived from their Hotels, all the seats in front of that appointed for the Grand Master, and extending back for about two-thirds of the length of the room, were filled by these Past Masters and representatives of Lodges in and about New York, so that it was impossible for the country members generally to hear what was going on in the neighborhood of the officers' seats. About half after seven o'clock, and before the Grand Master had arrived in the room, and although the Grand Junior Warden, who was the senior officer present, and had the right to preside in the absence of the officers who were not then there, protested against opening the Grand Lodge until the Grand Master could get to the room, one of the Past Deputy Grand Masters from the city, by a vote of those in front of the seat of the presiding officer, was placed in the Oriental chair, and declared the session opened. And he called upon the Grand Secretary to call the roll of members; without adopting the usual course of calling upon the Grand Chaplain to open the session with prayer. In this stage of the proceedings, it was announced that the Grand Master had arrived in the room; and the member who had taken possession of the chair and gavel, surrendered them to him.

The Grand Master then proceeded and opened the Grand Lodge in the usual ample form, and with prayer from the Grand Chaplain. The Grand Secretary, upon being called upon by the Grand Master to call the roll of members, to ascertain what Lodges were represented officially announced to the Grand Lodge that the amendment to the Constitution, in relation to Past Masters, which had been proposed at the last annual communication, and which then received the affirmative vote of the Grand Lodge, had since received the affirmative vote of a majority of all the Lodges under the jurisdiction of that Grand Lodge, and had thereby become a part of the Constitution. The roll was then called, when it appeared that seventy-six subordinate Lodges were present, by their officers or representatives.

The Grand Master then rose to make his Annual Report to the Grand Lodge, of the condition of the Order in the State during the preceding year, &c., as he is required to do, at the commencement of the June communication, by the 26th Article of the Constitution.

He had just commenced speaking, when he was interrupted by cries and yells from some of those who occupied seats in the part of the room immediately in front of him, so that it was impossible for him to be heard, or to proceed, as he several times attempted to do. Very soon, however, some one of them moved that the minutes of the March quarterly communication, and of the last quarterly meeting of the Grand Steward's Lodge should be read; when the residue of those who were endeavoring to prevent the Grand Master from proceeding to make his annual address, immediately joined in the call. The Grand Master decided that the motion was out of order at that time, as he had risen to address the Grand Lodge. But these calls were persisted in, notwithstanding his decision. And this disorderly conduct was continued for some time; although the sound of the gavel, and the voice of the Grand Master repeatedly called those who were engaged in these disorderly proceedings, to order, and the rules of order were read.

After the disturbance had proceeded for some time, the Grand Master called one of the Past Grand officers who had taken part in the disturbances, to him, and enquired whether, if the minutes should be first read, he would engage that the question on approving them should be offered and taken in the usual form, and then that the Grand Master should be listened to in silence. And the latter, after consideration and consultation, having given an affirmative answer, the Grand Master said he would overlook the gross insult which had been offered, not only to himself, but to the Grand Lodge, and permit the minutes to be read before he proceeded. He then directed the Grand Secretary to read the minutes of the March quarterly meeting, and of the meetings of the Grand Steward's Lodge; and they were read accordingly by the Grand Secretary. One of those who had been actively engaged in the previous disturbance, thereupon moved that the proceedings should be approved and *confirmed*. He finally was induced to withdraw his proposition to confirm the proceedings of those meetings; and the question was then put upon the simple approval of the minutes, and adopted without opposition.

The Grand Master was then permitted to proceed with his official report, or address, to the Grand Lodge, as to the progress and condition of the Order in the State during the Masonic year. And, as it was his duty to do, under the provision of the Constitution, he stated, as a part of the history of the last year, the proceedings in relation to the constitutional amendment relative to Past Masters, and the issuing of the pamphlets in favor of and against the adoption of that amendment. He also stated that the amendment had received the affirmative vote of a majority of all the Lodges in the State; that there were ninety-nine warranted Lodges in the State; that he had seen and examined the certificates, on file with the Grand Secretary, in which the action of fifty-nine Lodges on the subject was certified to the Grand Lodge in the usual mode; that from these it appeared

fifty-six Lodges had given an affirmative vote upon the amendment, and three a negative vote; and that of the fifty-six Lodges which had given affirmative votes it appeared, from the certificates, forty-nine had voted unanimously in favor of the amendment; that he understood, from undoubted sources, but not officially, that some few other Lodges had voted in favor of the amendment, but that, from the mistake or neglect of some of the officers of those Lodges, whose duty it was to send the certificates of such votes to the Grand Secretary, the certificates had not been received; that the whole number of warranted Lodges which it was understood had voted in favor of the amendment, was something more than sixty; that a majority of the Lodges working under dispensations had also voted affirmatively on the amendment, and had sent in certificates of their votes, but in his opinion their votes could not be counted; that they were, however, important, as showing the views and wishes of respectable members of the Fraternity, who were thereafter to take an active part in its affairs. He said, in reference to this amendment, that the provisions of the Constitution had been strictly complied with; that, at the annual communication, in the preceding June, it received the affirmative vote of the Grand Lodge, and had since received the affirmative vote of all the Lodges within its jurisdiction; and that it had, therefore, become a part of the Constitution, and was binding upon the Grand Lodge, and upon the whole Fraternity of the State.

The Grand Master further said—"The amendment having been adopted by the Grand Lodge and by the Fraternity, it is not material what may be my individual opinion as to its propriety. I deem it proper, however, to say, that I am clearly of opinion that it is right and proper, just and expedient; and that it is calculated to operate beneficially in every section of the State, and in every portion of the Fraternity. Nor does this opinion imply the slightest disrespect to any Past Master. The Past Masters of the State are of varied character and capacities; but, as a class, they are most respectable. They occupy an elevated standing as men and Masons, and justly enjoy the respect and confidence of their Brethren. It has been perfectly proper that those who were opposed to the amendment should resort to all constitutional means to defeat it. If they had succeeded in their efforts, it would have been the undoubted duty of its friends to acquiesce. But they did not succeed, and the amendment has been adopted. It has become a part of the Constitution, and all good Masons will now cheerfully submit to it until it shall be changed in a constitutional mode. I am persuaded that the strong feeling against it, which now exists in the minds of some, will soon die away, and that all objections to it will soon cease. But yet, I, for one, am prepared to make great sacrifices to the spirit of conciliation and harmony; and such, I believe to be the feeling of the Fraternity of the State. I think the amendment, in its present form, will best promote the interest of the Craft; but still I am ready, and I believe

the Fraternity are ready, to consent to any reasonable modification, which, retaining the great principle for which they have contended, will yet make the amendment more acceptable to its opponents."

The Grand Master, after recommending that the principle of this amendment should be extended to Past Grand Masters and other Past Grand officers, and referring to other matters of general interest to the Craft, concluded by saying—"My Brethren, we are about to enter upon the discharge of important duties. Let us discharge those duties in a spirit of kindness and conciliation. And I pray the Supreme Architect of the Universe that harmony and brotherly love may prevail, and every moral and social virtue cement us."

When the Grand Master had concluded, one of the Past Grand officers, and who was then temporarily acting as Junior Grand Warden, enquired if he correctly understood the M. W. Grand Master as saying that the amendment to the Constitution, which had been alluded to, was now binding on the Grand Lodge; and being answered by the Grand Master in the affirmative, he said, in an elevated tone, "Then I pronounce that the Grand Lodge of the State of New York is dissolved." And notwithstanding he was called to order by the Grand Master, he called upon those who were opposed to the amendment to the Constitution, to come up and assist him in organizing a Grand Lodge. And addressing them, instead of the Grand Master, who was in the chair, nominated William Willis as chairman, and put the question on such nomination, and declared it carried. Willis then stepped upon the platform, where the Grand Master was seated and was vainly attempting to restore order, and claimed to assume the post of chairman; while the voice of the Grand Master, whenever he attempted to speak, was immediately drowned by hideous noises. In this state of confusion, Willis, and his associates who joined with him in the disturbance, went through the form of electing or appointing Isaac Phillips and others, as Grand officers, by show of hands merely.

The representatives of twenty-six or twenty-seven Lodges only, mostly in the cities of New York and Brooklyn, or those who *claimed* to be their representatives, either in the presence or absence of their officers, united in these irregular proceedings; although the representatives of about seventy-five warranted Lodges were present in the room, and who had answered upon the call of the roll, by the Grand Secretary, upon opening of the Grand Lodge. Among the officers thus appointed, was John Horspool, who now claims to be the Grand Treasurer of that Grand Lodge of the State of New York; who was before, the Grand Treasurer of the rightful Grand Lodge, and continued such until he was superseded by the election of a successor, as hereafter stated.

While these proceedings were going on, Robt. R. Boyd, the Grand Secretary, had requested one of the members to take charge of a tin box belonging to and in possession of such Grand Secretary, con-

taining about \$2,000 of the funds of the Grand Lodge, which he had received in his official character, and to take it to his office for safe keeping. But it was forcibly wrested from the custody of the member to whom it was entrusted, and carried off. And the contents of the box are understood to have subsequently come into the hands of Cuthbert or Horspool, though the box was temporarily placed in the custody of Willis. Some of those who were acting as the associates of Messrs. Willis and Phillips, in this attempt to organize a Grand Lodge, took the books and papers from the table of the Grand Secretary, and others went to his office, which was locked, and took possession of all the books and papers and other property of the Grand Lodge which were found there.

After the seceders had gone through this form of organizing a Grand Lodge, and appointing permanent officers thereof, Isaac Phillips, who was not one of the Grand officers, but had occupied the Grand Junior Warden's seat, *pro tem*, was pronounced by them to be the Grand Master and head of the body thus organized. And they thereupon adjourned themselves until the next evening.

During the time when all of these irregular and revolutionary proceedings were going on, not only the Grand Master, but all the other regular Grand officers of the Grand Lodge, then living, and who had been present at the commencement of its annual session, occupied and retained their respective seats and stations in the Grand Lodge, in its regalia, and wearing the badges and emblems of their respective offices. And the Grand Master still occupied the Oriental chair, and retained the gavel, as the emblem of his power and right of control in the Grand Lodge. And after a part of the seceders, with their chairman, had left the room, one of the regular Grand officers moved an adjournment to the same house, at nine o'clock the next morning, which, being seconded by a Past Grand officer, the motion was put by the Grand Master and carried. The Grand Master thereupon, duly and regularly adjourned the Grand Lodge accordingly.

The Grand Lodge assembled the next morning, at the time and place to which it had adjourned the preceding evening, when the Grand Master, one of the Grand Wardens, (the other one having died since his election, in the June previous,) and the Grand Secretary, and others of the Grand officers appeared. And, upon calling the roll of the subordinate Lodges, it was found that thirty-nine of them were present by their Masters and Wardens, or their duly appointed proxies; the representatives of ten Lodges merely, being sufficient, by the Constitution of the Grand Lodge, to form a quorum for the transaction of business.

The Grand Lodge was then opened in ample form; and, after providing for a place of meeting during the residue of the session, the keeper of the Howard House having rented the room where they met the evening before, to the seceders, the Grand Lodge adjourned to a later hour of the same day. On the meeting of the Grand Lodge at

the Coliseum, in the afternoon, pursuant to adjournment, sixty Lodges were represented; and it continued its sessions and its business, by regular adjournments from time to time, until Monday, the 11th of June, 1849, when its annual session was closed in the usual ample form.

During this annual session, John D. Willard, the Grand Master, was regularly re-elected to that office; William H. Milnor, of the city of New York, was elected to the office of Deputy Grand Master; Ezra S. Barnum, of Utica, and Nelson Randall, of Buffalo, to the offices of Grand Senior and Grand Junior Wardens; Robt. R. Boyd, of the city of New York, was re-elected Grand Secretary; and Gerardus Boyce, of the same place, was elected Grand Treasurer. These several officers were located in conformity to the provisions of the Articles of Union, of June, 1827; and, with the exception of the Grand Master, who had previously been installed, they were duly installed on the fourth day of the session.

On the second day of the session, John Horspool, the Grand Treasurer, was, by a resolution of the Grand Lodge, directed to be notified that such Grand Lodge had removed to the Coliseum, 450 Broadway, and that he was required to attend the Grand Lodge at that place, the next morning at ten o'clock, and bring with him the funds and other property belonging to the Grand Lodge. He having been duly notified accordingly, and refusing to obey the summons, and having also refused to surrender up the property and funds of the Grand Lodge in his possession, he was afterwards regularly expelled from the Masonic Fraternity, by a vote of the Grand Lodge. The five highest Grand officers were also authorized, in their discretion, to take legal means for the recovery of the property and funds of the Grand Lodge, which then were, or thereafter might be, wrongfully withheld.

With a view to such legal proceedings, my opinion is now requested upon the following questions. *First*—As to the tin box, containing funds of the Grand Lodge, which was forcibly wrested from the hands of the member to whom it was entrusted, by the Grand Secretary, to be carried to his office for safety. Is the person or persons into whose hands the same came, liable to an action? And, if so, may the action be brought in the name of the member to whom the box was entrusted by the Grand Secretary, or in the name of the Grand Secretary, at the election of the Grand officers? *Second*—Can Boyce, the new Grand Treasurer, recover the property and funds in the hands of the late Grand Treasurer? or in whose name should the suit for the recovery of such property and funds be brought? *Thirdly*—In connection with these questions, has the seceding body, of which Mr. Phillips is the head, any rightful claim to be considered the Grand Lodge of the State of New York?

This last question, being the most important, and lying at the foundation of the others, I will first proceed to examine it. To

entitle the seceders rightfully to claim to be the true Grand Lodge of the State of New York, it is not only necessary for them to show that the amendment to the Constitution, relative to Past Masters, was unauthorized, but that the majority of the Lodges who had attempted to amend the Constitution in that manner, had done something to forfeit their right to participate in the proceedings of the Grand Lodge; or, at least, that the proceedings of such seceders, in taking the control of the Grand Lodge into their own hands, and appointing the officers thereof in their own way, were in conformity with the provisions of the Constitution and regulation of the associated body of Masons who before constituted the Grand Lodge. And upon the facts stated, above, and even upon the facts as they appear in the printed pamphlet with which I have been furnished, dated Oct. 23d, 1849, and signed James Herring, as Grand Secretary, I think the proceedings of the seceding body were unauthorized, and that their officers were not duly elected.

At the time the seceders usurped the power of appointing Willis to preside in the Grand Lodge, the business was proceeding in the usual manner. And even if the Grand Master was under a mistake in supposing and deciding that the amendment in relation to Past Masters had become a part of the Constitution, the proper course for those who thought that decision wrong, was to appeal from it to the Grand Lodge. And, if the presiding officer had refused to put the question upon the appeal, that would not have authorized the revolutionary movement of considering the government of the Grand Lodge as entirely broken up, so as to authorize a part of the members to take it into their own hands. The Grand Junior Warden, then occupying the situation of Deputy Grand Master, the second office in the Grand Lodge would have been the proper person to apply to, to put the question upon the appeal from the decision of the Grand Master. For, according to the 18th Article of the Constitution and regulations of 1723, the Grand Master had a right to appoint his own Deputy in the absence of the regularly elected Deputy Grand Master. And, by the subsequent practice in the Grand Lodges of England and in this State, the next highest Grand officer is to supply his place. The Grand Junior Warden, being the second highest officer present, was therefore rightfully placed in the seat of the Deputy Grand Master, upon the opening of the Grand Lodge. The motion made and put by the person temporarily occupying the Grand Junior Warden's chair, to appoint a new presiding officer of the meeting, was, therefore, wholly unauthorized and irregular. And the members of the Grand Lodge who declined to vote one way or the other upon this irregular motion, so put without authority, could not legally be considered by their silence as assenting to the motion; as they might have been, if a motion had been properly made and had been regularly put to them by the proper officer for that purpose. For they were not bound to elect between a relinquishment of the right to vote upon the question as to who should be the presiding officer of the Grand Lodge for the time

being, and a submission to the authority of one who had usurped the power of putting the question to the Grand Lodge. The same principle applies to the motions to proceed to the election of Grand officers, to dispense with the vote by ballot, and for an adjournment until the next evening. Those members, therefore, who remained with the duly elected Grand Master, Grand Warden and Grand Secretary, and regularly adjourned until nine o'clock the next morning, were the only body which could thereafter be legally considered as a continuation of the Grand Lodge of the State of New York as it theretofore existed.

Indeed, the election of Grand officers by the seceders, on the evening of the 5th of June, was in direct violation of the Constitution, under which that Grand Lodge was held. The ninth Article of that Constitution expressly provides, that the Grand Master, Senior and Junior Grand Wardens, Grand Secretary, and Grand Treasurer, shall be chosen by ballot; unless a special resolution shall be *unanimously* passed, at the time, to take the vote by show of hands. And no one, who was present that evening, could, for one moment have believed, that the members of the Grand Lodge, then present, did unanimously consent, or intend to consent, that the Grand officers should be elected at that time, and by a show of hands merely. For these reasons, I am of opinion, even if the facts which then occurred are as stated by themselves, on points upon which the two parties differ, that the officers thus appointed, and under such circumstances, cannot legally be considered as the Grand officers of the Grand Lodge, which previously existed. But they, and their associates and adherents, constitute an entirely new voluntary association, or Grand Lodge. And the other body, who afterwards elected their Grand officers at the Coliseum, is entitled to the possession of the funds and property which previously belonged to the old Grand Lodge; even if the amendment of the Constitution, in relation to the right of a portion of the Past Masters to vote, was improperly made, or was a mere nullity—either as being in violation of an inherent right, existing in such Past Masters, or contrary to the compact under which the two Grand Lodges agreed to unite, in June, 1827.

But as a claim to an inalienable right in every Past Master of each separate Lodge, not only to be present, but also to vote, upon all questions, as members of the Grand Lodge, has been made by a very large and respectable portion of the Fraternity in the city of New York, and by some Masons in other parts of the State,—it is proper that I should consider that question also; in connection with the other points upon which a legal opinion is requested by the officers of the Grand Lodge.

The history of Masonry runs so far back into antiquity, that much of it is necessarily merely traditionary among the Craft. Some part of that traditionary history also, as every regularly made Mason well knows, is of such a nature that it can only be properly communicated to those who are

initiated into the mysteries of the Order. In reference to the question now under consideration, however, it is not improper here to say, that Masonic tradition, as well as the written history of the Order, informs us, that the office of Master of a Lodge of Free and Accepted Masons, consisting of the three first Degrees of Entered Apprentices, Fellow Craftsmen, and Master Masons, was always considered an office of very high honor, and of great responsibility as well as power. As a necessary consequence, therefore, those who had been duly elected to that high office, and who had obtained the title of Past Masters, because they had been regularly installed in the Oriental chair, and had there faithfully discharged the trust of Master of a Lodge for the accustomed time for which they had been elected, were always treated by the Fraternity of their own and other Lodges, with great respect and consideration—so long as they continued faithful to their duties as men and Masons. Being also presumed to be well acquainted with the duties of the chair, it became almost a matter of course, in the absence of the Master and of both of the Wardens of a Lodge, that the oldest Past Master present should, as a matter of respect and courtesy, be called upon by the other members of the Lodge, to preside over their labors, *pro tempore*. And when they visited other Lodges, upon the same principle of respect and courtesy, they were sometimes invited by the presiding officer temporarily to occupy the Oriental chair, and instruct the Craft in their labors. Beyond this, however, I do not understand, from Masonic tradition, or otherwise, that, until the last one hundred years, they were entitled to, or claimed, either in the Grand Lodges or elsewhere, any rights or privileges which did not belong to other members of the particular Lodges to which they respectively belonged.

We have now no extant *written* history of the actual formation of a Grand Lodge of Masons in England, previous to that which first assembled at York, in the 926th year of the Christian Era, of which Prince Edwin, a grandson of Alfred the Great, was the Grand Master; the Constitutions of which, in the Anglo-Saxon language, were preserved many centuries at York, and according to some writers, are still in existence there. Those Constitutions stated, as an historical fact, that towards the close of the third century, after Carausius, the Roman Admiral, assumed the Imperial Purple in Britain, in 287, Albanus, a Roman Knight, who was the first Christian Martyr in Britain under the Diocletian persecution, obtained from that Emperor, a charter for the Free Masons to hold a *General Counsel, or Assembly*, and that he presided over that Counsel as Grand Master. But, as the usurpation of Carausius terminated in 296, and Britain was reunited to the Roman Empire, and Albanus suffered martyrdom in 303, the general assemblies of the Masons, under the charter to the latter and his associates, must have soon been broken up; if this General Counsel ever assembled a second time.

That associated bodies of practical artificers, or Masons, in connection with men of science and taste,—or mere theoretical architects who patronize the Craft and were received into these societies as Accepted Masons,—existed in Britain at a very early day, there is no reason to doubt. They were probably introduced there by the Romans; for similar societies had existed among the Romans long pre-

vious to their conquest of Britain, under the Latin name of *Collegia Architectorum*; that is, societies of builders, architects, or Masons. Similar societies were afterwards founded, nearly upon the same model as to organization, for other purposes, under the sanction of the Roman laws, and were the foundation upon which the more modern Ecclesiastical and private Lay corporations were based. History also informs us, that these societies were at that early day in the practice of holding their meetings in secret. But by the Laws of the Twelve Tables, no new societies, for such objects, could be formed without the consent of the Government. Hence the necessity of the charter from the Emperor Carausius, to enable the Free Masons of Britain to organize and hold a Grand Lodge there. Similar societies of architects existed in Greece, whereby the Athenian Laws, as by the laws of the Twelve Tables at Rome, they were authorized to make their own laws, or internal regulations, and to form compacts with sister associations. (*See Poth. Pand. of Just., Paris Ed. of 1823, pp. 109 and 110; Gravini, Paris Ed. 1831, p. 76; Ayliff's Civil Law, 197; Dr. Anderson's Hist. and Cons., Ed. of 1746; Laurie's Hist. of Free Masonry, Edinburgh Ed. of 1804, &c.*)

The historical portion of the Constitutions of York, collected and arranged at the assembly which organized the Grand Lodge in 926, distinctly referred to Pythagoras, of the city of Crotona, as one of the patrons of the Order. It also mentioned Marcus Vitruvius Pollio, a distinguished writer upon the subject of architecture, who flourished at Rome just before the commencement of the Christian Era, as a distinguished Mason; and likewise referred to some of the earlier Masonic associations. And the traditions of the Order assure us, that societies of practical and theoretical architects, existed in England in the latter days of the Heptarchy. They were called by the Anglo-Saxon name of *Huttens*, (that is, tabernacles, tents, or Lodges;) probably from the temporary nature of the structures, or places, in which they held their secret meetings. But if any *general* association existed among these separate Lodges, in the nature of a Grand Lodge, or a general assembly of the Fraternity, we are not informed whether such Grand Lodge was composed of the members of the separate Lodges, or of their officers or delegates only.

Upon the formation of the Masonic Constitutions at York, under the Grand Mastership of Prince Edwin, the Fraternity in general were summoned to attend. The different Lodges of Masons were then independent of each other, and continued to be so for centuries; though they paid great respect to the recommendations of the general assembly, or Grand Lodge, which at intervals of greater or less length continued to be held at York. And probably the officers of the Grand Lodge with delegates from the subordinate Lodges, held communications there and elsewhere, much more frequently. Even after the formation of the Grand Lodge of England, at London, in 1717, the meetings of the Grand Lodge, originally organized at York, and

which continued to be held there, were in perfect harmony with the new Grand Lodge of England, at London—claiming only the title of *The Grand Lodge of all England*. And it continued to hold its meetings for some years afterwards. (See *Ahiman Rezon of Penn., Ed. of 1825.*)

After the termination of the Grand Mastership of Sir Christopher Wren, but not after his death, as the *Ahiman Rezon*, of Pennsylvania, erroneously states—for he lived nearly six years afterwards, and died in February, 1723, at the advanced age of ninety—the Grand Lodge of England was formed at London; professedly upon the principles of the Ancient York Constitutions, and of the Masonic usages under the same. And as both of the provincial charters, for the organizing of Grand Lodges in the province or State of New York, emanated from the Grand Lodge, which was formed at London in 1717, or from one of the two Grand Lodges into which it was divided, by a secession of a part of its members at a subsequent period, it is proper to examine the history of its formation, and trace its proceedings particularly, for a few years afterwards; for the purpose of seeing whether the inalienable right of Past Masters to sit and vote in the Grand Lodges as members thereof, now claimed, then existed or was recognized. For although all the Masonic Constitutions recognize the power of a Grand Lodge to make local ordinances and new regulations, as well as to amend and explain old ones, for its own particular benefit and the good of Masonry generally, as an inherent right, it appears to be admitted by all that it has not the power to change the *ancient land marks*, or fundamental principles of the Order. And if we find that this claim of right for the Past Masters of Lodges to sit and vote in a Grand Lodge, as members thereof, was recognized at that early day, as one of those land marks or fundamental principles of the Fraternity, the amendments of 1848, depriving a part of the Past Masters of the right of voting in the Grand Lodge of this State, were unauthorized, and ought not to be acted upon. But on the other hand, if we find that the practice of allowing Past Masters to be present and to vote in Grand Lodges, either as a matter of courtesy or of positive regulation, was introduced at a much later period, the Grand Lodge, with the consent of a majority of the warranted Lodges under its jurisdiction, was authorized to make the amendments complained of; unless there was something in the agreement or compact of 1827, which deprived the Grand Lodge of this inherent power which it previously possessed.

The Rev. James Anderson, a graduate of one of the universities, and a scholar, who was afterwards made a Doctor of Divinity, not only took an active part in the organization of the Grand Lodge of England, in 1717, but was its Grand Junior Warden under the Duke of Wharton, in 1723. He also reduced to form the Book of Constitutions, consisting of the History of the Order, the Ancient Charges, and the General Regulation as to the organization and Government of

the Grand Lodge and the particular Lodges under its jurisdiction. That book of Constitutions was prepared, digested, and reduced to order by the express direction of the Duke of Montague, the Grand Master, in 1721. And after having been examined by a committee of fourteen learned brothers, specially appointed for that purpose, it was sanctioned by the Grand Lodge, at its quarterly communication, upon Lady-day in March 1722. It again received the approbation of the Grand Lodge at a special communication thereof in the succeeding January, after it had been printed. Thereupon the then Grand Master, the Duke of Wharton, and the Deputy Grand Master, Dr. Desaguliers, ordered it to be published, and recommended it for the use of the Lodges. Not only is this Book of Constitutions, as originally published in 1723, of the highest authenticity among Masons, but the second or revised edition of the Masonic Constitutions—containing the history of the organization of such Grand Lodge, and of its proceedings down to the time when that edition was published in 1738, and including the alterations previously made in its rules and regulations,—is entitled to equal respect and consideration. For that new edition was also prepared under the direction of the same Grand Lodge, examined and corrected by the present and past Grand officers, and again sanctioned by the Grand Lodge as its communication in January, 1738, and was ordered to be printed, together with a new regulation, relative to the removal of Lodges, adopted for the first time at that communication. And in the same year, after this new edition of the Book of Constitutions had been printed, it was again approved and ordered to be published, and was recommended to the Fraternity, by the new Grand Master and other Grand officers who had been elected and installed subsequent to the order for the printing thereof.

As both of these editions of the Masonic Constitutions were sanctioned and published before the innovations which subsequently led to the secession of a part of the members of the Grand Lodge of England, and the formation of another Grand Lodge, calling themselves and their adherents the Ancient Masons, and those who constituted the other division of the Grand Lodge and their adherents, Modern Masons, neither party in the present controversy can properly repudiate the Constitutions as they then existed. The edition of 1746, is merely a reprint of Dr. Anderson's Book of Constitutions of 1738, without addition or alteration.

It may be proper here, to remark, that Mr. Preston is under a mistake in supposing that the thirty-nine articles of the rules and regulations, adopted by the Grand Lodge, and submitted to, and confirmed by, one hundred and fifty of their brethren, at the annual assembly and feast, at Stationer's Hall, in 1721, were subscribed in their presence by the officers of the four old Lodges of the one part, by the Duke of Wharton, as Grand Master, Dr. Desaguliers, Deputy Grand Master, Joshua Timson and William Hawkins, Grand Wardens, and Grand Masters and Wardens of sixteen Lodges, constituted between 1717, and 1721, of the other part. And I see that the compiler of the *Ahiman Rezon*, of Pennsylvania, has fallen into the same error. It is true, the substance of these thirty-nine regulations, as prepared

by Grand Master Payne, were submitted to the general assembly by the Grand Lodge, at the festival of St. John the Baptist, in June, 1721, when about one hundred and fifty brethren were present; and their approbation and consent to the same was then requested and obtained. But if the Duke of Wharton was present at that festival, he was not the Grand Master; nor were the other persons named as having signed those articles, then officers of the Grand Lodge. For the Duke of Montague was elected Grand Master at the quarterly communication of the Grand Lodge, on Lady-day, in the March previous. And on the morning of the 24th of June, 1721, Payne, the Grand Master for the preceding year, met him with his Grand officers, and the Masters and Wardens of the subordinate Lodges, in a Grand Lodge at the *Kings Arms*; and escorted him to that feast and general assembly at the *Stationers' Hall*, where they met the one hundred and fifty brethren. And after dinner he was proclaimed and installed as Grand Master. He appointed Dr. Beal his Deputy Grand Master, and Villeneau and Morrice, his Grand Wardens. The Duke of Wharton was elected Grand Master, and Timson and Hawkins Grand Wardens, at an irregular assembly in June, 1722. But in January of the next year, at a special communication of the Grand Lodge called for that purpose by the Duke of Montague, the breach was healed. The Duke of Wharton was thereupon duly proclaimed Grand Master in the Grand Lodge; and Dr. Desaguliers was appointed Deputy Grand Master. It was at this special communication of the Grand Lodge that Dr. Anderson's Book of Constitutions, including the thirty-nine articles submitted to the general assembly in 1721, and which had been put in form by him, were then in print, were again approved by the Grand Lodge, and ordered to be published. And a certificate, (not an agreement inter partes,) was then signed by Duke Wharton as Grand Master, and by the Deputy Grand Master, and the Grand Wardens, and by the Masters and Wardens of twenty Lodges then present, approving of the whole work of Constitutions, including the thirty-nine regulations, which certificate stated that the book was approved with the consent of the brethren in and about London and Westminster, and that all the valuable things in the old records were retained therein.

From these two books of Constitutions, of 1723 and 1738, as well as from other sources, we learn that in February, 1716, by the civil calendar, commencing the year on Lady-day, the 25th of March; but in 1717, according to the historical method of computing time by commencing the year on the first of January preceding, the members of the four old Lodges which then were in existence in London, at the suggestion of George Payne, Dr. Desaguliers, a fellow of the Royal Society, and the Rev. James Anderson, *together with some old brethren*, assembled at the place where one of such Lodges held its regular communications, for the purpose of resuscitating the dormant energies of the Fraternity, by forming a Grand Lodge upon the

principles of the York Constitutions; and granting charters or warrants for new Lodges, subject to the jurisdiction and control of such Grand Lodge. The brethren thus met, having placed in the chair the oldest Master Mason present, who then was the Master of a Lodge, they constituted themselves a Grand Lodge pro tempore, in due form. They agreed forthwith to receive the quarterly communications of the officers of Lodges, called the Grand Lodge. They also resolved to hold the annual assembly and feast, the next anniversary of St. John the Baptist, on the 24th of June, and then to choose a Grand Master from among themselves, until they should be able to obtain the honor of having a Noble brother at their head, as in former times. The assembly and feast was accordingly held at the usual place of meeting of one of the old Lodges; and before dinner, the oldest Master Mason, then the Master of a Lodge, being placed in the chair, he proposed a list of proper candidates for Grand officers; and the brethren there assembled, by a majority of hands, elected Anthony Sayer Grand Master, and Captain Jacob Elliot and Jacob Lamball, a carpenter, Grand Wardens. The Grand officers thus elected, were forthwith invested and installed by the acting Grand Master pro tempore, and were duly congratulated by the assembly.

Whether all the brethren present, or only the officers of the separate Lodges, participated in this election of the Grand officers at that time, does not distinctly appear, though it is pretty evident that all voted. I think, however, it may fairly be inferred from what afterwards occurred at that general assembly, and from the proceedings of the Grand Lodge at its quarterly communication on the festival of St. John the Evangelist, in December, 1720, as well as by the general regulations which were prepared by Grand Master Payne, in the last mentioned year, and approved by the general assembly, in June 1721, that from the time of this first organization of the Grand Lodge, none but the present Grand officers, and the present Masters and Wardens of the separate Lodges under its jurisdiction, were considered as members of the Grand Lodge, or as entitled to vote in the election of its officers. For at this assembly in June, 1717, immediately after Grand Master Sayer, and his Grand Wardens, had been invested and installed, he commanded the *Masters and Wardens of Lodges* to meet the *Grand officers* every quarter in communication, at such places as he should appoint in his summons sent by the Tyler. The quarterly communications of the Grand officers and Masters, and officers of Lodges, were resumed and held accordingly. But the election of the Grand officers for the three succeeding years, took place at the general assembly and feast, immediately after dinner; and they were immediately proclaimed and installed. At the quarterly communication in December, 1720, however, it was agreed, in order to avoid disputes on the annual feast day, that the new Grand Master, for the future, should be named and proposed to the

Grand Lodge, some time before the feast, by the present or old Grand Master, and that the brother so named, if approved, should be kindly saluted, and, if absent, that his health should be drank as Grand Master elect. And, as they then probably anticipated the election of the Duke of Montague as their next Grand Master, it was also agreed, at the same quarterly communication, that for the future the New Grand Master, as soon as he was installed, should have the sole power of appointing both his Grand Wardens, and a Deputy Grand Master, (who was now found to be necessary as formerly,) *according to ancient custom*, when Noble brothers were Grand Masters. Accordingly, at the next quarterly communication of the Grand Lodge, in March, 1721, Grand Master Payne proposed the Duke of Montague, then the Master of a Lodge, for his successor. And the Duke being present, was forthwith saluted as the Grand Master elect. At the Assembly and feast on the 24th of June, in the same year, after having met with the members of the Grand Lodge, in its communication at the King's Arms, and been recognized as the Grand Master elect, he marched in procession with them to the place of meeting of the general assembly, where the brethren of the separate Lodges were ready to receive them. And immediately after dinner, he was proclaimed by the old Grand Master, and duly invested and installed in the Oriental chair, as Grand Master of Masons, without any new election by the brethren there assembled. The new Grand Master thereupon immediately named and appointed his Deputy, and his Grand Wardens, who were then installed and saluted as such.

The 12th article of the regulations which received the approbation of the one hundred and fifty brethren who were present at that festival, as well as the assent of the regular members of the Grand Lodge, at that time and also at its communications in March, 1722, and in Jan. 1723, expressly states, that "*The Grand Lodge consists of, and is formed by, the Masters and Wardens of all the particular Lodges upon record, with the Grand Master at their head, the Deputy on his left hand, and the Grand Wardens in their proper places;*" that these must have three quarterly communications before the Grand Feast, in some convenient place, as the Grand Master shall appoint, *when none are to be present but its own proper members* without leave asked and given; and that all matters in the Grand Lodge are to be determined by a majority of votes, each member having one vote, and the Grand Master two votes. (*Book of Constitutions of 1723, p. 61, Do. of 1738, p. 158.*)

At the time of the adoption of these regulations, in the Constitutions of 1723, it is perfectly evident that the Past Masters of particular Lodges, could not have been members of the Grand Lodge. For at that time even the Past Grand Masters, and other Past Grand officers, were not members thereof, or entitled to vote therein. Past Grand Masters were first allowed to be members of, and to vote in the Grand Lodge, by a new regulation adopted at the quarterly

communication in November, 1724. Past Deputy Grand Masters were made members by another new regulation adopted in February, 1726. And by a similar regulation adopted by the Grand Lodge in May, 1727, Past Grand Wardens were made members, and were authorized to vote in the Grand Lodge. (*Book of Constitutions of 1738*, pp. 158 and 159.) But by the old Constitutions of 1723, the Grand Secretary and Grand Treasurer were *ex-officio* members of the Grand Lodge for all purposes, except that of voting for the Grand Master, and Grand Wardens. (*Book of Constitutions of 1723*, p. 62, art. 13.)

From the fact that all the brethren who were present at the festival, at the formation of the Grand Lodge in June, 1717, most probably must have participated in the election of the first Grand officers; and that the Past Masters, as well as all the other members of the particular Lodges, were allowed to be present in the Grand Lodge at the subsequent annual feasts; it might, perhaps, be supposed that they had the right to participate in the election of Grand officers, as members of such Grand Lodge. That, however, is satisfactorily explained in the 28th and the seven succeeding articles of the old regulations. These show that none of those present at the festival, except those who by the 12th article were declared to be members of the Grand Lodge, took any part in the election of the Grand officers, on the day of the festival; when they had not been previously elected at a communication of the Grand Lodge. By the 28th and 29th of those articles, all the members of the Grand Lodge must be at the place where the festival was to be held, long before dinner, with the Grand Master or his Deputy at their head; and must retire and form themselves, for the purpose of attending to the proper business of the Grand Lodge. Having done so, the Grand Master, and his Deputy and Grand Wardens, and the Stewards, Secretary, Treasurer, Clerks, and every other person except the Masters and Wardens of the particular Lodges, were to withdraw, leaving them alone to consult about electing a new Grand Master, or continuing the old one, if they had not previously done so. And if they were not unanimous, the 34th and 35th articles provided for the election of the Grand officers, by the then Grand Master and Grand Wardens, and the Masters and Wardens of the particular Lodges, the Grand Master, "and every Master and Warden writing his man's name," &c. By the 31st article, it appears that the Grand Lodge was formed after dinner, not in retirement, but in the presence of all the brethren, "*who yet are not members of it*," and must not, therefore, speak until they are desired or allowed. (*Book of Constitutions of 1723*, p. 67 to 69.)

The practice of allowing past Masters of separate Lodges to sit and vote in the Grand Lodge as members thereof, if it ever existed in either of the Grand Lodges of England, (as I presume it did in one of them, from the language of the charter of 1781, the articles of

union of 1813, and the Constitutions of 1785, of the Grand Lodge in New York,) was probably introduced there subsequent to the adoption of the Constitutions of 1738, which I have examined, and perhaps after the year 1772. The right to change the regulations of the Grand Lodge, in reference to the question as to who shall be its members, and have the privilege of voting at its annual or quarterly communications, however, had, as we have seen, been repeatedly acted on by the old Grand Lodge of England, previous to 1728, and long before its separation into two grand Lodges. And, I believe nearly all the Grand Lodges in the United States, whether deriving their authority directly, or indirectly from the one or the other of those separate organizations, or from the original Grand Lodge before such separation, or from the Grand Lodge of Scotland, have exercised the power of making such regulations on the subject of membership, as they deemed most beneficial to the interests of the Fraternity generally, within their respective jurisdictions.

Although the 39th Article of the old regulations, as adopted in 1721, by the Grand Lodge of England, and which received the approbation of the one hundred and fifty brethren assembled at the annual festival on the 24th of July in that year, required a similar sanction as to any alterations or new regulations; the Book of Constitutions of 1738, states that such provision was never acted on subsequent to that time, or rather that the inherent power of the Grand Lodge as the representative of the Fraternity generally, to alter and explain old regulations, and to make new ones, still preserving the *old land marks*, was never afterwards questioned. [*Book of Constitutions of 1738, p. 176.*]

But even if the regulation requiring the sanction of the brethren of the separate Lodges, as well as of their representatives in the Grand Lodge, was in force here at this time, the spirit of it has been fully complied with, in reference to the amendment relative to Past Masters, now under consideration. For, this amendment, after being adopted by the Grand Lodge at its annual communication, in June, 1848, was submitted to and received the approbation of a large majority of all the subordinate Lodges; the members of most of those Lodges voting for it unanimously. This was certainly a much fairer way to obtain the approbation of the Fraternity generally in this State, than to have submitted it for approval to the comparatively few brethren who could have found it convenient to attend an annual festival at the city of New York, the place designated in the Constitution, and in the compact of 1827, for the meetings of the Grand Lodge.

The first charter for the organization and the holding of a Provincial Grand Lodge in New York, appears to have been granted by the Grand Lodge of England, during the Grand Mastership of Edward, the second Earl of Darnley, a grandson, on the mother's side, of Lord Cornbury, our former Provincial Governor. This charter was granted

to Captain Richard Riggs, as Provincial Grand Master of New York, and his associates. The precise date of that charter has not been obtained, as the charter and the record of the proceedings under it were probably carried off or destroyed during the war of the revolution. For I think I have understood from my father, who was initiated in one of the Lodges of the then Province of New York, that Sir John Johnson was the last Provincial Grand Master, immediately previous to the revolution. That charter, however, must have been issued in 1737, or the early part of 1738; as the Grand Mastership of the Earl of Darnley commenced in April, 1737, and continued but for one year. It was during that year that the Prince Frederick, father of George the Third, was initiated into the mysteries of the Order. That was before the separation of the Grand Lodge of England into two Grand Lodges. I also think that those who were acting under that charter here, adhered to the Grand Lodge which afterwards was generally known as the Ancient York Masons; which name, however, does not appear to have been used by the Grand Lodge at London, in its charters.

After the separation of this State from the mother country, some of the brethren in the city of New York, who still adhered to the British government, whose forces then occupied that city, applied for and obtained from the last mentioned Grand Lodge at London, a new charter, for a Provincial Grand Lodge. That charter was granted under the Grand Mastership of John, the fourth Duke of Atholl, in September, 1781—not the *third* Duke, as is erroneously stated in the charter. For John, the third Duke of Atholl, who had also been the Grand Master of that Grand Lodge, as well as of the Grand Lodge of Scotland, died in November, 1774. He was succeeded by his eldest son, John, as the fourth Duke, who was very soon thereafter elected Grand Master. By that charter, the Grand Master, Deputy Grand Master, and Wardens, with the consent and approbation of the warranted Lodges, held within the cities and suburbs of London and Westminster, authorized and empowered their brethren, the Free and Accepted Masons, who then were, or thereafter should become inhabitants of the *Province of New York*, to congregate, form and hold a Provincial Grand Lodge, independent of any former charter granted by them or their predecessors, as Grand Masters of England, &c., at the city of New York. And such Grand Lodge, when duly constituted, was to be held annually, half yearly, quarterly, monthly, or at any seasonable times as occasion might require; reserving, however, a right of appeal from its decisions to the Grand Lodge granting such charter. The charter of 1781, also contained a clause which distinctly recognized the installed Masters, Wardens, and *Past Masters* of the regular Lodges, as being the lawful associates of the Provincial Grand Master and Grand Wardens, and authorized those Grand officers and their associates, in Grand Lodge assembled, to nominate, choose and instal their successors as Provincial Grand

officers. It also contained a provision that it should be void if such Provincial Grand officers and their successors should not continue to pay due respect to the Grand Lodge from which such charter emanated.

A Grand Lodge was accordingly organized, in the city of New York, in December, 1782, at which three Lodges which were previously organized there, and six traveling Lodges, attached to different regiments of the British army which then occupied or held possession of the city, were represented by their officers. When the British army, and such residents of the city as elected to retain their allegiance to the government of England, evacuated the city the next year, those of them who belonged to the Grand Lodge, concluded to leave the charter of 1781, and the books of the Provincial Grand Lodge formed under it, behind them. And, I believe, they also elected a new Grand Master, who intended to remain as a citizen of the State.

Immediately upon the close of the revolutionary struggle, most of the old Lodges, in different parts of the State, resumed their labors, at their regular communications. And, in 1785, a new book of Constitutions for the Fraternity was formed by the officers or representatives of the Lodges assembled in a Grand Lodge at New York. Warrants were afterwards granted by the Grand Lodge to some new Lodges. But the Grand Secretary who signed them, used the printed blanks, upon parchment, of the Provincial Grand Lodge. Such warrants, of course, purported to emanate from the Grand Lodge of the Province of New York, by virtue of the power granted to such Provincial Grand Lodge, by the Duke of Atholl's charter, of Sept., 1781. Doubts, however, having been expressed, whether the Grand Lodge, as then constituted, was, or should be held under such Provincial charter, or as an independent Grand Lodge, a committee was appointed on the subject. That committee, in June, 1787, reported to the Grand Lodge, in substance, that the Grand Lodge of the State, as then organized, was founded upon a constitution formed by representatives of the regular Lodges assembled in a Grand Lodge; and, that no further proceedings on the part of the Grand Lodge was necessary on the subject referred to such committee. But, the committee recommended that a new form of warrants for the subordinate Lodges should be prepared, conformable to such constitution. This report was adopted, and the new form of warrants was prepared accordingly. At the September communication in that year, the Grand Lodge being informed that such new warrants were in readiness, it was resolved, almost unanimously, there being but two votes in the negative, that all the Lodges in the State should take out new warrants, and surrender up their old ones.

These new warrants contained no allusion whatever, to either of the Provincial charters, or to either of the Grand Lodges at London. On the contrary, they purported to be issued by the Grand Lodge of the most Ancient and Honorable Fraternity of Free and Accepted

Masons of the State of New York, in ample form assembled, according to the old Constitutions of 926, as established at the city of York, under the auspices of Prince Edwin.

The Constitution of 1785, after stating that the Grand Lodge consists, of and is formed by the Masters and Wardens of all the regular particular Lodges upon record, with the Grand Master at their head, the Deputy Grand Master on his left, and the Grand Wardens in their proper places, states, that particular Grand Lodges are composed *properly* of the officers of the different Lodges under the distinct Grand jurisdiction; and that, to form such Grand Lodge, there must be present the Masters and Wardens of at least five regular Lodges, with one or more of the Grand officers at their head. It also states, that all Past Grand Masters, Past Deputy Grand Masters, Past Grand Wardens, and *Past Masters of warranted Lodges on record*, while they continue members of any regular Lodge, are likewise, by *courtesy as well as by custom*, considered as members of and admitted to vote in all Grand Lodges. But in this Constitution, as in the Book of Constitutions, of 1738, of the Grand Lodge of England, the inherent power of the Grand Lodge to make local ordinances and new regulations, as well as to amend old ones, was distinctly asserted—subject, however, to the same qualification, that the ancient land marks are not to be disturbed.

In accordance with that declared power, the new or amended Constitution of 1827, created several new *elective* Grand officers, and made them, as well as the Grand Stewards, elected under the new regulation, members of the Grand Lodge, with the right to vote therein as such. The Constitution of 1827, also deprived the members of the Grand Lodge of the right which they before possessed, of voting for whoever they pleased for Grand officers; and required them, in respect to certain Grand officers, to vote for persons residing in particular locations.

These new regulations of 1827, were as inconsistent with the charter of 1781, and the regulation contained in the Constitutions of 1723, in England, and of 1785, in this State, as the recent amendment relative to Past Masters. But the fact that those amendments were acquiesced in for years, without complaint, shows conclusively that no one considered them as removing any of the ancient land marks, or as fundamental departures from the ancient Constitutions of Masonry. It is not, therefore, a settled principle of the Masonic institutions, that the Grand Lodge, with the consent and approbation of a majority of the Lodges under its jurisdiction, cannot regulate or change the right of voting in the Grand Lodge. And, unless the compact of 1827 furnished a valid objection to the amendment under consideration, I have no doubt that this amendment of the Constitution of 1845 was not inconsistent with any established and inalienable rights of Past Masters, as such.

It was clearly a constitutional amendment, and not merely the

adoption of what, in the Constitution of 1845, is called a new regulation. The new regulations referred to in the second subdivision of the 106th article of that Constitution, are such regulations as are *not inconsistent* with any of the provisions of that Constitution. And the Constitution of 1845, embraces not only the old charges, copied from the Book of Constitutions of 1723, but the whole body of regulations connected therewith, including this article relative to future amendments and new regulations, and the clause repealing the former written Constitution, and all general regulations not embraced by the new Constitution. The amendment relative to Past Masters operates directly upon that Constitution, by making an alteration in relation to the organization or membership of the Grand Lodge, so far as the right of voting in the election of its officers, or upon any question pending in such Grand Lodge, is concerned. And such alteration is clearly inconsistent with the provisions of the Constitution in this respect, as they previously existed. It was, therefore, properly sent down to the subordinate Lodges for their approval or rejection, as a constitutional amendment, and not as a new or additional general regulation merely.

In reference to the validity of this amendment, therefore, it only remains for me to consider the objection that such amendment was a violation of the provisions of the agreement, or compact of 1827.

The difficulties which led to the separation of 1823, and the formation of a second Grand Lodge at that time, were, by the compact of 1827, to be buried in oblivion. It is therefore improper, as well as unnecessary, to refer to them here, for the purpose of saying which party was in the wrong, or which of the two separate organizations was the continuance of the former Grand Lodge. It is sufficient to say, they agreed again to unite, upon certain principles recommended by a committee appointed for that purpose, and to consider the proceedings of both organizations as regular. Those principles form what are called the articles of the agreement or compact of 1827.

By an examination of those articles, it will be seen that some of them assert fixed or established principles. And others require certain things to be done, or secure the protection of certain rights or privileges, by prohibiting the doing of acts inconsistent therewith. Where a principle, however, is not distinctly asserted, or an act is not prohibited, or is not required to be done, the compact still leaves to the Grand Lodge, by an alteration or amendment of its Constitution, or otherwise, the right to make such regulations on the subject as it might have previously made. Thus, in the first article of that compact, it is declared, that the Grand Lodge ought to be held in the city of New York. Of course, it would be inconsistent with that declaration, and a violation of the compact, to hold its annual meetings, or either of its quarterly communications, in any other part of the State. But it would not be a violation to reduce the number of the communications of the Grand Lodge, so that there should not be more than one or two meetings in each year.

Again: The second article provides that the Grand Secretary and the Grand Treasurer, shall be elected from the city of New York, and the two Grand Wardens from some other part of the State. It would, therefore, be contrary to the compact to elect either of the Grand Wardens from the city of New York, or to elect a brother residing out of the city, as Grand Secretary or Grand Treasurer. But it would not be a violation thereof to adopt an amendment of the Constitution, requiring one of the last named officers to be elected from the lower wards and the other from the upper wards of the city, or that both should be present Masters of subordinate Lodges. Or to provide for the election of assistant Grand Wardens, from the city, to discharge the duties of the regular Grand Wardens, in case the latter should not be present at the regular communications of the Grand Lodge, or that none but the present Master of a Lodge should be eligible to the office of Grand Master.

The third article requires that the permanent fund shall be managed by trustees, to consist of the five highest Grand officers, whose duty it is to invest all sums over \$3,000, annually, after paying the representatives, salaries, room rent, &c. It would, therefore, be a violation of the compact, to leave a greater amount of the annual receipts in the hands of the Grand Treasurer, or of any other person, uninvested. But it would be no violation of that article, for the Grand Lodge to give such directions to its trustees, relative to the manner of investing the permanent fund, as would insure it, from loss; or to direct a greater amount of such annual receipts to be permanently invested, so as to leave a less sum in the hands of the Grand Treasurer, subject to the disposal of the Grand Steward's Lodge.

And as the fourth article of the compact declares, that the number of Lodges which one Master or Past Master may represent in the Grand Lodge, shall not exceed three, and that Past Masters shall not be represented by proxy—it would also be a violation of the compact to amend the Constitution so as to permit one of those members of the Grand Lodge to represent a greater number of subordinate Lodges therein; or to allow any Past Master of a Lodge to appear and vote by his proxy. But it would not be a violation of the compact, so to amend the Constitution as to restrict the right of representatives still further; or, as was done by the new regulation of the 26th of November, 1728, when the right of representation by proxy was first introduced into the Grand Lodge of England, to allow the Master or either of the Wardens of a subordinate Lodge, to send *any brother* of the same Lodge, of the degree of Master Mason, to represent him in the Grand Lodge, and thus support the honor of his Lodge. (*See Book of Const. of 1738, p. 159.*) Nor was it, in my opinion, any violation of this fourth article of this compact, to limit the right of voting, by the Past Masters, to one Past Master from each subordinate Lodge. The amendment of June, 1848, was not, therefore, unauthorized and invalid, as a violation of, or as being in conflict with,

any of the provisions of the compact of June, 1827. For these reasons, my opinion is, that it is valid and binding upon the officers and members of the Grand Lodge, and of the subordinate Lodges, as a part of the Constitution of the Grand Lodge.

[As the residue of the Opinion only relates to the form and manner of proceeding to recover the property and funds belonging to the Grand Lodge, it is not thought necessary to publish that part of the Opinion.]

R. H. WALWORTH.

SARATOGA SPRINGS, November 28, 1849.

LEO LEELA;

OR, LEGENDS OF THE SANGAMON.

(Continued.)

BY THE AUTHOR OF THE "HEROINE OF ILLINOIS," ETC.

CHAPTER VII.

THREE years after the events detailed in the last chapter, a single horseman might have been seen approaching Elk Heart Grove from the south. He was a tall, heavy built, well proportioned man, who seemed to be about twenty-eight or thirty years old. His eyes were a light grey—keen and penetrating; his face was more than ordinarily handsome, especially when he chose to play the agreeable; but there were times when a sinister expression would steal over his features, and even a demoniac smile would curl his lip. His dress was much superior to that of the great mass of new settlers, and the casual observer would be likely to regard him as a man of fortune, accustomed to good society. On arriving at the Grove, he drew in his reins and sat upon his steed gazing anxiously around, as if expecting to encounter some one. Anon, a small party of Indians might have been seen in a westwardly direction, wending their way to the Grove. The white man awaited their arrival, and leaping from his horse gave them a hearty welcome. The Indians dismounted, and the whole party having assembled, and being seated, the Indian chief drew forth his pipe, and the smoke of amity was partaken by all. At the conclusion of this Indian ceremony the chief arose, and in a grave and dignified manner addressed our horseman as follows:

"Scooti-apo-Co-Moko-Mon*—your runner did his bidding by de-

*The Pale-Face Fire-Water.

livering your orders, and in obedience to your request, I have come, bringing with me six of my chosen warriors. Speak, what want you? Kish-Toolah will hear."

The man addressed slowly arose, and with a dignity and ease he knew well how to assume, spoke as follows:

"Great Chief of the Pottawatomies, the brave Kish-Toolah—during all your wars with the pale-face, I have been the fast friend to the red man, and especially to you. I have supplied your warriors with powder and ball; I have never failed to give you information where you might safely go on the war-path, to plunder and scalp the pale-face settlers; I have kept your counsel and never betrayed your secrets. Great Chief, the time has now come when, in return for years of services, I ask your assistance; and this only for one night. You know there is a new settler in Clary's Grove they call Old Colonel Long. I have ascertained that he has in his house a large sum of money, and for some time have been daily expecting him to start with it to St. Louis, when I intended to take it from him; but I am becoming uneasy lest he should send it off without my knowledge, and therefore have determined to make no further delay; but to-night, with your assistance, to enter his house and relieve him from the further trouble of its keeping. You will give me your assistance of course. I have spoken."

The Indian Chief gazed sternly into the speaker's face, and remained silent for some moments. At length he replied:

"Scooti-apo-Co-Moko-Man, what you say is true—in time of war you furnished our warriors with powder and ball; it is true that you often put us on the war-path and showed us the trail that led to the wikaup of the pale-face squaw and pappoose; it is true you would often kill the pappoose and let the red warriors scalp them; and you did even more whenever an opportunity offered; you supplied the red man with Scooti-apo—but did you receive nothing in return? Did you not carry off pack after pack of our furs? Have you not received more than double pay for all you did? You took away three ponies for a jug of whisky, which caused my select warriors a disgraceful defeat in this very Grove. Scooti-apo-Co-Moko-Mon, in one thing you lie. You say you always kept my counsel and secrets; this you could not do, because you never had them. Kish-Toolah never trusts his secrets to a traitor. But though I am well aware that you never served the Indians except to promote your own interests;

although I know that you even led us to kill the women and children that you might rob the houses, still would I prove to you that an Indian never forgets a favor, by serving you in any honorable way; but know you not that the heart of Kish-Toolah better than to suppose that he would steal? Know you not that we are now living under a solemn treaty with the pale-face nation, and that to take property from those with whom we are at peace is to steal that property? Nay, frown not upon me—Kish-Toolah has not yet spoken. Hear his words: he knows the family of Long, and will protect them. To the young, brave Lieutenant, he owes his life in time of war, and should you ever dare to injure any member of his family, I will pursue you for revenge even to the rising or setting sun—not to spill your blood; no, I would not disgrace a warrior's arm by raising it against a dog—but that you may be given up to the laws of the pale-face to be punished as you deserve. Remember my words; Kish-Toolah has spoken."

The chief walked majestically away, ordered his men to mount, and rode off. Our horseman stood so amazed and wrought upon by passion, that for a time he seemed to be transfixed to the spot, and incapable of speech, but at length giving vent to a fiendish laugh, he exclaimed: "What! did I hear aright? Have I so long served this tribe by selling them the blood of suckling babes, in order that at a future day I might use them, to be answered thus? Is this my reward? He not only refuses, but threatens me with his vengeance. Vengeance! ha! ha! I thank you red skin for the hint; we will see whose the vengeance shall be. Vengeance! aye, that will I have vengeance, and in a way he little dreams of. Yes, I know how to give a blow that will tear your very heart strings; yes, before heaven and earth I call God to witness my solemn oath, that Leo Leela shall fall by my hands. Yea, I will so humble her proud spirit, that upon her knees she shall beseech and implore me to save her from the world's scorn, and then will I laugh and mock at her entreaties, even while I triumph over her charms. As I live he called me a dog."

"Then did he slander the canine race," said a voice at his side; "had you half the truth and honesty of a dog I might pity the depravity of an irresponsible animal, but thou dost seem to be something more. Thy form doth bear the stamp and image of God, and one would think thee created only a little lower than the angels; but within that fair seeming is concealed the venom of the viper and the

malignity of a fiend." "Woman," said he, "who art thou that dare——" "Dare!" said she, "dare, look on that scar—ha! dost thou tremble? Is it with cowardly fear, or is there still a spark of the divine nature lurking in thy soul, which makes thee tremble as devils do before the innocence of holy beings? Villain, hear me. You wantonly and unprovoked murdered my husband in his sleep—aye, in the innocent sleep of a soul at peace with God, and yearning for the happiness of man—nor was this enough to satisfy thy blood-thirsty soul; you tore from my arms a little innocent prattling babe, and before a doating mother's eyes, dashed out its brains; you left the mother and the other child weltering in their blood—dead as you supposed—but God decreed it otherwise. The child liveth to bear witness to an accumulation of crimes, and finally to give evidence against you in the great day of accounts. The mother recovered, and lives an occasional maniac, forgetting the world and by the world forgot; bewailing the untimely fall of him whom she idolized, and the child of her bosom. Poor short-sighted mortal! you have felt secure in the belief that my flesh had long since been devoured by the wolves, and that no living witness could testify against you. You thought that you had silenced the last of the Morelands. And for what cause was this slaughter perpetrated? Had any one of us done you harm in thought or deed? Had any one of us injured you or yours? No, villain, the babe unborn is not more innocent of harm to any of God's created beings, than was my noble husband, when, for a few dollars you sold your black soul to hell, and embrued your hands in innocent blood. Oh, monster, have you no fears of the vengeance of heaven? Have you no fears that you will be cut off in your sins? have you no fears of the laws of the land? have you no fears that your neck will be stretched in the presence of a hissing and scoffing world? Ay, this indeed you need not fear, for she alone who knows most of your crimes is the crazy old woman of the prairies, and cannot testify against you. Miserable wretch! but that I know God has in store a more horrid punishment for you, I would with my own hands let out your polluted heart's blood, and rid the world of a devil incarnate; but your day of retribution is coming. In a dark and dreary dungeon shall you sit in lonely meditation, disturbed only by the clanking chains that fetter your limbs; your head shall be shaven, and beneath the lash shall you—yes, even you, who think to swim in luxury; and bask in the sunshine of the world's

adulation—you shall groan, and smart, and toil under the whip of the task-master. This much must come, for heaven's decree has gone forth; but should you dare even an attempt to execute the diabolical threats against Leo Leela—should you dare to touch but a hair of her head, or offer her the slightest insult, I beseech you for once to say your prayers, for as I live, a horrid punishment awaits you. Miscreant, do you hear me? I would so delight to feed the ravenous wolves upon your pampered flesh, that I would prolong my employment by giving them only half an ounce a day, until your bones are scraped. But why waste words on such as thou? Thy doom is sealed and man may not alter the decrees of Heaven. While I live thou canst not harm me or mine; thy cowardly soul would not dare the deed; but when I am gone I know not what may come to my poor dear child. A dark mist hangs between me and her destiny; others' fate I can read, but hers is not given me to know. Sometimes, when a fit of insanity is passing away, oh, Leo Leela, I behold thee as in a dream, writhing beneath the scorpion folds of this miserable wretch, but withal I behold your pure spirit in sweet communion with the Father of the fatherless. Oh, God! not mine, but thy will be done. Bertram, thou base assassin, when I have gone to the last long sleep of death, thou mayst, if thus thy wicked soul should prompt thee, drink the blood of the last of my race; thou mayst cut off the last tender branch of the now fallen vine; but remember, it shall spring up and bloom with the freshness of spring in the paradise of God. You may destroy but cannot corrupt. She will testify against you in that great day for which all other days were made. Oh, thou monster, begone. I feel—I feel my fit is coming on, and I would not—I-I

Oh Moreland, my love, to thee I sing,
And weave thee a garland of flowers;
To thee and thy babe this token I bring,
'Tis the perfume of Eden's own bowers.
'Tis the perfume—'tis——"

Thus sung the poor maniac until she passed out of hearing. Bertram stood in a crouching attitude, as if fearing the presence of Loto-Men-Cheti, and for some minutes seemed not to be aware of her absence. At length he lifted his eyes and cautiously gazing around, heaved a long breath as if throwing off a heavy load, and soliloquised as follows: "Is she gone, or did I dream? Could it be she? 'Tis strange, yea, 'tis passing strange. I saw her fall by a stroke of the

axe that laid open her skull, and yet does she live to testify against me. Often have I heard of Loto-Men-Cheti, but dreamed not that she was the dead come to life. Well may she be regarded as a supernatural being; well may it be said that she holds communion with spirits of other worlds. Oh, if I could go back to innocent childhood's hour, when blood was not on my soul—when I could look up to the throne of the Most High God, and not feel that I had lost all, all hope of heaven. Oh, that I could repent, that a power Omnipotent might wash out the damning stain of the innocent blood of babes! Ha! and is it true as she declares, that a decree has gone forth against me? Must the dismal walls of a penitentiary be my lot? And to be whipped!—but nonsense all—do I not know she is deranged? Pshaw! how foolish I was. Who thinks of evil must drink of its bitter cup, and ere long will imbibe the weakness to believe in every old woman's saw, that tells of a future state of being—a doctrine fit only to frighten children, and deter them from robbing orchards. What is this world but a great stage on which men are placed, each to play his part as best he may? All men are striving for the same goal—gold, gold. What but gold wins the smiles of men—aye, and women too? What but gold gives character, and standing and influence? Gold will bring us ease and luxury; gold will bring us friends; gold will bring us fame and exemption from an early stain on our character. If we have gold, who stops to enquire how we got it? Give me gold, and the church will gladly receive me with all my sins still green on my soul, and yet shall I be regarded as a pious man. Gold! why what else doth the preacher seek for in this life? How many of these holy men practice piety only as its lovely seeming shall steal upon the purse strings of the congregation? All things are possible if we have plenty of gold. Shall I fear the penitentiary with a full purse? As well might I fear the frowns of the upper tens, while living in a splendid mansion, surrounded by all the luxuries of life. Give me gold, and though I filch it from the cradle of murdered babes, yet will I gild over my crimes—blind the eyes of law—and even saints on earth shall not dare to say, 'I did it.' We are all jostling each other on this great stage—each striving to be foremost in the race for gold—and what though I jostle a score or two entirely off the boards, and thereby put money in my purse, I only prove my superior skill in playing my part. Away, then, with these frightful dreams of conscience.

CHAPTER VIII.

Soon after the close of the war of 1815, Colonel Long received a letter from his daughter, detailing the sufferings and hardships encountered by herself and husband, and her brother-in-law; nor did she fail to notice the mysterious visit and miraculous cure effected by the beautiful and the good, the unknown Leo Leela, and the happy effect, in a religious point of view, their suffering and preservation had produced on all. In this letter she affectionately and humbly besought her beloved father to restore her to his affections. She also gave a glowing account of the rich soil and beautiful prairies of Illinois. The old gentleman and his wife shed many tears of gratitude over this thrice welcome letter, and not only restored their beloved daughter to her former place in their affections, but he soon offered his farm and other property for sale, and the next year moved out and located near his daughter, intending to invest his money in lands, as soon as they came into market.

About the same time the Rev. Mr. Walton settled on the Sangamon river, about five miles from Clary's Grove, and through his influence, and because of a desire to be near the pious preacher, quite a settlement was soon made around him, and the little village of New Salem soon sprung up, situated near where Petersburg now stands. Mr. Walton's family consisted of himself and wife, his daughter Mary, a beautiful girl, about eighteen years old, and his nephew, Mr. Garland, a man of some twenty-five or thirty years of age. Col. Long's amiable traits of character, together with his reputed wealth, gave him quite an elevated standing in the settlement; and the reputed piety of Mr. Walton also, gave him a conspicuous place in society: so that, at the period of which we have been speaking in the previous chapter, those two families were looked up to as being at the head of fashion, and fit patrons for imitation in morality and virtue. Col. Long's entire family connected themselves with the Rev. Mr. Walton's church, and an intimacy and warm attachment soon sprung up between them; and especially did the beautiful Mary Walton become a favorite with all.

Mr. Walton could seldom be drawn from his studies and pious devotions, to mingle in society, and Mr. Garland was so reserved in his manners, as to be but little known by the settlers; and as this want of sociability gave him the appellation of the proud, he was wanting

in popularity. Nor had the family resided six months in the settlement, before slander, that most malignant of all tongues, commenced wagging against him, and even the preacher did not entirely escape its withering blight. Some envious, and busy-bodies commenced whispering, as a great scent, of course, that Mr. Garland did not seem to be engaged in any occupation for a living; that although the preacher had squatted on a first rate quarter of land, no preparations seemed to be making for any improvements, except what had been done by the neighbors for the poor preacher; and almost every body thought that Mr. Garland wasn't any too good to work, and they couldn't see why he didn't go at it. By and by, they even ventured to say they thought the preacher himself might turn his hand to some light work—as he reported himself so poor as to make it necessary for the congregation to support his family. Anon, rumor said that the preacher and Mr. Garland rode away together a little too often, and sometimes were gone so long that no one could possibly tell what on earth they were about. These ill-natured remarks, and evil surmises were becoming very general; but Col. Long and his wife were warmly attached to Mary, and had so much reverence for religion and those who ministered in holy things, that they did not fail to denounce the whole rumor as a malicious slander. Indeed, so loud and vehement was the Colonel in his remarks, that he gave offence to some of his neighbors, and the settlement became divided into parties, and those who had ventured to express a doubt of the purity of the Walton family, only watched the more closely for a pretext to justify their course. It was known to the whole settlement that Mr. Garland and Mary often walked alone into the woods, and remained away from home hours at a time; but the very persons who were so full of evil surmises as to notice this, knew full well that Garland and Mary were cousins, and inmates of the same house. Thus did slander do its work, until the entire settlement was thrown into confusion; and finally the most bitter animosity and hatred grew up between individuals and families, which led to frequent fist fights and affrays, and on all such occasions, Jim Giddings and Hugh McGary played a conspicuous part. About this time a young and enterprising man had settled in Springfield with a small stock of goods, and in this village the hostile parties often met, and from one to a dozen fights ensued. On one occasion, some half a dozen were fighting, when Hugh arrived in town, and feeling chagrined that the melee

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should have been commenced without his presence, he rode up to the store, ordered a set of cups and saucers—which he carefully tied up in his pocket handkerchief, so as to form a sling, and with the end of the handkerchief in his right hand, he rode in amongst the belligerent parties, and with this singular weapon of warfare, commenced knocking down right and left, and in this way actually restored peace.

Shortly after these events, Mr. Walton caused a report to be circulated that he would, on the next Sabbath, ordain a young preacher; and as he concealed the name of the individual, the curiosity of the people was greatly excited, and when the day arrived a great concourse of people assembled; and they were permitted to witness the solemn ceremony of ordaining Mr. Garland for the ministry, who forthwith preached a sermon every way superior to any thing of the kind ever heard in the settlement; and every body seemed willing to admit that the new preacher was inspired of God—and hence, great injustice had been done him and his uncle. Nor was it long before the two preachers became almost universally popular; indeed, there seemed to be but one man in the settlement who entertained doubts. Hugh continued to shake his head, but he was so fond of Col. Long that he restrained his feeling so far as only to say, when consulted upon the subject, that he didn't like Garland, and the day would come when the settlement would know who was who.

The attention of the settlers became now directed from the two preachers, by a report that there was soon to be a large assemblage of Indians, composed of the chiefs and most distinguished men and squaws of various tribes. The time of the meeting was known, and the object was understood to be, to hold a grand Medicine Dance; but why it was called, or what business was to be transacted, remained a secret. On the day set apart, about three hundred Indians assembled on an elevated piece of ground near New Salem, about five miles north of Clary's Grove, on the bank of the Sangamon river. A large proportion of the Indians were of the Kickapoo tribe, but there were about fifty men and ten or twelve squaws, representing various other tribes, who were soon busily employed in building a wigwam satcheti or good lodge. They selected a smooth and level spot of ground, about fifteen feet wide and thirty long. They set small poles on end in the ground, about one foot apart; they then procured willow limbs and interlaced them closely from pole to pole, until the sides or walls of the lodge were sufficiently tight to prevent persons from without from

seeing any thing within, save by eaves-dropping—which, by the Indians, is considered so disgraceful that no fears are entertained of an interruption of that kind. After the walls were finished, the tops of the poles were bent inwards, and the whole secured by strings of bark, extending from one side to the other, on the top of which skins of animals were laid, so as to form a roof.

It was now understood that a great ceremony, held in veneration by all North American Indians, was to be performed. The great majority of the Indians present were invited guests, who deemed it an honor to be permitted to attend on such occasions, and serve as guards to the lodge; although not permitted to know what was transacted within. By their traditions, the Indians believed that all who were initiated into the secrets of the Lodge were endowed with the power to hold converse with the Great Spirit, and by his power to be able to cure diseases. The Meleto is regarded as the Great Spirit or Great Medicine Man.

The great day dawned with unusual brightness and splendor, and long before the sun had performed one half of its diurnal circuit, the company had greatly increased by the arrival of Americans, some of whom had come from the Ohio river to witness, if possible, a ceremony which rumor had said was the most important of any that had been performed for many years.

The Indians had, on their first arrival, sent a runner to the store at Springfield for whisky, which article has been introduced into their Lodges since their acquaintance with the white population in the United States.

About noon, a fire was built in the centre of the lodge. As soon as the smoke was seen to ascend from the roof of the lodge, the crowd of spectators moved slowly to within twenty steps of the lodge where they stopped. Kish-Toolah appeared and addressed the Indians in his native tongue; when he concluded, he led forward a tall and dignified female, as he said, "Loto-Men-Cheti will speak to the pale faces." The old woman waved her wand, and spoke as follows:

"Countrymen, you behold before you one who, by the villainy of a white man, a base assassin, was left for dead on the prairies, and who was taken into the wigwam of a noble hearted Indian, and received every attention and kindness which could be bestowed; but with all their kindness, a withering blight remained on my heart—

my mind was wretched. In gratitude to the noble race, I have devoted long years to their service and the cause of humanity. By a tradition of the Indians, the origin of which is unknown, to each nation is given by the Great Spirit, a medicine man, or a medicine woman, who has power to cure diseases. Into this responsible station I was initiated many years ago. Of late the Great Spirit has admonished me that my days on earth are soon to be closed, which makes it my duty to surrender my wand to another, and hence is this convocation called. The ceremony of initiation into the lodge, has ever been preserved as a profound secret by the race of red men, and such is the veneration in which the sacred lodge is held, that while thousands are permitted to surround the lodge, who know nothing of its secrets, no instance is known of an Indian becoming an eaves-dropper. At this convocation there will be several initiations, and the great ceremony of constituting a new head with full powers to hold communion with the Melto or Great Spirit, will be attended to. On occasions like this, it is customary for benevolent persons to bring forward anything which they desire to give the society, to be by it expended or disposed of for the benefit of the afflicted."

GREAT MEDICINE DANCE.

All the members being assembled, the men all danced alike, and the women alike. The men have scarlet leggins, a calico shirt and scarlet blanket. The women have black leggins and black strouds, or mulle-taigan extending from the waist to midway of their thighs; the upper parts of their dress is thickly ornamented with silver broaches, or other silver trinkets. The members being all seated in a circle within the lodge, whisky is handed around in a gourd, and all partake sparingly two or three times, when one after another they rise, commence dancing and singing a slow and solemn tune, the words having reference to the Great Spirit. After they all joined in the hymn and dance, they were again seated and a sumptuous repast of meats was handed around; after which they all arose and again danced and sung, when a candidate was introduced and seated at the east end of the lodge. He is decorated according to his birth and the ability of his family; but in all cases, various ornaments and valuable jewels are profusely displayed over his body. When the candidate entered, the members all resumed their seats, except the Great Medicine, who on this occasion was Loto-Men-Cheti; she

continued to dance up to, and around the candidate, occasionally going through the motion of shooting as if with a bow, at the candidate. At each of these shots, some portion of the skill of the Great Medicine man is supposed to pass into the initiate. After this was concluded, for a while Loto-Men-Cheti put a white bean in the mouth of the candidate, and finally struck him a blow with her medicine bag, and he fell to the earth as they all supposed dead. He was then stripped of all his ornaments, which constitute the fee for initiation. This being done, she commenced rubbing the body, making mysterious signs, and repeating some unknown words, when she held her hand to his mouth and the bean fell into her hand, when he was restored to life and received by all as a member of the Secret Lodge. In like manner was the first day passed off in the initiation of several young men and women of royal families.

On the second day, at twelve o'clock, it was reported that Loto-Men-Cheti was sick, and every demonstration of sorrow and lamentation was seen throughout the Indian congregation. All the members of the lodge were lying on their faces, and bewailing the heavy calamity which her death would produce, and which they were now expecting. Suddenly, Loto-Men-Cheti waved her wand and all arose to their feet, and in silence waited to hear her speak, which she did as follows: "Chiefs and braves, hear. I have seen the Great Spirit, and from him have learned that my time is not yet come. I am commanded to install my successor, whom you have chosen; therefore, strike the drum and dance the Great Medicine." Instantly the most tumultuous noise was heard; the drum was beat, and every one sung a merry song. When this had continued for some time, she waved her wand, which produced silence; when Loto-Men-Cheti looked to the east, to the west, to the north, and to the south, and striking the earth with her wand, she cried aloud, "Leo Leela, the elected medicine of the tribe, come forth and take the vow of eternal fidelity and devotion to the nation that honors you!" When she finished, she again waved her wand and pointing it to the north-east corner of the lodge, every eye was turned in that direction, where they beheld Leo Leela, the beautiful and the good, on bended knees. Loto-Men-Cheti stepped forward and was about to perform the solemn ceremony, when a voice from without was heard to cry aloud, "hold! hold!" Kish-Toolah rushed to the door, exclaiming, "who does interrupt us?" In a moment after he returned, leading a young

man by one hand and holding up in the other a mystic bone. The young man rushed past him, and ere he had time to find the object of his search, a shriek was heard from Leo Leela, as she rushed into the arms of her long lost Lieutenant Long.*

*Many speculations have been, from time to time, put forth, attempting to account for the wandering tribes of Indians in North and South America. The discoveries of ancient relics tend to show that this continent was, at one time, inhabited by Egyptians and Romans; and yet, our knowledge of the religion and manners of the Indians must produce the conviction that neither Egyptians nor Romans occupied this country in connection with, or adjacent to, the Indians; for had it been so, some appearance of the religion and customs of those people would have come down through the red men; whereas, no appearance of such an association is to be seen. The idolatry of Egypt and Rome cannot be traced, in the most remote degree, through the Indian tribes; on the contrary, they all worship one God, the Great Spirit. It is said that a few of the tribes worship the sun; but even this custom—which some suppose they acquired in Mexico—when properly compared with their traditions, leave no doubt but that the Great Spirit is the object worshipped, through the sun, which they regard as his all-seeing eye. All the discoveries in Mexico, and especially those of 1849, clearly prove that a people once inhabited that country, who were worshippers of idols, no traces of which are to be found among the Indians. If, as some believe, the Indians are descended from the lost tribes spoken of in the Bible, then is it easy to account for their having some knowledge of the true worship; and if the Indians first came to, and continued to inhabit the northern portions of this continent, it may be that they had no connection with, or knowledge of, the Romans in the south; and this suggestion is sustained by the fact, that the discovery of the ancient remains in the north, do not prove the existence, at any time, of a race of people answering to the Romans or Egyptians. But the main object of this note is to call the attention of the reader to the opinion of those writers who contend that Masonry was known and practised by the Indians, when this continent was discovered by Columbus. The writers referred to, having some knowledge of the Egyptian mysteries, very strangely jump to the conclusion, that Masonry is a continuation of these mysteries; yea, men are not wanting who are ready to conclude that any people who have a secret society, however unlike Free Masonry, are practising spurious Masonry. Now, we confess ourself at a loss to understand what meaning is intended to be attached to the name of spurious Masonry. We hold that nothing is Masonry that does not practice our mysteries, and teach our principles. We do not profess to be very conversant with the Indian customs, but we know enough to vouch for the foregoing description of their medicine dance, being substantially correct. There is no other secret society among them of long standing; and hence the reader may judge, if he be a Mason, how ridiculous it is to claim that this Medicine Lodge, is a Lodge of Free Masons, *somewhat degenerated*.—[Ed.]

EDITORIAL.

PRIZES! PRIZES!!

It has always been our endeavor, since the publication of the first number of the Signet, to render our work acceptable to the general reader, as well as to the Mason. To accomplish this, unaided by contributors, is an arduous task. We have concluded, therefore, in order to fulfil this object, to offer the following prizes:—

We will give a silver cup, worth \$25,00, for the best original tale,

A silver cup, worth \$15,00, for the second best tale, and

A silver cup, worth \$10,00, for the third best tale, written for the Signet, and forwarded by the first of June, 1850.

In addition to this, we will give the Signet one year to any one who will send us five new subscribers, and three years for ten subscribers. We will give a silver cup, suitably engraved, to any one who will forward us twenty new subscribers, by the first of May next.

The subscription money will be considered due six months after the date of subscription.

ST. JOHN'S LODGE OF NEW YORK.

When we learnt, some time since, of the arrangement proposed, with so much liberality, by the Grand Lodge of New York, to the St. John's Grand Lodge of that State, to submit their differences to arbitration; and when we understood that the former had actually appointed its arbitrators, and that the proposition had been accepted by the latter, we did indulge the hope that this old difficulty would have been healed, and that that unanimity and harmony, which should characterize the Fraternity of Masons, would at length be restored. Had this end been accomplished, it would have been owing solely to the magnanimity of the Grand Lodge of New York, which, in that spirit of charity, distinguishing all true Masons, offered to give a rebellious body an opportunity to take once more an honorable position in the Masonic community, and to retrieve a character, which had been impaired by a twelve year's rebellion against the legally constituted Lodge of the State; and thus forever to remove that stigma of "clandestine," which has been fixed upon them by a majority of the Grand Lodges of the Union.

After the preliminaries of the proposed arbitration had been arranged, and the most indubitable evidences of good faith had been evinced by the legally constituted Grand Lodge of New York, the St. John's Grand Lodge held an extra meeting, on the second day of August, and *dismissed the committee*, thus virtually saying, "we will not carry out our agreement." This drew from the Grand Lodge the Preamble and Resolutions found upon page 105 of their proceedings. The St. John's Grand Lodge *now say*, they are "prosperous, comfortable, and happy, and have no wish to change; their members have no difficulty in visiting in any part of the world out of the State of New York, and they have no fear but that they will be recognized as THE Grand Lodge of the State." If it be true, as thus stated, that they are received as good and true Masons, by any Lodge, we most strenuously exhort the regular Grand Lodges of the Union, especially since the liberal proposition of the Grand Lodge of New York was accepted and afterwards violated to discountenance every individual hailing from the St. John's Grand Lodge, and thus brand them as rebels from the great commonwealth of Masonry, until they shall *remove* the reproach of *clandestine* from their banner, which the regular Grand Lodge has offered to do, and which the Grand Masters of Connecticut and New Jersey recommend. No one can, for a moment, doubt the illegality of St. John's Lodge, and we call upon all regular Lodges to close their doors against its members, at least until the *arbitrators* shall report.

While upon this subject, we may add that, since the publication of our last number, we have received several communications, emanating from the St. John's Lodge, which we have not yet been able to examine, and amongst the rest the first number of a periodical, entitled "The New Monthly Gazette of the Union," edited by the Rev. Aug. C. L. Arnold. It professes to be, and doubtless is, the "official organ of St. John's Grand Lodge of Free and Accepted Masons of the State of New York," and it might, with propriety, have added that, it is very appropriately the organ of the proprietor of a quack nostrum—the *All Healing Ointment*—a very hideous portrait of whom graces, or rather disgraces, this first number. What influence the *All Healing Ointment* of the lithographed proprietor is to exert upon the division unhappily existing between the St. John's Lodge and the regular Grand Lodge of New York, we are not able to divine; though we imagine, as the organ of the seceders gives it a prominent place, it is expected to serve as a substitute for *arbitrators*.

NEW YORK AGAIN.

We have already published the proceedings of several Grand Lodges, in relation to the New York schism, and in this number will be found the elaborate and able opinion of Chancellor Walworth, upon that subject. There can be but little doubt of all the Grand Lodges fully concurring with those which have already spoken on this question, if it be left to stand upon its merits. This unfortunate difference shows the importance of the establishment of a National Grand Lodge, to whom difficulties of this kind might be referred.

We give below the action of the Grand Lodge of Alabama, and shall, as soon as they are received, publish the expressions of the other Grand Lodges.

G. SECRETARY'S OFFICE, G. LODGE OF ALABAMA, }
 Montgomery, Dec. 20th, A. L. 5849. }

Extracts from the proceedings of the M. W. Grand Lodge of Alabama, at the communication held 6th day of December instant.

"*Resolved*, That this Grand Lodge fully concurs in the views expressed by the M. W. Grand Master, in relation to the difficulties existing in the Grand Lodge of New York. That we recognize and will hold Masonic intercourse with that Grand Lodge, of which M. W. JOHN D. WILLARD is Grand Master,—while we repudiate and disclaim all fellowship with that other self-styled Grand Lodge, which had its origin in the riotous proceedings of the 5th June, 1849, and is under the Mastership of ISAAC PHILLIPS.

"*Resolved*, That this Grand Lodge recommends to all other Grand Lodges in correspondence with us, to observe the use of the time-honored name, '*Ancient Free and Accepted Masons*.'"

Fraternally, Yours,

AMAND P. PFISTER,
Grand Secretary.

We take great pleasure in adding the subjoined report of a committee of the St. Paul's Lodge, No. 124, of Auburn, New York, on this exciting question. The position assumed in their report is worthy of more notice, since that Lodge was the only one which, when the amendments relating to Past Masters were before the Grand Lodge, voted in the negative, one member only dissenting:

*To the W. M., Wardens and Brethren of St. Paul's Lodge
No. 124, of Free and Accepted Masons, Auburn.*

The undersigned Committee, to whom was referred the subject of the transactions of the M. W. Grand Lodge of the State of New York at its last annual meeting, convened at the Howard House, New York, June 5th, 5849, respectfully report :

That they have carefully and maturely considered the Report of a special Committee appointed by the Grand Lodge in reference to the disgraceful and unprecedented conduct of a portion of that body on said evening, as well as the counter-statements put forth by James Herring and his coadjutors, and in view of all the facts which we have been able to deduce from the statements above alluded to, as also from other reliable sources, do present the following Preamble and Resolutions :

Whereas, It is well known to the members of the M. W. G. Lodge, and the fraternity of this jurisdiction generally, that St. Paul's Lodge No. 124, stand in a position entirely different from most of her sister Lodges; inasmuch as when the subject of the amendments relative to the rights of Past Masters of Lodges came up for consideration, this Lodge judging (whether wisely or not we will not pretend to determine) that harmony and brotherly love were more important ends to be secured than any other consideration, and foreseeing that a serious schism would follow the adoption of the proposed amendments, voted (with but one dissenting voice) in the negative; but having thus performed what we deemed to be our duty towards our brethren, who we knew felt most sensitively on that subject, it behooved us to fulfil our duty to the fraternity of the State by cheerfully and cordially acquiescing in the expressed will of a majority, so soon as that expression was made known in an official and constitutional manner. It is therefore with regret that we are constrained to express our disapprobation of the conduct of those with whom we had sympathized, and in whose favor we had cast our votes. Therefore,

Resolved, That the amendments of the Constitution relative to the rights of Past Masters in the Grand Lodge have been legally and constitutionally adopted, and that we do cheerfully comply with their requisitions and yield the same respect and obedience to these as to any other provisions of the Constitution.

Resolved, That the conduct of P. D. G. M. Isaac Philips, certain Past Masters of the city of New York and vicinity, and others acting in concert with them on the evening of June 5th, 5849, was characteristic only of a spirit of insubordination and violence, unworthy alike of the Institution of Free Masonry and the enlightened and civilized age in which we live; that in these transactions we discover the strongest argument yet adduced that the perpetuity of their right to a voice in the Grand Lodge would have been dangerous

to the Fraternity and the best interests of the Craft, and that in view of these developements we congratulate the brethren of this jurisdiction on the timely abrogation of a power so dangerous.

Resolved, That St. Paul's Lodge No. 124, cordially and fraternally extends the right hand of Fellowship to those Lodges and individual Free Masons in the city of New York and vicinity whose love of order and Constitutional right influenced them to yield to the declared will of a majority, and who remain true and loyal to the principles which should ever be the rule and guide to the practice of every member of the Ancient Craft.

Resolved, That this Lodge with great pleasure express their approbation of the conduct of the M. W. John D. Willard, Grand Master of the Grand Lodge of the State of New York, on the evening of June 5th, 5849, and hereby tender to him our thanks for his firm, dignified, unyielding and consistent course on that trying occasion; and also, in that emergency he yielded his own wishes to the unanimous desire of the Fraternity of the State, in consenting to a re-election, and that we acknowledge fealty to no other body than that over which he at present presides as the Grand Lodge.

Resolved, That this Lodge fully approves the course pursued by our Representative to the Grand Lodge, (our W. M. Wm. Holmes,) in yielding to the voice of a majority so soon as their decision was made known, and in adhering to and sustaining the regular and Constitutional Grand Lodge to the close of the Session.

H. WILSON,
SAMUEL GRAVES, } *Committee.*
CHARLES A. HYDE.

I certify that the foregoing is a true copy of the Preamble and Resolutions unanimously adopted at a regular meeting of St. Paul's Lodge No. 124, on the evening of the 24th day of December, 5849. In testimony whereof I have hereunto affixed the Seal of our Lodge, this twenty-ninth day of December, five thousand eight hundred and forty-nine.

ISAAC S. CLARK, *Secretary.*

HALL OF PERSEVERANCE LODGE, No. 92: }
Louisiana, Mo. Dec. 27th, 1849. }

Dear Bro. Mitchell: This being the day set apart by our by-laws for the installation of our officers elect, that duty was publicly attended to by Bro. McFARLAND, our D. D. G. M., at the M. E. Church in this city. The officers elect, being,

BRO. H. BLOCK, W. M.; B. W. GORIN, S. W.; CHAS. G. HUNTER, J. W.; EDWD. G. MCGUIRE, Treas.; P. DRAPER, Sec'y.; M. N. ALLISON, S. D.; WM. MANS, J. D.; CHAS. BEALERT, Tyler.

The services were accompanied by an oration by Rev. Bro. Isaac Elbert, and I must be permitted to say it was one of the best that it has been my good fortune to listen to. It was a sound and practical explanation of the general principles of Masonry, abounding in the most happy illustrations and in passages of great beauty. We hope to obtain a copy of it for publication.

The day was very fine—indeed, all that could be wished—and consequently a large concourse of the citizens attended to witness the ceremonies and hear the address.

The hospitalities of our city were shared by a large number of visiting brethren from the neighboring Lodges, and others, as well as by the members of Evening Star Lodge I. O. O F., who were present as invited guests.

Not a single circumstance took place to mar the pleasure of the occasion.

Masonry is prosperous, not only here but in all our neighboring Lodges; and there never was a time when it was more necessary to guard our doors strictly, for the day of popularity is the day of danger to the Fraternity, for then we are most likely to admit unworthy persons.

Fraternally, Yours,

D.

LOUISIANA SCHISM.

In the proceedings of the Grand Lodge of South Carolina, at its last session, we find the following:

The following report of the Committee on the state of the question between the two Grand Lodges of Louisiana and Mississippi, was read, unanimously adopted, and ordered to be sent to the Grand Lodges of the United States, and the subordinate Lodges under this jurisdiction:

The Committee to whom was referred back at the Quarterly Communication of this Grand Lodge, in June last, the report previously made in December 1848, *on the state of the question between the Grand Lodges of Louisiana and Mississippi*; in consequence of additional communications relative to the difference between those Grand Lodges, which had been received from the Grand Secretary of the Grand Lodge of Louisiana, Bro. F. Verrier, to which is annexed the *Opinions, Reports, Decisions and Resolutions* of the Grand Lodge of the United States of America, and of the Supreme

Masonic bodies of both Hemispheres, with respect to the unfortunate schism created within the Territorial Jurisdiction of the Grand Lodge of the State of Louisiana, by the Grand Lodge of Mississippi—respectfully report:

That they have perused all the additional information contained in the recent statements from the Grand Lodge of Louisiana, and after mature consideration, do not see, that they have any part to alter or amend in their report, as now printed at pages 27 to 33, of our last Abstract for 5848.

The Committee therefore recommend, that the Resolutions as now amended, be adopted by this Grand Lodge.

1. *Resolved*, That the Grand Lodge of Louisiana, did not forfeit their right of jurisdiction in said State, by the course they adopted to secure the control of all the masonic bodies, and of each different Rite, for the purpose of governing the same *in peace and harmony*, under their own supreme control, which arose from the peculiar manner in which each Rite was introduced into that Jurisdiction.

2. *Resolved*, That this Grand Lodge will hail with pleasure, the day when the Grand Lodge of Louisiana shall itself endeavor to restore order in its Jurisdiction, and separate itself from all other bodies, but those who practice the Ancient York Rite, and establish the same as the only legitimate Order.

3. *Resolved*, That the Grand Lodge of Mississippi, in granting warrants to establish new Lodges within the State of Louisiana, made a premature and unlawful entry into a Foreign Jurisdiction, which was not warranted by the occasion, and to say the least, was a violation of that courtesy which ought always to exist between Sister Grand Lodges.

4. *Resolved*, That this Grand Lodge do not recognize any other Grand Lodge in Louisiana, but the old and regularly constituted Body, chartered in A. L. 5816, of which M. W. Brother Felix Garcia is at present Grand Master, and Brother F. Verrier, Grand Secretary.

5. *Resolved*, That without a speedy conclusion of the differences between the Grand Lodges of Louisiana, and the Body assuming to be such, all other Grand Lodges are recommended to adopt such measures as will prevent the members of the unlawful Body from *Visiting*:—for which purpose this Grand Lodge enjoins on all Lodges under its jurisdiction, not to permit any persons from Louisiana to be admitted for examination in their Lodges, until they produce the certificate of the original Grand Lodge of Louisiana.

All which is respectfully submitted.

A. E. MILLER,
J. H. HONOUR,
F. C. BARBER,
JAMES C. NORRIS,
Z. B. OAKES.

Charleston, Sept. 4, 5849.

INFLUENCE OF IMAGINATION.

Persons in health have died from the expectation of dying. It was once common for those who perished by violence to summon their destroyers to appear within a stated time before the tribunal of God ; and we have many perfectly attested instances in which, through the united influences of fear and remorse, the perpetrators withered under the curse and died. Pestilence does not kill with the rapidity of terror. The profligate abbess of a convent, the Princess Gonzaga of Cleves, and Guise, the profligate Archbishop of Rheims, took it into their heads for a jest to visit one of the nuns by night, and exhort her as a person who was visibly dying. While in the performance of their heartless scheme they whispered to each other 'She is just departing;' she departed in earnest. Her vigour, instead of detecting the trick, sank beneath the alarm, and the profane pair discovered in the midst of their sport that they were making merry with a corpse. A condemned gentleman was handed over to some French physicians, who, to try the effects of imagination, told him that it was intended to dispatch him by bleeding—the easiest method known to their art. Covering his face with a cloth, they pinched him to counterfeit the prick of the lancet, placed his feet in a bath, as if to encourage the stream, and conversed together on the tragic symptoms supposed to arise. Without the loss of a drop of blood his spirit died within him from the mental impression, and when the veil was raised he had ceased to live. Montaigne tells of a man who was pardoned upon the scaffold, and was found to have expired while awaiting the stroke. Cardinal Richelieu, in the hope to extract a confession from the Chevalier de Jars, had him brought to the block, and though he comported himself with extraordinary courage and cheerfulness, yet when, an instant or two after he had laid down his head, his pardon was announced to him, he was in a state of stupefaction which lasted several minutes. In spite of his apparent indifference to death, there was an anxiety in the pause when he was momentarily expecting the axe to descend, which had all but proved fatal.

LITERARY NOTICES.

THE ST. LOUIS PROBE.—For many months no medical periodical has been published in St. Louis, and the profession throughout our State have anxiously looked for the resumption of the ably conducted journal whose publication was suspended—it was thought temporarily—by the calamitous fire in May last. To fill this vacancy, a

monthly journal with the above title, under the editorial management of Drs. COONS and ATKINSON, has been issued; and if we may judge by the appearance of the first number, we do not hesitate to say that it will be found of general use to the profession. It gives, in a small compass, all the late improvements and discoveries in the various departments of medicine, and contains the latest medical intelligence. We recommend it to our readers who belong to the profession, more especially as its editors are members of our fraternity. It is furnished at the low price of \$2 00 a year, payable in advance.

We have received an address, delivered at the Installation of Ansable River Lodge No. 149, at Keeseville, New York, Sept. 28, 1849, by PHILIP C. TUCKER. It is replete with valuable information, and we may have, at a future time, occasion to quote liberally from its pages.

GRAHAM'S MAGAZINE.

The February number of this monthly surpasses, if possible, that of January in elegance of execution. It contains by far the finest engravings which have appeared in any American periodical; and is filled with more than its usual variety of interesting matter. We would particularly call attention to the quaint fancies, by G. R. GRAHAM, entitled "Freaks of the Pen."

TO OUR SUBSCRIBERS.

After our request that remittances should be made, we are surprised that so little attention has been made to our request. We hope, however, that our subscribers will exert themselves, and endeavor to forward us, as soon as possible, the means to meet the heavy expenses incident to the publication of a monthly periodical of sixty-four pages. *Verbum sap.*

THE SIGNET AND MIRROR.

VOL. II.

ST. LOUIS, MARCH, 1850.

No. XI.

GRAND LODGE OF LOUISIANA.

(Concluded.)

The 12th and last Specification contained in our "Circular," is probably the most important of all, and infinitely the most difficult to treat, for it relates to a subject that we are not permitted to discuss fully in writing. Your committee feel surprised that the practice of which we complain appears to be so little known beyond the limits of this State. Hundreds of Masons from other States of the Union have visited the Lodges in New Orleans, under the '*Ancien Regime*,' and witnessed what we so greatly deprecate, and we have heard many of them express their horror and indignation at a custom which must eventually lead to the destruction of the Order.

The committee sent here by the Grand Lodge of Mississippi had full opportunity to witness this practice, and their reports to that Grand Lodge, contained in its printed proceedings for the year 1846, which we have in the previous part of this report quoted at length, contain such a direct allusion to it, as would enable any intelligent Mason to divine the truth; unless indeed he should be, like many to whom we have mentioned the fact, unable to conceive the possibility of persons claiming the name and character of Masons perpetrating such a palpable violation of a solemn contract, upon the due observance of which the integrity and existence of our Institution depends. We charge that the Old Grand Lodge permits in her own body, and tolerates without reproof in her subordinate Lodges, a violation of the letter and spirit of the second portion of the Entered Apprentice's engagement, and thereby destroys one of the fundamental rules and safeguards of the Order; and presents to the young Mason when brought to light, a spectacle as humiliating to the Institution, as it must be astounding to him after what he had been previously taught in the most forcible and impressive manner.

We rejoice to say that the A. Y. Lodges in the country have never been liable to this offensive charge, nor the American Lodges in the city, they had, and have been differently instructed—the charge is chiefly applicable to the Grand Lodge and those Lodges in the city, where the brethren have derived their Masonic creed and practice

from the Continent of Europe, and more especially from France, the Modern French Lodges in New Orleans having derived and obtained the *means* of this abuse from the Grand Orient of that country—"BY AUTHORITY."

Your committee have now reviewed all the principal causes of complaint against the Old Grand Lodge, and as they believe, fully established the charges of innovation made against her, both by reason and authority.

It now becomes their duty to justify the course taken by the A. Y. Masons who refused any longer to recognise her.

We are taught as Masons, and as Past Masters it is given to us solemnly in charge, that "*it is not in the power of any man, or body of men, to make innovations in the Body of Masonry.*" And we are further instructed, "*to respect genuine brethren, and to discountenance impostors, and all dissenters from the original plan of Masonry.*"

As it is thus made the *duty* of every Mason to guard against innovation, it is also his *right* to judge of the fact of the existence of such innovation. Every member of the Order is the conservator of its integrity, for every one has an equal interest in maintaining it. To enable him to fulfil this sacred obligation, he has an incontestable right to the exercise of a free and unfettered judgment. It would be a flagrant injustice, and a gross absurdity, to pledge him to the fulfilment of a duty, and at the same time deny him the exercise of that judgment necessary for its performance.

Your committee do not for a moment pretend, that an individual Mason has the right to set up his opinion in opposition to the received and acknowledged doctrines of the fraternity, or place himself in conflict with a legally constituted Masonic authority, acting according to the recognised laws and within the landmarks of the Order, simply because he may differ in opinion.

We contend for this only, that inasmuch as every Mason is instructed in the universal law, and taught to confine himself within the landmarks of our Institution, and that what he is thus taught must be universally the same, he is thus furnished with an immutable and unerring rule to guide his judgment, and has the right to apply that rule to the conduct of all his brethren, and to judge if they are faithful to it.

We are further taught "to hold in veneration, &c., * * *; and to submit to the awards and resolutions of our brethren, when convened, in every case *consistent with the constitutions of the Order.*" And further; "We promise to pay homage to the Grand Master for the time being, &c., * * * *; and strictly to conform to every edict of the Grand Lodge, or General Assembly of Masons, *that is not subversive of the principles and groundwork of Masonry.*"

Here again are important duties laid upon us, which of necessity exact the exercise of individual judgment, guided by the infallible

standard of our landmarks, laws and usages. These, the Free Mason is bound to preserve as his first duty, and hence his right to judge if they be infringed upon, the former he cannot perform if he be deprived of the latter. If the Grand Master or the Grand Lodge be the highest authority, and he be bound to receive their doctrine as the "rule and guide of his faith and practice—then of what use are the provisos, *"in every case consistent with the constitution of the Order,"* and *"that is not subversive of the principles and ground-work of Masonry?"* It is because the Ancient landmarks, laws and usages of the Fraternity, are of higher authority than Grand Masters and Grand Lodges, and when they or their edicts depart from them, Masons are no longer bound to obey, and hence the right inalienable of every Mason to judge of the fact according to his lights and conscience.

These principles being taught us as fundamental rules of our Order, and made imperative duties upon us individually, it results that every Mason has the right, and it becomes his duty, to protest against every *"innovation in the Body of Masonry,"* to *"discountenance all dissenters from the original plan of Masonry,"* and to refuse obedience to every edict, no matter from whom emanating, that *"is not consistent with the constitutions of the Order,"* or that *"is subversive of the principles and ground-work of Masonry."*

Your committee deem the principles thus laid down, to be incontestible and incontrovertible, and that such being the duties and rights of every individual Mason, they of necessity are the duties and rights of collective bodies of Masons—that if they belong to the individual, they belong to an aggregate of individuals—if to one individual to a whole Lodge, and if to one Lodge to an aggregate of Lodges, or in other words, to a Grand Lodge.

And that consequently it being the right and duty of the brethren here to judge of, oppose, and protest against, the innovations of the old Grand Lodge, it was equally the right and duty of the Grand Lodge of Mississippi to do the same, if she, or rather the aggregation of individual Masons comprising her, were of opinion that they existed. And in like manner is it the right and duty of every individual Mason, Lodge or Grand Lodge, throughout the universe to do the same.

But it is said that if we were dissatisfied we should have withdrawn from the Institution, and either individually or collectively as a convention, called upon every Grand Lodge in the Union for release. That instead of doing this, we appealed in a hasty and unwarrantable manner to the Grand Lodge of Mississippi, which in an equally hasty and unwarrantable manner proceeded to decide."

Now these very objections admit of our right to protest and withdraw; they only find fault with the manner in which we sought and found the enjoyment of our Masonic privilege of assembling in Lodges. They complain that we did not invoke the tardy justice of

the other Grand Lodges of the United States. But why should we invoke, or be bound to invoke, the decisions of the other Grand Lodges of the United States alone? Do they arrogate to themselves the sole right to decide upon questions of Masonry in America? The question at issue is one that regards Masonry not only in America, but throughout the Universe, and if we were bound to wait the fiat of all the Grand Lodges in this country, we were equally bound to await that of all other recognized Masonic Grand Lodges throughout the world. This would be impracticable, and if obligatory, be tantamount to an exclusion from Masonic privileges for the term of our existence. No Masonic authority, or ancient or modern usage of the Fraternity, can be adduced for such a course.

Our Appeal to the Grand Lodge of Mississippi can surely not be "*unwarrantable*," when we are told at the same time that we ought to have appealed to *all* the Grand Lodges. If we could appeal to *all*, we had a right to appeal to *one*, for the major proposition includes the minor. Our appeal cannot be called hasty when it endured for three years, during all which time we remained without the enjoyment of our Masonic privileges, rather than violate the *Modern* Masonic usage, by working without a charter or dispensation from some lawful Grand Lodge. The action of the Grand Lodge cannot be termed *hasty*, when she had the matter under consideration for a long time, and when she did during that period notify the other Grand Lodges of the facts by sending them her printed proceedings, in which the whole matter was set forth. If they would not notice the facts when brought home to them by an acknowledged and influential Grand Lodge, of their correspondence, what hope would there have been that they would have attended to the protest of a number of Masons having no official character? We should, if noticed at all, have been told in all probability that we must have our protest endorsed by a sister Grand Lodge, and that we ought to have applied to the nearest; that there was a recognized Grand Lodge in this State, and that they could not listen to a protest against it, from some of the brethren, unless sanctioned by a neighboring Grand Lodge. We could not expect that New York, or other distant States, would send committees to New Orleans to investigate, as Mississippi did, or that they would have believed us on our words. And nothing would have been more reasonable or rational, than that they should have referred us to the nearest Grand Lodge. All these delays would have been fatal to us, and would have led to the same result—application to the nearest Grand Lodge. Besides, let us suppose that the appeal had been made to all the Grand Lodges, and that the same thing should have happened, as it necessarily must, that has now occurred, viz: that some should have decided for and some against us. What was to be done? Were those that approved us to refuse us their countenance because others did not approve? We apprehend not. The opinion of one Grand Lodge is of as much value as that of another.

And we will never believe that those who believed that the old Grand Lodge had forfeited its character as an Ancient York Grand Lodge, would have permitted the Ancient York Masons in this State to be deprived of all Masonic privileges, on account of conscientious scruples, in which they participated, because all the Grand Lodges in America were not unanimous in opinion. And how and why was the action of the Grand Lodge of Mississippi unwarrantable? They had clearly a right, and it was their duty, as we have already shown, both in their individual and aggregate character, to judge of and oppose "*innovations in the body of Masonry*," and "*to discountenance all dissenters from the original plan of Masonry*." The *departures* of the old Grand Lodge from the *original plan of Masonry* were declared and self-evident—her *innovations* avowed and apparent. Had she refused to have noticed these things when fully ascertained, as she did ascertain them by her committee and other lawful information, and having notice, neglected to protest against, oppose and *discountenance* them and those who practised them, she would have failed in her duty. Neither she, nor any Mason, is bound to ask the assent and permission of another Grand Lodge to exercise a Masonic right or perform a Masonic duty; and when acting upon one that was of importance to the Craft, she waited long, deliberated patiently, and gave such notice to all, that had they been disposed they might either have interposed or assisted her in her deliberation and action. They have no right to complain because they remained quiet and inactive.

We have looked in vain for any ancient charge, law, or usage of Masonry which is opposed to the course pursued by us, and by the Grand Lodge of Mississippi. We have cited many that justify and support us. Those of our sister Grand Lodges that decide against us, do not furnish any authority which condemns us, the great objection made by them appearing to be, a violation of a supposed Masonic custom relating to Grand Lodge territorial jurisdiction.

Your committee propose to discuss this "*questio vexata*," which they consider to be invested with a degree of importance that it does not deserve.

We presume that no intelligent Mason will claim any very high degree of antiquity for the organization of Grand Lodges as they at present exist, nor pretend that they are now constituted according to any of those *ancient* charges, laws, or usages, which form the basis of the Institution.

The present organization of those bodies is purely conventional, and founded upon the policy, and with the intent of establishing a good and systematic government of the Craft. We believe it to be as experience has proved, well adapted to the purpose for which it was intended, and that it well deserves, and will ever find, the support of all well wishers of our institution. It will be sustained for its own intrinsic merits, and not from any authority it can derive from

antiquity, as one of the recognized landmarks of the Order. It is, therefore, not only useless, but bad policy, to attempt to vindicate or sustain it upon any other principle than that of its recognized utility. Upon this basis it may safely rest, and need never fear that while so based it will ever be attacked or subverted. No institution based upon a system of acknowledged utility, should fear to rest its protection upon so solid a foundation; it errs only when it seeks another or other supports. It need never fear the freest discussion of its privileges, because, if founded in truth and utility, they will be the more surely demonstrated the more they are discussed. It is only when it departs from the original principles of its foundation, and assumes pretensions antagonistic to them, that it will surely call forth opposition, and be reminded of its origin, and the true objects and boundaries of its sphere and existence.

We, therefore, take up the subject without hesitation, satisfied that so far from doing injury, we shall strengthen the system. But at the same time that we do this, it is our intention to combat, with all the intelligence and power we possess, any right or privilege that may be assumed which is not necessary for the maintenance of the system, all undue encroachments upon individual Masonic rights, and more especially that assumption of irresponsible and sovereign power over certain particular limits, which appears to be claimed, and is set up as an inseparable barrier to the exercise of those rights and duties which we have just shown to be inalienably attached to Masons, both individually and collectively.

Prior to 1717 there is no part of Masonic history which can be cited to show the existence of Grand Lodges as at present constituted, and we cannot do better than give an outline of the organization and government of the Craft, prior to that time, derived from the oldest known records, and furnished by the best Masonic authorities—we quote from Preston, edition of 1840, p. 130, 131, 132, *in notis*.

“A record of the society, written in the reign of Edward IV, said to have been in possession of the famous Elias Ashmole, founder of the Museum at Oxford, and which was unfortunately destroyed, with other papers on the subject of Masonry, at the Revolution, gives the following account of the state of Masonry at this period, (A. D. 926 :)

“That though the Ancient Records of the Brotherhood in England were many of them destroyed or lost in the wars of the Saxons and Danes, yet King Athelstane, (the grandson of King Alfred the Great,) a mighty architect, the first annointed King of England, and who translated the Holy Bible into the Saxon tongue, (A. D. 930,) when he had brought the land into rest and peace, built many great works, and encouraged many Masons from France, who were appointed overseers thereof, and brought with them the Charges and Regulations of the Lodges, preserved since the Roman times; who also prevailed with the King to improve the constitution of the Eng-

lish Lodges according to the foreign model, and to increase the wages of the working Masons.

"That the said King's brother, Prince Edwin, being taught Masonry, and taking upon him the charges of a Master Mason, for the love he bore to said Craft, and the honorable principles whereon it is grounded, purchased a free charter of King Athelstane for the Masons; having a correction among themselves, (as it was anciently expressed,) or a freedom and power to regulate themselves, to amend what might happen amiss, and to hold a yearly Communication and General Assembly.

"That accordingly Prince Edwin summoned all the Masons in the realm to meet him in a congregation at York, who came and composed a general Lodge, of which he was Grand Master; and having brought with them all the writings and records extant, some in Greek, some in Latin, some in French and other languages, from the contents thereof that assembly did frame the Constitution and Charges of an English Lodge, make a law to preserve and observe the same in all time coming, and ordained good pay for working Masons, &c.

"From this era we date the re-establishment of Free Masonry in England. There is at present a Grand Lodge of Masons in the city of York, who trace their existence from this period. By virtue of Edwin's Charter, it is said, all the Masons in the realm were convened at a general assembly in that city, where they established a *General or Grand Lodge* for their future government. Under the patronage and existence of this Grand Lodge, it is alleged the Fraternity considerably increased; and Kings, Princes, and other eminent persons who had been initiated into Masonry, paid due allegiance to that Grand Assembly. But as the wants of the times were various and fluctuating, that assembly was more or less respectable; and in proportion as Masonry obtained encouragement, its influence was more or less extensive. The appellation of Ancient York Masons is well known in Ireland and Scotland; and the universal tradition is, that the brethren of that appellation originated at Auldby, near York. This carries with it some marks of confirmation; for Auldby was the seat of Edwin.

"There is every reason to believe that York was deemed the original seat of Masonic government in this country; no other place has pretended to claim it; and the whole Fraternity here, at various times, universally acknowledged allegiance to the authority established there; but whether the present association in that city be entitled to the allegiance, is a subject of inquiry which it is not my province to investigate. To that assembly recourse must be had for information. This much, however, is certain, that if a General Assembly, or Grand Lodge was held there, (of which there is little doubt, if we can rely on our records and constitutions, as it is said to have existed there in Queen Elizabeth's time,) there is no evidence of its regular removal to any other place in the kingdom; and upon that ground

the brethren at York may probably claim the privilege of associating in that character. A number of respectable meetings of the Fraternity appear to have been convened at sundry times, in different parts of England, but we cannot find an instance on record, till a very late period, of a *general* meeting (so called) being held in any other place beside York.

“To understand this matter more clearly, it may be necessary to advert to the original institution of that assembly called a *General* or *Grand Lodge*. It was not restricted, as it is now understood to be, to the Masters and Wardens of private Lodges, with the Grand Master and his Wardens at their head; it consisted of as many of the Fraternity *at large* as, being within a convenient distance, could attend once or twice in a year, under the auspices of one general head who was elected and installed at one of these meetings; and who, for the time being, received homage as the sole governor of the whole body.

“The idea of conferring the privileges of Masonry, by a warrant of constitution, to certain individuals convened on certain days, at certain places, had then no existence. There was but one family among Masons, and every Mason was a branch of that family. It is true, the privileges of the different degrees of the Order always centered in certain members of the Fraternity; who, according to their advancement in the art, were authorized by the Ancient Charges to assemble in, hold, and rule Lodges, at their will and discretion, in such places as best suited their convenience, and when so assembled, to receive pupils and deliver instructions in the art; but all the tribute from these individuals, separately and collectively, rested ultimately in the General Assembly, to which all the Fraternity might repair, and to whose awards all were bound to pay submission.”

This is the earliest known form of Masonic organization and government of which any authentic record can be found, and is evidently modeled upon the form which was established by Solomon, having invariably a Grand Master at its head, in imitation of our great pillar of wisdom, and representing him; and nothing is more rational than to conclude, that on the dispersion of the workmen after the completion of the temple, they should have kept up a form of government similar to that under which they had been so long living, in the different countries to which they traveled, and in which they took up their abodes.

The system adopted by the English Masons under Prince Edwin, was evidently not a new device, since we find that it was founded upon the most ancient existing records of the Craft derived from other countries, and furnished by foreign brethren, who assisted so materially in establishing the York Constitutions. We are, therefore, forced to the conclusion that the organization of the *Grand Assembly, Lodge, or Convocation* at York, under Edwin, and all those subsequently held, were in exact conformity to the ancient and uniform law of the Craft, as it existed throughout the Masonic world.

The darkness, superstition and prejudices of succeeding ages, and the convulsions which enslaved and upturned society in continental Europe during the same periods, overwhelmed the Fraternity; and the destruction of its records, breaking up of its assemblies, and loss of its traditions, were the necessary consequences. We look in vain therefore, to those countries from whence Masonry was brought into Britain, for any authentic, or even traditionary account of the government and organization of the Fraternity. And it is indeed a most fortunate event for the Craft, that although subjected to the same convulsions, the Fraternity in Britain should have been able to preserve so much of our ancient laws and customs, and transmit them to the present time; and that our most authentic records should contain internal proof that they were not the *invention* of the English Fraternity, but founded upon the acknowledged and authoritative laws and customs of the Fraternity at large; that they did not owe their existence to English Masons alone, but that foreign brethren were the chief instruments in their establishment.

We have already shown in a former part of this report, that the government and practice of Masonry were the same in both Scotland and England, and that in Edwin's time and after, they were established upon the same principles in both countries. And it is from them that Masonry was re-imported into continental Europe on its revival there.

In the year 1717, the brethren in the south of England, for the first time established and announced the organization of a *Grand Lodge* upon a basis similar to that which now prevails, and at subsequent meetings at length created and established what must be considered the model of the present system of Grand Lodge organization and government, which are essentially different in many of their most important features from the ancient regulations of the Fraternity, and have gradually encroached upon individual Masonic rights.

Even at that time the original principles of Masonic government were well known, and it was fully understood that the organization then undertaking was purely conventional, and intended only to produce greater harmony and regularity among the Craft, to insure which it was necessary that individuals should consent to yield some portion of their privileges.

This is made very clear by the position assumed at the organization of the Grand Lodge of England in 1717, by the four old Lodges which assisted in its organization, who caused it to be resolved, "That every privilege which they collectively enjoyed by virtue of their immemorial rights, they should still continue to enjoy; and that no law, rule, or regulation, to be hereafter made or passed in Grand Lodge, should ever deprive them of such privilege, or encroach on any landmarks which was at that time established as the standard of Masonic government." And, "This resolution being confirmed, the old Masons in the metropolis, agreeably to the resolutions of the

brethren at large, vested all their inherent privileges, as individuals, in the four old Lodges, in trust, that they would never suffer the old Charges and Ancient Landmarks to be infringed. The four old Lodges then agreed to extend their patronage to every Lodge which should hereafter be constituted by the Grand Lodge according to new regulations of the society; and while such Lodges acted in conformity to the Ancient Constitutions of the Order, to admit their Masters and Wardens to share with them the privileges of the Grand Lodge, excepting precedence of rank.”—(*Preston, edition 1840, p. 183.*)

And so fearful were these old Lodges that the ancient privileges of the Fraternity might be encroached upon by this new Masonic power which they had helped to create, that a few years afterwards, (in 1721,) “they therefore very wisely formed a code of laws for the future government of the Society, to which was annexed a conditional clause,” &c., which read thus: “Every annual Grand Lodge has an inherent power and authority to make new regulations, or to alter these, for the real benefit of this Ancient Fraternity, provided always, THAT THE OLD LANDMARKS BE CAREFULLY PRESERVED; and that such alterations and new regulations be proposed and agreed to at the third quarterly communication preceding the annual grand feast; and that they be offered also to the perusal of all the brethren before dinner, in writing, *even of the youngest apprentice,*” &c. &c.—(*Preston, p. 184.*)

Again the same author, in vindicating the position of one of the original four old Lodges, in a contestation between it and the Grand Lodge, from which it seceded, in consequence of what it considered an encroachment upon its rights and privileges, says at page 247, *et seq.*:

“To understand more clearly the nature of that constitution by which the Lodge of Antiquity is upheld, we must have recourse to the usages and customs which prevailed among Masons at the end of the seventeenth and beginning of the eighteenth centuries. The Fraternity then had a discretionary power to meet as Masons, in certain numbers, according to their degrees, with the approbation of the Master of the work where any public building was carrying on, as often as they found it necessary so to do; and when so met, to receive into the Order brothers and fellows, and practice the rights of Masonry. The idea of investing Masters and Wardens of Lodges, in Grand Lodge assembled, or the Grand Master himself, with a power to grant warrants of constitution to certain brethren to meet as Masons at certain houses, on the observance of certain conditions, had then no existence. The Fraternity were under no such restrictions. The Ancient Charges were the only standard for the regulation of conduct, and no law was known in the society, which these charges did not inculcate. To the award of the Fraternity at large, in general meeting assembled, once or twice in a year, all brethren were subject, and the authority of the Grand Master never extended beyond

the bounds of that general meeting. Every private assembly, or Lodge, was under the direction of its particular Master, chosen for the occasion, whose authority terminated with the meeting. When a Lodge was fixed at any particular place for a certain time, an attestation from the brethren present, entered on record, was a sufficient proof of its regular constitution; and the practice prevailed for many years after the revival of Masonry in the south of England. By this authority, which never proceeded from the Grand Lodge, unfettered by any other restrictions than the Constitutions of Masonry, the Lodge of Antiquity has always acted, and still continues to act."

We thus find that since the dispersal from the Temple, the Masonic government was purely democratic, that Masons met and regulated the business of the society in their primary or general assemblies, presided over by an elective Grand Master; but in which all met on an equal footing, and in which they enjoyed equal rights; and which ceased to have existence or power on the dispersal of those composing it, the Fraternity being governed by but one common law contained in the Ancient Charges of the Order, which neither as individuals, or when assembled in Grand Convocation, could they either change or dispense with.

That it was only about 1717, the system assumed a federative character, and instead of an assemblage of all the Craft, the governing power was delegated to the three first officers of the Lodges, (which were then for the first time constituted by written charters or warrants,) who constituted the *Grand Lodge*, and elected officers to preside therein, and that the Grand Lodge so formed was permanent in its character, and had a continued existence, and claimed a constant and uninterrupted control, not only over the Lodges, but the brethren at large, and to make and impose permanent laws for their government. Still, even then, the democratic or rather federative element was predominant, and it was not until Grand Lodges began to lose sight of their original organization as purely representative bodies and encroach upon the privileges of the Lodges and Fraternity at large, that they assumed an oligarchical character, by incorporating into their bodies all their passed grand officers and Past Masters, and others who had no claim to a representative character. Preston remarks, page 197, "This privilege was certainly a peculiar favor; for the Grand Lodge by the old constitutions (of the three Lodges) could consist only of the Masters and Wardens of regular Lodges, with the Grand Master and his Wardens at their head; and it had been customary even for these officers, at their annual election, and on other particular occasions, to withdraw, and leave the Masters and Wardens of the Lodges to consult together, that no undue influence might warp their opinions."

The territorial limits of a Grand Lodge are equally based upon tacit or expressed convention or agreement. A Grand Lodge can, or ought to be nothing more than the representative of a certain number

of Lodges or brethren within a certain district, in which they have invested the power of government within the boundaries of our Ancient Landmarks and Charges, its limits of jurisdiction must of necessity be confined to those who compose it, and cannot be extended beyond. The recognition of these limits by other Masons who have established similar governing bodies, is based upon the principle, that they have the right of self government, and the presumption that they lawfully exercise it.

There is no authority known to Ancient Free Masonry which possesses the *inherent* right and power of government over the Craft, and all such power is derived from the brethren themselves and by their own consent; consequently a Grand Lodge can claim no power or authority over others than those who gave that consent, or who voluntarily place themselves under it; its rights of jurisdiction can only extend over the residence of its creators and constituents, and those who choose either to claim its protection, or recognize its existence and authority. These are its natural limits; and if each State of our Union is recognized as the territory of a Grand Lodge, it is upon the tacit understanding that such is the will of all the brethren of that State, and that they so established it for their own government. But it is evident that these limits are purely conventional, and are adopted for the convenience of the brethren who inhabit certain districts or territories, and not prescribed by any Masonic laws founded on the Ancient customs and Charges of the Order.

We readily and cheerfully admit that this system is good, and that when a Grand Lodge exists in a State, and so exists by the consent and concurrence of the brethren in that State, no other Grand Lodge or body of Masons can interfere, but we make this admission only on the principle that the Masons within the limits of such State have the right to govern themselves, and the presumption that the Grand Lodge so existing is the government which they have established. We do not and cannot regard the Grand Lodge so established, as a sovereign and irresponsible power of itself, and existing by itself, independently of the brethren; and possessing powers so superior to those of the Fraternity, and so absolute within its limits, that its acts can not be inquired into, and its claims to Masonic recognition be examined beyond them.

Every individual Mason has the right to investigate the Masonic pretensions of those who claim brotherhood with him, and this right is equally that of collective bodies of Masons. When a Grand Lodge in one State or country recognizes that of another, she exercises that right, and the recognition is the result.

No Mason, or collective body of Masons, is bound to recognize an individual or collective body, pretending to Masonic rights, without being satisfied that such pretensions are well founded; and when, after having once recognized it, the right still remains to withdraw that recognition, if the circumstances which originally existed have ceased, or been materially changed.

Masonic history informs us that the brethren in the south of England established a Grand Lodge, although there was one existing in the same country at York, and their right to do so has never been controverted. That Grand Lodge established, in conjunction with the Grand Lodge of Scotland, almost all the Lodges in Europe and this country; and the same history informs us, that when in Europe the brethren chose to assume their own government, and establish Grand Lodges, they made special agreements with their mother Grand Lodges, that they should not interfere within their territory afterwards, which shows that the principle of self-government was fully recognized, and that the territorial limits were the subject of special contract. In our own country, after the Revolution, the brethren in like manner took their government into their own hands, and it was never disputed that they had the right to do so. And when in Massachusetts and South Carolina, the brethren composing the Lodges which had been established under different Masonic authorities, formed separate Grand Lodges, none were bold enough to dispute the right, however much they might regret the fact, and doubt its expediency. And as the brethren in each State successively formed their own Masonic government within its limits, their right to do so was never disputed. And the territorial limits of the Grand Lodge so founded, became, by the tacit consent of all the others, coincident with those of the State where it was established. And this, as we before observed, upon the principle that the brethren within those limits had the right to govern themselves, and that the Grand Lodge so established, was created by them for that purpose.

It is the consent of the other Grand Lodges which gives to another body of the same denomination an acknowledged existence and recognized character, beyond the limits of the residence of those brethren which formed it; in giving this consent they must of necessity, for it is their duty so to do, first inquire whether the body so formed is composed of, and established by, lawful and recognized Free Masons, and confines itself within the landmarks of the Order; and next, whether it be established by the brethren in such district or territory, and not by a fraction of them, as their governing body; having satisfactorily ascertained these pre-requisites, it is either formally or tacitly recognized, and is thenceforth regarded and treated as the acknowledged representative of the brethren within each district. Upon no other basis but this tacit, or formal and express convention, does, or can it rest its claims; nor is any Grand Lodge or body of Masons, bound to recognize them then, or continue to recognize them afterwards, unless the same conditions exist.

To make every compact endure, the same conditions must be preserved, and every party to that compact has a right to insist upon their observance, or is entitled to withdraw from the engagement, and consider it at an end; consequently, whenever a Grand Lodge which has been recognized by others, ceases to be governed by the Ancient

Landmarks and Charges of the Order, forfeits its original Masonic character, and ceases to be the representative of the brethren within the territorial limits where it is established, every other Grand Lodge has a right, and it is its duty to withdraw its recognition, because the conditions upon which it was given have ceased to exist, and the compact is violated.

In the year 1808, the Grand Lodge of England, which, as we have before shewn, is the model upon which the present Grand Lodges have been formed, resolved, "That it is absolutely necessary for the welfare of Masonry, and for the preservation of the Ancient Landmarks, that there be a superintending power, competent to control the proceedings of every acknowledged Lodge; and that the Grand Lodge, representing by regular delegation the will of the whole Craft, is the proper and unquestionable depository of such power"—(*Preston, p. 339*)—from whence results the double proposition, that it must represent the will of the whole Craft, and that it ceases to fulfil its mission, and violates its trust, when it removes those landmarks.

We have conclusively proved that the old Grand Lodge has removed the Ancient Landmarks, and that she has long since ceased to be the representative of the whole Craft, or indeed a representative body at all, and has assumed an oligarchical character, and claims and exercises a power wholly irresponsible, and prejudicial to the best interests of the Order, and subversive of the rights of the brethren at large.

Our learned brother Dr. Oliver, has said, in reference to the former,—“Indeed, a violation of these unalterable tokens of truth is altogether impracticable, because such a proceeding would destroy the character of the institution, and it would be no longer Freemasonry. This process has been the policy of its adversaries in all ages, and it formed the watchword of the American Antimasons in their unholy crusade against the Order a few years ago. ‘*Let us subvert the Landmarks, they exclaimed, and the Institution cannot be sustained.*’ Hence, in the constitution of every Grand Lodge, it is laid down as a fundamental principle, that the Landmarks of Symbolical Masonry shall never be changed, even in the slightest particle.—*Oliver’s Historical Landmarks, vol. 2, pp. 306, 307, 308.*

We have shewn that it is the right and duty of all Masons, both individually and collectively, to oppose and combat innovations with all their might, and to struggle against the removal of those Landmarks as the ark of our salvation, and the bulwark of our existence; that it is the right and duty of all to “*discountenance all dissenters from the original plan of Masonry.*” We have shewn that we are struggling for right, duty and principle; for all those things which are the most sacred to the Mason, and which we are taught to hold inviolate; and what is opposed to us? Not that we violate any ancient or fundamental charge or law of our institution, but that in

maintaining them we transgress a purely modern Masonic custom, founded on convention and policy, the very creature of agreement, existing only from its supposed utility, having not even antiquity to commend it, and being in itself an encroachment and restriction (voluntary, it is true,) upon the ancient and immemorial rights and privileges of the fraternity.

We say to our brethren who disapprove us, that our principles are superior to all conventions; that between those we contend for and against this fiction of Grand Lodge jurisdiction there is but one choice, that duty points out the path which leads to us, and that reflection will compel them to take it.

We tell them that this superstitious dread of directing discussion to the organization and assumed powers of Modern Grand Lodges, is a groundless apprehension; that they need never fear it unless there be abuse; and that it is time, that, in a republican country at least, irresponsible and usurped power, when tending to the destruction of the best interests of the Craft, should be checked.

We tell them that the compact which they tacitly formed with the old Grand Lodge has been violated by her act, that the conditions on which it was based have been broken by her, that she has not preserved the Ancient Landmarks, but removed them; that she is not the representative of all the fraternity; and that we, a numerous body of true and Ancient Freemasons, claim the right and will maintain our privilege of self-government, nor permit those whose Masonic existence we cannot recognize, to make laws for us.

We speak boldly, firmly, fearlessly, for we feel the truth and justice of our cause; but we speak respectfully, for we esteem, dearly esteem, the good opinion and fellowship of those who now are opposed to us.

We have been patient under long suffering—we have struggled to make our cause known to the Masonic world, through a recognized and sister Grand Lodge—we have obeyed the modern Masonic laws, and refrained from assembling as Masons until warranted and constituted by a lawful Grand Lodge, and having been so, are as much entitled to be considered legal and regular Lodges as any Lodge in the State of Mississippi, or other part of the world; and since our existence we challenge the Masonic world to show more regular Masonic work, or more zealous practice and advocacy of the true principles of our institution.

We have been published and stigmatized as impostors, and our names posted in the public newspapers by the old Grand Lodge, but we remembered that we were Masons, and respect for the Order tied our tongues, and charity made us forgive the grievous injury to our feelings and characters, thus stigmatized in the community in which we live. We have brought no public scandal upon the Order by publishing its difficulties to the profane, nor defamed the character, wounded the feelings, or prejudiced the name of those who have so grievously persecuted us. We have been the object of slander and

misrepresentation, but we have uttered no reproach. Firm in our purpose, strong in the truth and justice of our cause, we have awaited with patience until they should, as they ultimately must, prevail. We have only now been induced to a public vindication, because we find to our utter astonishment that our position has been misunderstood; that from apathy, or some other cause, the issue between us and the old Grand Lodge has not been investigated; and that a modern Masonic custom is considered of more importance than our Ancient Landmarks and Charges; that convention and etiquette were to prevail over principle.

We again aver, that no factious sentiments, no unworthy motives, or desire of self aggrandisement, have impelled us to the course we have pursued; we have been actuated by principle, and principle alone; many of us have sacrificed old and long established friendships, and personal interests, to sustain the principles which we advocate, and maintain inviolate the purity and integrity of our Order.

Deeply do we deplore the necessity which has compelled us to this open and public severance from those we would delight to hold in the embrace of fellowship and brotherly love, and fully do we share the sentiments of our illustrious brother, Dr. Dalcho, when he says:

“Nor is there any thing that can warrant a separation from a lawfully constituted governing body, but where there is a manifest, and determined dereliction of Masonic principles, the removal of the Ancient Landmarks, and a prostitution of the objects of the Institution, to other purposes than those which have been universally received and acknowledged. Union and harmony must be preserved at any sacrifice short of principle.”

It is on the principle thus laid down by this good man and eminent Mason, as causes justifying a separation, that we have been actuated.

We have twice sought a reconciliation as dictated by our Masonic principles, and recommended by our brethren in other States, but in vain; we will not pass any remark upon the manner in which our overtures were met—the recollection is sufficiently humiliating to our feelings and dignity as men and Masons. The satisfaction of having done our duty will again, as heretofore, sustain us, and be as a balm to our wounded sensibilities.

It is a source of gratification to us, that whatever may be the sentiments of our brethren abroad, our noble sister of Mississippi, though assailed with reproach on every hand, still stands faithful by our side; and that her voice has again been heard through the darkness and storm that surrounds us, bidding us good cheer, and greeting us to an equal rank with herself. Deep be the memory engraved upon every heart among us—lasting may our gratitude be, and frequent the opportunity to prove it. We must not forget those of our sister Grand Lodges who, although they have not recognized us, have nevertheless boldly stood forward to vindicate the principles we maintain; our gratitude, and that of the Fraternity at large, is richly due to them,

and we esteem the good thus done to the Order, as of infinitely more importance than our individual position; certain as we feel that they will not there stop short, but when satisfied of our capability and integrity, extend that protection to us which our vindication of the principles they have sustained entitle us to at their hands.

It is another and great source of gratification to us, that the course we have pursued has not been prejudicial to the cause of Ancient Free Masonry in this State; on the contrary, it never before displayed such signs of vigorous and healthy existence. We have rallied under our banner a vast number of brethren who were before deterred from active Masonic duties, on account of their unwillingness to recognize the old Grand Lodge, and the additions to our numbers, both from this source and initiation, are daily increasing; and we know that we possess the sympathy and good wishes of a great many of those who still continue from habit or principle, to work under the old jurisdiction. Our success at home has been unprecedented, and fully proves that our position and principles are appreciated here, however little they may be understood abroad.

It is but two years since that our first two Lodges began, what then appeared their precarious existence; but one year has elapsed since our G. Lodge was formed by the Lodges, which had then amounted to seven, and at the present time we have under our jurisdiction twenty-seven Lodges, of which eighteen are chartered, and nine under dispensation, and all in a flourishing condition, well composed, and doing a great deal of work, and what is better still, doing it well. The annals of Masonry can scarcely supply a parallel instance, especially when our disadvantageous position, and the open hostility manifested to us, be taken into consideration.

We have now concluded the task assigned to us; it has not been, as the Grand Lodge will perceive, a very short or easy one. We have been compelled to cite many authorities, and make copious extracts, because heretofore we were accused of making false references, and because many who may read this report would not give themselves the trouble, or perhaps have the means at hand to refer to and verify our sources of information. We have been careful to make no statements that were not founded upon Masonic information, self-evidence, common sense, or approved and recognized authority. And we have endeavored, as far as in us lay, so to temper our language and expressions that none might take offence, and the keenest sensibilities be respected. Above all things, we have striven to be truthful, and in plain and straightforward words to shew that we were without fear, as we trust we are without reproach.

We have not the vanity to suppose that we have done full justice to the cause entrusted to us—neither our capacities or sources of information were adequate to the task—and it has fallen upon us at a time when the severe and constant avocations of our every day affairs at the most busy period of the year, have of necessity occupied our

principal time, leaving us but scanty intervals, with long interruptions, and minds wearied out and jaded, to apply to a work that required an elastic spirit, and unencumbered and vigorous mind, to execute with anything like efficiency. We have also been obliged to pass over many interesting and important questions that are now agitating the Masonic world, which, under any other circumstances, would have claimed our attention and comments.

In conclusion, we can see nothing to deter, but much to encourage us in our onward course. Satisfied as we all are of the justice of our cause, bound by one common tie, and animated by one common principle, we have but to pursue our course with the same determination to uphold the Landmarks of our Order, and be governed in all things by the beautiful principles of Masonry, and success is certain—for principle must eventually triumph, and truth prevail.

M. W. GRAND MASTER'S ADDRESS.

IF Bro. MITCHELL should be inclined to publish in the Signet any portion of the address delivered before the Grand Lodge of Missouri, at Boonville, in May last, he will greatly oblige me by correcting the errors as they are published in the proceedings of the Grand Lodge. As it is there published, it makes me sometimes say directly the reverse of what I intended, and at other times to say nothing at all. I am aware that it is of but little consequence either to myself or the Masonic world; and yet, in common with my fellows, I would like it to read as I intended.

• Fraternally yours,
JOS. FOSTER.

My Brethren: The return of our annual meeting brings us together under circumstances most pleasing to the grateful heart—circumstances eliciting the best exercises of our affections to Him who alone changes not—by whose kind protection we are thus permitted to pass our fraternal greetings, and unite our efforts for the extension and perpetuation of every moral and social virtue.

Permit me to congratulate you, my brethren, on the favorable auspices under which we meet; our institution was never more prosperous and popular than at the present day. From all quarters the cheering intelligence comes that our sister Grand Lodges are busily

engaged in the great practical duties of the Fraternity—the cultivation of peace on earth, and good will toward men. This, my brethren, is the sunshine of prosperity, wrought out for us—under God—by the recuperative power innate in the principles of the Order. On those principles let us firmly rely, rather than on that popular favor, which, at best, is as fickle as the wind. Ever remembering that adversity will not more certainly lead to reflection, than prosperity will to arrogance, pride, and its consequent results. I speak to those who should possess both wisdom and prudence; consider what I say, and govern yourselves accordingly.

For the condition of Masonry in this jurisdiction, I must refer you to the reports of the D. D. G. Masters. I suggest that the law defining the duties appertaining to this office be changed, so as to require those officers to make quarterly reports to the Grand Master, that he may be enabled to judge not only of the condition of the Craft, but of the ability with which they discharge the important duties assigned them.

To conduct the affairs of the College with success, is the great desire of all; to so manage that it will prove a wise appendage to our cares, and a blessing to the world, is the great prize for which we should *lawfully* strive. The consummation of *this*, in my judgment, is to be obtained only by great sacrifices; personal preferences must be waived—sectional considerations discarded—all selfish propensities subdued, and the God of the Mason alone exalted. Are we prepared to base our efforts on such considerations as these? If so, success is certain, and we may zealously engage in the necessary provisions for its support.

From the Board of Curators we must look for such information as will enable the Grand Lodge clearly to understand the condition and wants of the College over which they exercise control. It may not be intrusion, however, to offer such suggestions as present themselves to my mind.

To complete the Faculty contemplated at our last meeting, it becomes necessary, in consequence of the non-acceptance of Bro. W. Tannehill, to elect a President; to provide a library and all necessary apparatus for the College, is the bounden and immediate duty of the Grand Lodge. Those needful appendages to a College are as essential to the Faculty as are the ordinary tools of the Craft, to the officers of a Lodge, and without them the great interests of education cannot successfully progress.

To provide for the prompt payment of the salaries of the President and Professors, with our limited means is an arduous duty, and should early claim your attention.

To me it has been an object of earnest solicitude. Viewed in any aspect, it presents difficulties to some minds almost insurmountable. But when I remember the self-sacrificing spirit that has devised and conducted the institution thus far, through evil and good report, I am encouraged by the thought, that, if all else should fail, the *liberal spirits* of our brethren will be found steadfast and immovable in the glorious cause. And when I reflect that less than one dollar annually from each, will more than supply the lack of ordinary resources, the *difficulties all* vanish, and the *meridian* splendor of the institution darts its refulgent rays into the *inmost* recesses of my doubts, and I read as with a sun beam, when there is a will there is a way.

The action of this Grand Lodge in relation to non-affiliated Masons residing in this jurisdiction, has met with some opposition at home, and elicited many comments from abroad; to all of which it behooves the Grand Lodge to give a calm and patient consideration.

Our sister Grand Lodges have the right to review our acts and approve or admonish us of our errors, as to them may seem wise and just, and for the best good of all; for, though presiding over separate and distinct jurisdictions, the institution is but one and indivisible; and whatever shall affect the most remote corner, is felt for good or evil throughout the whole.

I have received a number of letters since we last met, enquiring what ought to be done when opposition to the law is made, to all of which I have given the simple reply—"execute the law."

Within our own jurisdiction all opposition must cease, and all opinions, however exalted or experienced, must yield to the known and declared will of the Grand Lodge; and he who will not stay his opposition to the laws of the Grand Lodge, until he can seek a remedy by legal means, *emits a light worse than darkness*—corrupting in all its influences, as well as destructive to the best interests of the Craft. If the law is wrong, and not in accordance with the *ancient rules* of the Fraternity, it is to be presumed that our *old and experienced* brothers who object to its execution because they say it is an infringement of their rights, are prepared to point out the ancient rule violated by the existence of the law in question; and as good men and true, come up to the help of the Grand Lodge, and seek its repeal.

This law may be inexpedient, but there is no ancient rule, either written or traditional, with which it conflicts. Every law in ancient Masonry affects all Masons alike; their interests, duties and obligations are such, that whatever concerns one is the interest of all. And he who takes any other view is sure to run into darkness, and its legitimate fruit. Hence the error of those local regulations, which have introduced into the Masonic world the *anomaly* of the *non-affiliated* Mason. Such terms formed no part of the *Masonic* vocabulary of ancient brethren, and to them the *non-affiliated* Mason was unknown; or if known, was regarded only as a *profane*. Nor had they this other anomaly in Masonry: *swarms of drones*, basking away the sunshine of summers, or roving amongst the exuberant flowers; with it may be an occasional *empty* visit to the *hive*, until the pinching frost of want has driven them in—and then, forsooth, the small pittance of the widow and the orphan must be despoiled for their relief. To all such, our ancient brethren said, in the language of Solomon: “Go to the ant thou sluggard, consider her ways and be wise.”

He who makes opposition to the law in question, admits that the affiliated Mason does more than his duty, or that the non-affiliated does less, or that there is one law for one class—as it seems they must be classed—and a different law for the other—either of which is fatal to the opposition, and if true, would be destructive of the best interests of the Fraternity, by disturbing that unity which it is our glory to preserve.

If all Masons are at home, and are equal when and wherever they meet, is it not reasonable and just, that all should be required to contribute for the wants of the distressed on the one hand, and for the perpetuity and respectability of the Fraternity on the other? Who will undertake to say that he is relieved from his portion of the responsibility resting upon the organized body of Masons, who keeps a home for the sojourner as he passes, contributes to his wants in distress, as well as affords him a sure direction in the land of strangers? He who has so far forgotten the *duty* of a *Mason*, as to take such opposition as many have done, is a poor guide, has already digressed out of the old path in which he so vehemently contends all should walk; and is fit to be dealt with only as the law under consideration directs.

I have granted a dispensation to open a Lodge at New Madrid, to

be called New Madrid Lodge; also, one in the city of St. Louis, to be called George Washington Lodge, and one to be called Beacon Lodge. I continued the dispensation to Old Pike Lodge.

It would seem that efforts are making by our brethren in Kentucky, Tennessee, and Illinois, to form two Grand Lodges in each of those States. It is true that those jurisdictions are large, and doubtless expend much Masonic means in attending their Grand Convocations; yet I hope our brethren will weigh well the consequences ere they embark in the enterprize. I know of but one correct motive for such a procedure, that is, the saving of those means so sacredly devoted for the relief of distressed Masons, their widows and orphans; to which all energies should be directed, and in which all hearts should be fully enlisted, as the *sheet anchor* and hope of the institution.

There have been a number of applications to visit our Lodges, hailing from New York, that are not on the registry furnished. Deceived they may have been, and doubtless were; but what will that avail in the far off west to which they hasten? All guards that have been or that may be set up, will, I fear, prove too frail to resist the circumstances by which they will be surrounded, and the result will be, that we shall have them returning and hailing from Lodges of our own creation, claiming rights from which they may not be debarred—and from us they will return to the jurisdiction of our sister of New York, demanding what she may not deny, without opening a breach wider than that now existing in her own once peaceful and happy jurisdiction.

I mention this because the good of the Craft requires that *all the breaches* should be speedily closed, as well as to bring the results, which I think I foresee approaching, before you, and through you to our sister of New York, whom the Masonic world holds responsible for the safe-keeping and prudent management of all that interests the Craft in the jurisdiction over which she exercises supreme control.

Allow me here to caution the Lodges against the too frequent practice of writing abroad for the character of applicants, and on the information thus obtained, to base their qualifications for Masonry. Such information, however good for the practical purposes of life, falls far short of that knowledge which we should require, before we admit to any participation in our sublime rites.

The propounding of written enquiries to the editors of Masonic

periodicals, is a practice too frequently and trivially indulged in by our brethren. To *write*, when Free Masonry is the subject, is a difficult task in the best of hands, and should only be resorted to by our brethren, if at all, when all other sources of information have failed. If *our brethren* would read with more attention that which is already written, and think still more of what they read, the seeming necessity for written enquiries on the subject of Masonry would soon merge into that which is so seldom seen, the intelligent and efficient Mason.

A uniform system of *work* and *lectures* has been the burden of the Masonic Fraternity for centuries; many are the sacrifices that have been made both of time and means; the amounts that have been thus expended would be a sufficient endowment for the perpetual support of hundreds of destitute Masons, their widows and orphans, for all time to come.

To this end Grand Lodges were instituted, conventions held, and agents after agents have been sent through each quarter of the globe, in many generations of the past, as well as the present, all anxious to be the *noted instrument* to usher in this desirable era; in which the *frail memory* of man shall be quickened to unerring certainty, and perfect uniformity pervade the whole. But notwithstanding all this, we are still, in the estimation of many, enveloped in darkness, discord and confusion.

Now, after exhausting such a vast amount of effort and means, in this hitherto vain attempt at perfection, ought we not to pause, and rationally enquire for the cause that has so successfully defeated our efforts—if, indeed, it be true, that we are thus left to *grope* our way in the dark, as many seem to think.

In our own jurisdiction great efforts have been made—aye, many have grown *grey* in the service. Some five years ago this Grand Lodge adopted a system of work and lectures, and by solemn *edict* required that they should be the only system taught and practiced in our Lodges.

Permit me, then, to enquire, how many of you, my brethren, have obeyed this solemn injunction of the Grand Lodge, and have learned and practiced that system only? And how many are now prepared to exemplify that work and lectures before the Grand Lodge? Try it, my brethren; the effort will not only answer my interrogatories, but it will develop the true cause of failures in the past, and establish a sure data by which we may rationally anticipate the result of all efforts to be made, both in the present and in the future.

The truth is, Free Masonry is a science not to be learned in a few hours chit-chat, even with the best informed. To be proficient, requires much reflection and deep research—its dimensions are too vast, its objects too sacred, and its benevolence too expansive to be grasped by the comprehension of sciolists. As in the physical, so in the Masonic world, we must dive to the bottom if we would secure the pearl.

With much regret I learn that there is a diversity of opinion in some of our sister Grand Lodges, as to what constitutes the requisite qualifications of candidates for admission into our Fraternity—and in their reasonings on the subject, they seek to draw distinctions between Masonry of the past and Masonry of the present. Now it so happens that in this, as in many other things in ancient Masonry, that however logical our reasonings, or profound our opinions, we cannot alter this fact, that our ancient brethren, whom all agree instituted the Fraternity, have specifically prescribed the necessary qualifications, and established the bounds which we may not pass without material injury to the best interests of the institution.

Is it not wise, is it not far more prudent and safe for the Fraternity strictly to adhere to those principles and precepts which, like a *strong Tower* has resisted all opposition, and before which even that great destroyer *Time*, stands as it were rebuked and chafed as the *Tiger* that has missed its prey, rather than to waste our efforts in the vain attempt to remodel; for that, I fear, is the desired result—or seek to adorn that which is in itself the perfection of beauty. Let us, my brethren, adopt as our rule on this subject, the beautiful and wise sentiment of Joshua, let others do as they may, as for the Grand Lodge of Missouri and its subordinates, we will stand to and abide by the *ancient* requisitions, not less in the spirit than in the letter.

THE BLACK CAT.

BY EDGAR A. POE.

For the most wild, yet most homely narrative which I am about to pen, I neither expect nor solicit belief. Mad indeed would I be to expect it, in a case where my very senses reject their own evidence.

Yet, mad am I not—and very surely do I not dream. But to-morrow I die, and to-day I would unburthen my soul. My immediate purpose is to place before the world, plainly, succinctly, and without comment, a series of mere household events. In their consequences, these events have terrified—have tortured—have destroyed me. Yet I will not attempt to expound them. To me, they have presented little but horror—to many they will seem less terrible than *barroques*. Hereafter, perhaps, some intellect may be found which will reduce my phantasm to the common place—some intellect more calm, more logical, and far less excitable than my own, which will perceive, in the circumstances I detail with awe, nothing more than an ordinary succession of very natural causes and effects.

From my infancy I was noted for the docility and humanity of my disposition. My tenderness of heart was even so conspicuous as to make me the jest of my companions. I was especially fond of animals, and was indulged by my parents with a great variety of pets. With these I spent most of my time, and never was so happy as when feeding and caressing them. This peculiarity of character grew with my growth, and, in my manhood, I derived from it one of my principal sources of pleasure. To those who have cherished an affection for a faithful and sagacious dog, I need hardly be at the trouble of explaining the nature or the intensity of the gratification thus derivable. There is something in the unselfish and self-sacrificing love of a brute, which goes directly to the heart of him who has had occasion to test the paltry friendship and gossamer fidelity of mere *Man*.

I married early, and was happy to find in my wife a disposition not uncongenial with my own. Observing my partiality for domestic pets, she lost no opportunity of procuring those of the most agreeable kind. We had birds, gold-fish, a fine dog, rabbits, a small monkey, and a *cat*.

This latter was a remarkably large and beautiful animal, entirely black, and sagacious to an astonishing degree. In speaking of his intelligence, my wife, who at heart was not a little tinctured with superstition, made frequent allusion to the ancient popular notion, which regarded all black cats as witches in disguise. Not that she was ever *serious* upon this point—and I mention the matter at all for no better reason than that it happens, just now, to be remembered.

Pluto—this was the cat's name—was my favorite pet and play-

mate. I alone fed him, and he attended me wherever I went about the house. It was even with difficulty that I could prevent him from following me through the streets.

Our friendship lasted in this manner, for several years, during which my general temperament and character—through the instrumentality of the Fiend Intemperance—had (I blush to confess it) experienced a radical alteration for the worse. I grew, day by day, more moody, more irritable, more regardless of the feelings of others. I suffered myself to use intemperate language to my wife. At length, I even offered her personal violence. My nets, of course, were made to feel the change in my disposition. I not only neglected, but ill-used them. For Pluto, however, I still retained sufficient regard to restrain me from maltreating him, as I made no scruple of maltreating the rabbits, the monkey, or even the dog, when by accident, or thro' affection, they came in my way. But my disease grew upon me—for what disease is like Alcohol!—and at length even Pluto, who was now becoming old, and consequently somewhat peevish—even Pluto began to experience the effects of my ill temper.

One night, returning home, much intoxicated, from one of my haunts about town, I fancied that the cat avoided my presence. I seized him; when, in his fright at my violence, he inflicted a slight wound upon my hand with his teeth. The fury of a demon instantly possessed me. I knew myself no longer. My original soul seemed, at once, to take its flight from my body; and a more than fiendish mal-evilence, gin-nurtured, thrilled every fibre of my frame. I took from my waistcoat pocket a pen knife, opened it, grasped the poor beast by the throat, and deliberately cut one of its eyes from the socket! I blush—I burn—I shudder, while I pen the damnable atrocity.

When reason returned with the morning—when I had slept off the fumes of the night's debauch—I experienced a sentiment half of horror, half of remorse, for the crime of which I had been guilty; but it was, at best, a feeble and equivocal feeling, and the soul remained untouched. I again plunged into excess, and soon drowned in wine all memory of the deed.

In the meantime the cat slowly recovered. The socket of the lost eye presented, it is true, a frightful appearance, but he no longer appeared to suffer any pain. He went about the house as usual, but, as might have been expected, fled in extreme terror at my approach. I

had so much of my old heart left, as to be at first grieved by this evident dislike on the part of a creature which had once so loved me. But this feeling soon gave place to irritation. And then came, as if to my final and irrevocable overthrow, the spirit of *Perverseness*. Of this spirit philosophy takes no account. Yet I am not more sure that my soul lives, than I am that perverseness is one of the primitive impulses of the human heart—one of the indivisible primary faculties, or sentiments, which give direction to the character of Man. Who has not, hundreds of times, found himself committing a vile or a silly action, for no other reason than because he knows he should *not*? Have we not a perpetual inclination, in the teeth of our best judgment, to violate that which is *Law*, merely because we understand it to be such? This spirit of perverseness, I say, came to my final overthrow. It was this unfathomable longing of the soul *to vex itself*—to offer violence to its own nature—to do wrong for the wrong's sake only—that urged me to continue and finally to consummate the injury I had inflicted upon the unoffending brute. One morning, in cool blood, I slipped a noose about its neck and hung it to the limb of a tree; hung it with the tears streaming from my eyes, and with the bitterest remorse at my heart,—hung it *because* I knew that it had loved me, and *because* I felt it had given me no reason of offence;—hung it *because* I knew that in so doing I was committing a sin—a deadly sin that would so jeopardize my immortal soul as to place it—if such a thing were possible—even beyond the reach of the infinite mercy of the Most Merciful and Most Terrible God.

On the night of the day on which this cruel deed was done, I was aroused from sleep by the cry of fire. The curtains of my bed were in flames. The whole house was blazing. It was with great difficulty that my wife, a servant, and myself, made our escape from the conflagration. The destruction was complete. My entire worldly wealth was swallowed up, and I resigned myself thenceforward to despair.

I am above the weakness of seeking to establish a sequence of cause and effect, between the disaster and the atrocity. But I am detailing a chain of facts—and wish not to leave even a possible link imperfect. On the day succeeding the fire, I visited the ruins. The walls, with one exception, had fallen in. This exception was found in a compartment wall, not very thick, which stood about the middle of the house, and against which had rested the head of my bed. The

plastering had here, in a great measure, resisted the action of the fire, a fact which I attributed to its having been recently spread. About this wall a dense crowd were collected, and many persons seemed to be examining a particular portion of it with very minute and eager attention. The words "strange!" "singular!" and other similar expressions, excited my curiosity. I approached and saw, as if graven in *bas relief* upon the white surface, the figure of a gigantic cat. The impression was given with an accuracy truly marvellous. There was a rope about the animal's neck.

When I first beheld this apparition—for I could scarcely regard it as less—my wonder and my terror were extreme. But at length reflection came to my aid. The cat, I remembered, had been hung in a garden adjacent to the house. Upon the alarm of fire, this garden had been immediately filled by the crowd—by some one of whom the animal must have been cut from the tree and thrown, through an open window, into my chamber. This had probably been done with the view of arousing me from sleep. The falling of other walls had compressed the victim of my cruelty into the substance of the freshly-spread plaster; the lime of which, with the flames, and the *ammonia* from the carcass, had then accomplished the portraiture as I saw it.

Although I thus readily accounted to my reason, if not altogether to my conscience, for the startling fact just detailed, it did not the less fail to make a deep impression upon my fancy. For months I could not rid myself of the phantasm of the cat; and, during this period, there came back into my spirit a half-sentiment that seemed, but was not, remorse. I went so far as to regret the loss of the animal, and to look about me, among the vile haunts which I now habitually frequented, for another pet of the same species, and of somewhat similar appearance, with which to supply its place.

One night as I sat, half stupified, in a den of more than infamy, my attention was suddenly drawn to some black object, reposing upon the head of one of the immense hogsheads of gin, or of rum, which constituted the chief furniture of the apartment. I had been looking steadily at the top of this hogshead for some minutes, and what now caused me surprise was the fact that I had not sooner perceived the object thereupon. I approached it, and touched it with my hand. It was a black cat—a very large one—fully as large as Pluto, and closely resembling him in every respect but one. Pluto had not a white hair

upon any portion of his body; but this cat had a large, although indefinite splotch of white, covering nearly the whole region of the breast.

Upon my touching him, he immediately arose, purred loudly, rubbed against my hand, and appeared delighted with my notice. This, then, was the very creature of which I was in search. I at once offered to purchase it of the landlord; but this person made no claim to it—knew nothing of it—had never seen it before.

I continued my caresses, and, when I prepared to go home, the animal evinced a disposition to accompany me. I permitted it to do so; occasionally stooping and patting it as I proceeded. When it reached the house it domesticated itself at once, and became immediately a great favorite with my wife.

For my own part, I soon found a dislike to it arising within me. This was just the reverse of what I had anticipated; but—I know not how or why it was—its evident fondness for myself rather disgusted and annoyed. By slow degrees these feelings of disgust and annoyance rose into the bitterness of hatred. I avoided the creature; a certain sense of shame, and the remembrance of my former deed of cruelty, preventing me from physically abusing it. I did not, for some weeks, strike, or otherwise violently ill use it; but gradually—very gradually—I came to look upon it with unutterable loathing, and to flee silently from its odious presence, as from the breath of a pestilence.

What added, no doubt, to my hatred of the beast, was the discovery on the morning after I brought it home, that, like Pluto, it also had been deprived of one of its eyes. This circumstance, however, only endeared it to my wife, who, as I have before said, possessed, in a high degree, that humanity of feeling, which had once been my distinguishing trait, and the source of many of my simplest and prrest pleasures.

With my aversion to this cat, however, its partiality for myself seemed to increase. It followed my footsteps with a pertinacity which it would be difficult to make the reader comprehend. Whenever I sat, it would crouch beneath my chair, or spring upon my knees, covering me with its loathsome caresses. If I arose to walk, it would get between my feet and thus nearly throw me down, or fastening its long and sharp claws in my dress, clamber, in this manner, to my breast. At such times, although I longed to destroy it

with a blow, I was yet withheld from so doing, partly by a memory of my former crime, but chiefly—let me confess it at once—by absolute *dread* of the beast.

This dread was not exactly a dread of physical evil—and yet I should be at a loss how otherwise to define it. I am almost ashamed to own—yes, even in this felon's cell, I am almost ashamed to own—that the terror and horror with which the animal inspired me, had been heightened by one of the merest chimæras it would be possible to conceive. My wife had called my attention, more than once, to the character of the mark of white hair, of which I have spoken, and which constituted the sole visible difference between the strange beast and the one I had destroyed. The reader will remember that this mark, although large, had been originally very indefinite; but, by slow degrees—degrees nearly imperceptible, and which for a long time my reason struggled to reject as fanciful—it had, at length, assumed a rigorous distinctness of outline. It was now the representation of an object that I shudder to name—and for this, above all, I loathed, and dreaded, and would have rid myself of the monster *had I dared*—it was now, I say, the image of a hideous—of a ghastly thing—of the GALLOWs!—oh, mournful and terrible engine of Horror and of Crime—of Agony and of Death!

And now was I indeed beyond the wretchedness of mere Humanity. And a *brute beast*—whose fellow I had contemptuously destroyed—a *brute beast* to work out for *me*—for me a man—fashioned in the image of the High God—so much of insufferable woe! Alas! neither by day nor by night knew I the blessing of Rest any more! During the former the creature left me no moment alone; and, in the latter, I started, hourly, from dreams of unutterable fear, to find the hot breath of *the thing* upon my face, and its vast weight—an incarnate Night-Mare that I had no power to shake off—incumbent eternally upon my *heart*!

Beneath the pressure of torments such as these, the feeble remnant of the good within me succumbed. Evil thoughts became my sole intimates—the darkest and most evil thoughts. The moodiness of my usual temper increased to hatred of all things and of all mankind; while, from the sudden, frequent, and ungovernable outbursts of a fury to which I now blindly abandoned myself, my uncomplaining wife, alas! was the most usual and the most patient of sufferers.

One day she accompanied me, upon some household errand, into

the cellar of the old building which our poverty compelled us to inhabit. The cat followed me down the steep stairs, and, nearly throwing me headlong, exasperated me to madness. Uplifting an axe, and, forgetting, in my wrath, the childish dread which had hitherto stayed my hand, I aimed a blow at the animal which, of course, would have proved instantly fatal had it descended as I wished. But this blow was arrested by the hand of my wife. Goaded, by the interference, into a rage more than demoniacal, I withdraw my arm from her grasp and buried the axe in her brain. She fell dead upon the spot, without a groan.

This hideous murder accomplished, I set myself forthwith, and with entire deliberation, to the task of concealing the body. I knew that I could not remove it from the house, either by day or by night, without the risk of being observed by the neighbors. Many projects entered my mind. At one period I thought of cutting the corpse into minute fragments, and destroying them by fire. At another, I resolved to dig a grave for it in the floor of the cellar. Again, I deliberated about casting it in the well in the yard—about packing it in a box, as if merchandize, with the usual arrangements, and so getting a porter to take it from the house. Finally I hit upon what I considered a far better expedient than either of these. I determined to wall it up in the cellar—as the monks of the middle ages are recorded to have walled up their victims.

For a purpose such as this the cellar was well adapted. Its walls were loosely constructed, and had lately been plastered throughout with a rough plaster, which the dampness of the atmosphere had prevented from hardening. Moreover, in one of the walls was a projection, caused by a false chimney, or fire-place, that had been filled up, and made to resemble the rest of the cellar. I made no doubt I could readily displace the bricks at this point, insert the corpse, and wall the whole up as before, so that no eye could detect any thing suspicious.

And in this calculation I was not deceived. By means of a crow-bar I easily dislodged the bricks, and having carefully deposited the body against the inner wall, I propped it in that position, while with little trouble, I re-laid the whole structure as it originally stood. Having procured mortar, sand, and hair, with every possible precaution, I prepared a plaster which could not be distinguished from the old, and with this I very carefully went over the new brick-work.

When I had finished, I felt satisfied that all was right. The wall did not present the slightest appearance of having been disturbed. The rubbish on the floor was picked up with the minutest care. I looked around triumphantly, and said to myself—"Here at least, then, my labor has not been in vain."

My next step was to look for the beast which had been the cause of so much wretchedness; for I had, at length, firmly resolved to put it to death. Had I been able to meet with it at the moment, there could have been no doubt of its fate; but it appeared that the crafty animal had been alarmed at the violence of my previous anger, and forebore to present itself in my present mood. It is impossible to describe or to imagine, the deep, the blissful sense of relief which the absence of the detested creature occasioned in my bosom. It did not make its appearance during the night—and thus, for one night at least, since its introduction into the house, I soundly and tranquilly slept; aye, *slept*, even with the burden of murder upon my soul!

The second and the third day passed, and still my tormentor came not. Once again I breathed as a freeman. The monster, in terror, had fled the premises forever! I should behold it no more! My happiness was supreme! The guilt of my dark deed disturbed me but little. Some few inquiries had been made, but these had been readily answered. Even a search had been instituted—but of course nothing was to be discovered. I looked upon my future felicity as secured.

Upon the fourth day of the assassination, a party of the police came, very unexpectedly, into the house, and proceeded again to make rigorous investigation of the premises. Secure, however, in the inscrutability of my place of concealment, I felt no embarrassment whatever.

The officers bade me accompany them in their search. They left no nook or corner unexplored. At length, for the third or fourth time, they descended into the cellar. I quivered not in a muscle. My heart beat calmly as that of one who slumbers in innocence. I walked the cellar from end to end. I folded my arms upon my bosom, and roamed easily to and fro. The police were thoroughly satisfied and prepared to depart. The glee at my heart was too strong to be restrained. I burned to say if but one word, by way of triumph, and to render doubly sure their assurance of my guiltlessness.

"Gentlemen," I said at last, as the party ascended the steps, "I delight to have allayed your suspicions. I wish you all health, and

a little more courtesy. By the bye, gentlemen, this—this is a very well constructed house.” [In the rabid desire to say something easily, I scarcely knew what I uttered at all.] “I may say an *excellently* well constructed house. These walls—are you going gentlemen?—these walls are solidly put together;” and here, through the mere phrenzy of bravado, I rapped heavily, with a cane which I held in my hand, upon that very portion of the brick work behind which stood the corpse of the wife of my bosom.

But may God shield and deliver me from the fangs of the Arch-Fiend! No sooner had the reverberations of my blows sunk into silence, than I was answered by a voice from within the tomb!—by a cry, at first muffled and broken, like the sobbing of a child, and then quickly swelling into one long, loud, and continuous scream, utterly anomolous and inhuman—a howl—a wailing shriek, half of horror and half of triumph, such as might have arisen only out of hell, conjointly from the throats of the damned in their agony, and of the demons that exult in the damnation.

Of my own thoughts it is folly to speak. Swooning, I staggered to the opposite wall. For one instant the party upon the stairs remained motionless, through extremity of terror and of awe. In the next, a dozen stout arms were toiling at the wall. It fell bodily. The corpse, already greatly decayed and clotted with gore, stood erect before the eyes of the spectators. Upon its head, with red extended mouth, and solitary eye of fire, sat the hideous beast, whose craft had seduced me into murder, and whose informing voice had consigned me to the hangman. I had walled the monster up within the tomb!

HISTORY OF FREE MASONRY.

NO. XXIII.

WE now approach that memorable period in the history of Free Masonry, when it was about to assume a different position in society. We have seen that in the original formation of the institution, a beautiful and harmonious combination of Operative and Speculative

principles cemented the Fraternity into a scientific, moral and mechanical community—alike useful to the world and beneficial to themselves. In every age of the world, the great mass of mankind has been influenced and swayed by the few, whether in religion, politics, or ethics.

From the days of Solomon to near the close of the seventeenth century, we have no reason to doubt that the wisest and best men held in veneration the sciences of Geometry and Architecture; indeed, so universal was this sentiment, that by common consent the standing of a nation or people was commensurate with their skill in architecture; and hence, it is not strange that the sons of kings and nobles sought to become operative workmen and scientific architects, and hence was the science better understood then than now. So soon as the learned and wealthy come to regard labor as discreditable, the scientific laborer was reduced to a level with the most illiterate hiring, and it was to be expected that a society having within its body a large number of the higher classes of the community, would so far yield to the influence of public opinion, as to remodel the system in accordance with the views of its members. Thus, while the rituals of the Order were retained, our institution ceased to require its initiates to become either accomplished workmen, or even cultivate a knowledge of the sciences. It is true, the lectures continued to recommend the study of the arts and sciences, but Masonry ceased to be an academy of learning; and it was not long ere it was regarded as altogether proper to initiate men who possessed nothing better than a negative character for honesty, though they knew not a hatchet from a hand-saw, and though they were not expected to devote any time to mental culture. To preserve Free Masonry from total ruin and disgrace, however, the same moral lessons were preserved and kept in use; and now, while one half of the noble tree has been suffered to wither and die, the other half blooms in immortal green, and points the beholder, through faith, to the immortality of the soul in another and eternal world. Yes, though Masonry stands forth shorn of one of its beautiful proportions, still does it present the most sublime reality, (the christian religion alone excepted,) that the mind of man ever conceived of. The period we are now about to review is, therefore, one of great interest, and it becomes our duty to deal somewhat more in detail in relation to those important events, as also of the individuals who distinguished themselves as prominent actors.

The city of London had been built mainly of wood, which, together with the narrow and crooked streets, rendered it not only unsightly, inconvenient and unhealthy, but very liable to be consumed by fire. The city had long been a fruitful generator of outrageous diseases. The year 1665 was unusually one of scourge, from the plague, and it continued its ravages up to that period when the greatest of all fires occurred in London in 1666. This fire burned over 373 acres of ground, consumed 13,000 houses, 89 parish churches, and a number of chapels. It also destroyed the Royal Exchange, Custom House, Guild Hall, Blackwell Hall, St. Paul's Cathedral, and some fifty odd halls belonging to companies and societies. The direct loss is estimated at ten millions of pounds sterling—nearly fifty millions of dollars; in short, the great city was left in almost total ruin. At this trying period the king displayed in a wonderful degree his keen penetration in the selection of competent men to devise plans, and take charge of the re-building of the city, in such a manner as would render it more beautiful and less liable to a similar catastrophe. The king appointed Sir Christopher Wren surveyor general, and principal grand architect. At this period he was acting as deputy to the Grand Master, but as he was long in the service of his country and the Fraternity as Grand Master, and became prominent for the skill and ability with which he presided over the Craft; and for his learning in architecture, we feel called upon to transmit through our pages something of his early history, and this will be read with the more interest, because he was the last Grand Master of Operative Masonry.

Sir Christopher Wren was the only son of Dr. Christopher Wren, Dean of Windsor, and was born in 1632. If we may rely on his biographers, and the Fraternity of his day, the great genius and love of science which was so fully developed in after life, was to be seen in Sir Christopher Wren when he was but thirteen years old, as at this age, it is recorded that he invented a new astronomical instrument—the Pan-Organum—and wrote treatises on rivers, which attracted the notice and wonder of the learned. He invented a new pneumatic engine, and a curious instrument to solve this problem, viz: On a known plane, in a known elevation, to describe such lines with the turning of rundles, to certain divisions, as by the shadow, the style may show the equal hours of the day.

At the early age of fourteen he was admitted into Windham College, where he enjoyed the advantages of the learned instructions and

warm friendship of Doctors Wilkens and Ward. He assisted Dr. Scarborough in anatomical preparations and experiments on the muscles of the human body, from which experiments, it is said, originated the geometrical and mechanical speculations in anatomy. He wrote an able paper on the variations of the magnetic needle, by which to find the velocity of a ship under sail; one on the improvement of galleys; one on using artillery on shipboard; how to build on deep water; how to build a mole into the sea without cisterns, and one upon the improvement of navigation by connecting rivers, which, in our opinion, embraces the outlines of that system of constructing canals, by means of feeders, which is now so generally in use, and the invention of which, we believe, is generally attributed to DeWitt Clinton. We regard the life and achievements of Sir Christopher Wren as displaying, in a striking point of view, the great powers of the mind; for when we remember that he was early employed in public and active business, and so continued to the close of his long life, we can scarcely conceive of an opportunity for him to use his pen otherwise than in connection with his daily vocations, and yet, this remarkable man wrote so much as to draw from Preston the following language: "In short, the works of this excellent genius appear to be rather the united efforts of a whole century, than the production of a single man." It will be seen in the course of this history, that Sir Christopher Wren devoted his time and pre-eminent talents both to Operative and Speculative Masonry. His services in the former capacity are better known to the general reader, for the reason that the great fire of 1666 called forth his talents as an operative Mason, and everything connected with the re-building of London was carefully chronicled in history, while his services in speculative Masonry are known only through the traditions of our Order, nothing having then been published in relation to the moral teachings and principles of speculative Masonry.

It is not more singular than true, that while every one is ready to ridicule or censure those who, in laying off towns, make the streets so narrow as to be inconvenient, unsightly, and unhealthy; yet, when by means of fire, the same men are afforded an opportunity of so widening them that most, if not all, the inconveniences would be avoided in the re-building, there are generally a sufficient number of contrary or meanly contracted land holders, to thwart the praiseworthy efforts of the balance. This difficulty was clearly seen in

the burnt district of St. Louis, after the great fire of May, 1849.

The plan drawn up by Sir Christopher Wren, for the re-building of London, was a masterly effort, and presented the singular merit of so widening and straightening the streets as to have made it one of the handsomest cities in the world, and do little or no injury to any one of the land holders; and yet, because some of them by that plan would not have received the precise spot of ground once occupied by them, they refused their assent, and thus defeated the accomplishment of an object that would have benefitted the inhabitants for ages to come. But even this obstacle did not paralyze the efforts of the great architect; for he so remodeled his plan as to give satisfaction to all, and though all could not be accomplished that was desirable, he re-built the city, greatly surpassing in beauty and convenience the old one.

One of the first houses of magnitude re-built, was the Custom House for the port of London. This was erected in 1668, built so as to contain both the Tuscan and Ionic orders of architecture. The length of this building is 189 feet; the breadth varies from 25 to 60 feet. In 1669 the new Royal Exchange was opened, supposed to be the finest in Europe. In this building was placed a statue of each of the kings of England. The first house built exclusively by the taste, and under the direction of deputy Wren, was the great Theatre at Oxford, which was erected by the private means of Gilbert Shelden. This edifice was modeled, in many respects, after the Theatre of Marcellus, at Rome, and with a view to do justice to the great architect, we make the following extract from Dr. Plat's notice of this building, from which our readers may judge whether improvements are still being made in the art of covering houses. The Doctor says:

“It was an excellent device, whoever first contrived it, of making flat floors or roofs of short pieces of timber, continued to a great breadth, without either arch or pillar to support them, but sustained only by the side walls, and their own texture; for by this means many times the defect of long timber, or the mistakes of workmen, are supplied or rectified, without any prejudice to the building. Of this sort of work we have an example in the schools in the floor of the uppermost room of the Tower. There is also a diagram of such work in the architecture of Sebastian Serlio. But Dr. Wallis was the first that demonstrated the reason of this work, and has given divers forms for it, beside the forementioned, in his book *De Motu*. But of all the flat floors having no pillars to support them, and whose main beams are made of divers pieces of timbers, the most admirable

is that of the Theatre of Oxford, from side wall to side wall 80 feet over one way, and 70 the other; whose lockages are so quite different from any before mentioned, and in many other particulars, as perhaps not to be paralleled in the world."

In 1671, Sir Christopher Wren commenced the monument of London, built in memory of the great fire. This work was completed in 1677. It exceeded in height the pillars of Trajan and Antoninus at Rome, as also that of Theodosius at Constantinople. Its altitude is 202 feet; the diameter of the shaft of the column is fifteen feet; the ground bounded by the plinth, or base of the pedestal, is 28 feet square, and the pedestal is 40 feet high. On the inside is a stoneway of 345 steps of black marble, ten and a half inches broad, and six high. Over the capital is an iron balcony, encompassing a meta 32 feet high, supporting a blazing urn of brass. It is said to contain near 30,000 feet of solid Portland stone. The shaft contains 4,800 superficial feet.

The King, having adopted one of the many plans furnished for rebuilding St. Paul's Cathedral, and having appointed commissioners, consisting of Lord's, spiritual and temporal, and noblemen, together with Sir Christopher Wren, Doctor of Laws, proceeded, on the 12th day of November, 1673, to issue the following remarkable proclamation:

"WHEREAS, since the issuing out of our commission, (viz: Anno, 1663,) the late dreadful fire in London hath destroyed and consumed the Cathedral Church of St. Paul, to such a degree that no part of the ancient walls or structures can, with any safety, be relied upon, or left standing; in so much that it is now become absolutely necessary totally to demolish and raze to the ground all the relics of the former building; and in the same place, but upon new foundations, to erect a new Church; (which, that it may be done to the glory of God, and for the promotion of His divine worship and service therein to be celebrated; and to the end the same may equal, if not exceed the splendor and magnificence of the former Cathedral Church, when it was in its best estate, and so become much more than formerly, the principal ornament of our royal city, to the honor of our government and of this our realm, we have caused several designs for that purpose to be prepared by Dr. Christopher Wren, surveyor general of all our works and buildings, which we have seen, and one of which we do more especially approve; and have commanded a model thereof

be made after so large and exact a manner, that it may remain a perpetual, unchangeable rule and direction for the conduct of the whole work.) And whereas, our former commission, in which the upholding and repairing the ancient Cathedral Church is only designed and mentioned, doth not sufficiently authorize and empower our said commissioners therein named, to begin and complete a new fabric upon new foundations—KNOW YE, &c.

“The Royal Warrant, under the Sign Manual and Privy Seal, for beginning the works of the new Cathedral of St. Paul, transcribed from the original, annexed to the Surveyor’s drawing :

Charles R. WHEREAS, we have been informed that a portion of the imposition laid on coals, which by act of Parliament is appointed and set apart for the re-building of the Cathedral Church of St. Paul, in our capital city of London, doth at present amount to a considerable sum, which, though not proportionable to the greatness of the work, is, notwithstanding, sufficient to begin the same; and with all the materials and other assistances which may probably be expected, will put a new quire in great forwardness; and whereas, among divers designs which have been presented to us, we have particularly pitched upon one, as well because we found it very artificial, proper and useful, as because it was so ordered that it might be built and finished by parts. We do, therefore, by these presents, signify our royal approbation of the said design hereunto annexed; and do will and require you forthwith to proceed according to the said design, beginning with the east end or quire, and accomplishing the same with the present stock of money, and such supplies as may probably accrue according to the tenor of the commission to you directed, and for so doing, this shall be your warrant.

Given at our Court at Whitehall, the 14th day of May, 1675, in the 27th year of our reign. By His Majesty’s command,

HENRY COVENTRY.

To our Commissioners for re-building the Cathedral of St. Paul, London.”

In connection with the commencement of this great building, there is some evidence that tends to throw a doubt over one of our Masonic traditions; and this is entitled to the more attention because of Bro. Wren’s familiarity with and love of all our rituals. Every Mason, at the present day, will remember where, according to our traditions, the first or corner stone should be laid, and it would seem remarkable

that the rule, if then considered an established one, should have been disregarded at laying the foundations of St. Paul's; but as there may be a difference with builders between laying the foundation and that of the corner stone, with which, technically, we are not acquainted, we make the following extract from Anderson's Constitutions :

"In the progress of the works of the foundations, Deputy Wren met with one unexpected difficulty. He began to lay the foundations from the west end, and had progressed successfully through the dome to the last end, where the brick earth bottom was very good; but as he went on to the northeast corner, which was the last, and where nothing was expected to interrupt, he fell, in prosecuting his design, upon a pit, where all the pot-earth had been robbed by the potters of old times. Here were discovered quantities of urns, broken vessels and pottery ware of divers sorts and shapes. How far this pit extended northward, there was no occasion to examine. No ox skulls, horns of stags, and tusks of boars were found, to corroborate the account of Stow, Cambden, and others; nor any foundations more eastward. If there was formerly any temple to Diana, he supposed it might have been within the walls of the colony, and more to the south. It was no little perplexity to fall into this pit at last. He wanted but six or seven feet to complete the design, and this fell into the very angle northeast. He knew very well that under the layer of pot-earth there was no other good ground to be found, till he came to the low water mark of the Thames, at least forty feet lower. His artificers proposed to him to pile, which he refused, for the piles may last forever when always in water—(otherwise London bridge would fall,)—yet, if they are driven through dry sand, though sometimes moist, they will rot. His endeavors were to build for eternity. He therefore sunk a pit of about eighteen feet square, warfing up the sand with timber, till he came forty feet lower into water and sea shells, where there was a firm sea beach, which confirmed the opinion of many, that the sea had been, in ages past, where now St. Paul's Church is. He bored through this beach till he came to the original clay; being then satisfied, he began, from the beach, a square pier of solid, good masonry, ten feet square, till he came within fifteen feet of the present ground; then he turned a short arch, under ground, to the former foundation, which was broken off by the untoward accident of the pit."

When Deputy Wren was surveying the ground to begin this mighty

fabric, an occurrence happened that was regarded by many as an omen of great good. Having determined the outward lines for the foundation of the building, he found the centre, and sent a common laborer for a stone to mark the spot, who, seizing upon the first that presented among the rubbish, happened to bring a part of an old grave-stone, having on it but a single word of the original engraving, viz : *Resurgam*.

Although this church is not so large as St. Peter's, it is regarded by many as affording evidence of a higher order of scientific skill, and a more refined taste in the architect. We should not subserve the purposes of this history by entering into a minute detail of each, or any one of the many public buildings erected in London by the Free Masons, under the supervision of Sir Christopher Wren. Those who may desire this sort of information, may have their desires fully met by a reference to any of the historians of that day. Suffice it to say, that it is probable no man has ever lived, who superintended so much work, or so justly acquired high fame as an architect and Mason, as did Sir Christopher Wren. He seems, from the commencement, to have risen above the restraints of settled rules in architecture, and conceived the bold design of following either or all the orders of architecture, only so far as they were adapted to the location and design, or use, of the building. Many of his edifices would be condemned if judged of by the rules laid down in the books, but he, as we apprehend all able designers would do, was, as before remarked, governed by surrounding circumstances, and to meet the end in view, boldly exercised a discriminating judgment and sound taste, whether a rule was laid down in accordance therewith or not. This is so strikingly manifested in the steeple of Bow Church, that we extract Dr. Plat's notice of it. He says:

"The steeple of Bow Church is another master-piece of Sir Christopher Wren's, in a peculiar kind of building, which has no fixed rule to direct it; nor is it to be reduced to any settled laws of beauty. Without doubt, if we consider it only a part of some building, it can be esteemed no other than a delightful absurdity—but if either considered in itself, or as a decoration of a whole city in prospect, not only to be justified but admired. That which we have now mentioned is, beyond question, as perfect as human imagination can conceive or execute, and till we see it outdone, we shall hardly think it to be equalled."

Of the fifty-four churches, however, erected by Deputy Wren, the one which most wins upon the taste of foreigners, is St. Stephen's Wallbrook Church, and an English writer, whose name we omitted to take when we made the following extract on our memorandum book, speaks of it in the same light. He says :

"Wallbrook Church, so little known among us, is famous all over Europe, and is justly reputed the master-piece of the celebrated Sir Christopher Wren. Perhaps Italy itself can produce no modern building that can vie with this in taste or proportion. There is not a beauty which the plan would admit of, that is not to be found here in its greatest perfection; and foreigners very justly call our judgment in question for understanding its graces no better, and allowing it no higher degree of fame."

Dr. Wren early called to his aid Mr. Robert Hook, Professor of Geometry in Gresham College, who was engaged in measuring and laying off private streets, lanes, and sites for private buildings. During the re-building of London, the King failed not to remember the interests of his people elsewhere. He commanded Sir William Bruce, then Grand Master of Scotland, to re-build the palace of Holy Rood House, at Edinburgh, which was executed by that architect in superior style. Thus it will be seen, that only accomplished and scientific architects were deemed qualified to take charge of the Craft. True, it often happened that by prerogative the reigning King was Grand Master; who, if ever so well qualified, seldom took the superintendence of the Craft in operative Masonry: but the high reputation which the society had obtained as a school of learning, was never lost sight of—for the King appointed a Deputy from among the most learned in the profession.

George Villars, Duke of Bucks, was chosen Grand Master in 1674; but he had neither the industry nor skill necessary for the times, and the responsibility mainly devolved on Deputy Wren. Henry Bennett, Earl of Arlington, was the next Grand Master, but he was so deeply engaged in politics that he attended to Lodge duties but imperfectly, and in Speculative as well as Operative Masonry, Dr. Wren was universally looked to as the great leader. Our knowledge of the action of Lodges in this reign are imperfect, for the reason that many of the records were destroyed in the revolution of James III, and Dr. Anderson says that many of these records were destroyed in his day, when the Grand Lodge was endeavoring to procure them

in order to preserve and transmit a true history of the Order. It seems that such was the prejudice against publishing anything in relation to Masonry, or the action of Lodges, that some of the old Masons disapproving of the edict of the Grand Lodge, burned the records in their possession, rather than run the risk of them getting into print in after ages.

King Charles II died in 1685, and was succeeded by James II, Stuart. This King was not a Mason, and the Institution was much neglected in his reign. But on the death of Grand Master Arlington the Fraternity assembled and elected Sir Christopher Wren, 1685. He appointed Mr. Gabriel Cribben and Edward Strong Grand Wardens. It does not appear that this Grand Master appointed a deputy, indeed we are well satisfied that a deputy was formerly appointed only when the Grand Master was incapable of superintending the Craft. Grand Master Wren was an active member of the Lodge of Antiquity, and usually met the brethren to observe and preserve the old usages of the Craft until the revolution of 1688, when the Prince of Orange landed, and King James sailed to France and died, 1701.

After James left, a convocation of States was held, and the crown of England was entailed upon James' two daughters, Mary, Princess of Orange, and Ann, Princess of Denmark, and their issue; and in the event of a failure of issue, then on William, Prince of Orange—his mother, Mary Stuart, was King James' eldest sister; but he was to reign only during life. Accordingly, in 1689, King William III, and his wife Queen Mary II, were proclaimed King and Queen, joint sovereigns of England and Scotland. Masonry began to decline about this period; indeed we do not learn of more than half a dozen Lodges in the south of England that held regular meetings, nor are we fully prepared to account for this sudden falling off. The King was made a Freemason and expressed his approval of the choice of Wren as Grand Master, and extended his encouragement in the rebuilding of St. Paul's Cathedral, and the great addition to Hampton Court. The King also built his palace at Kensington. Sir Christopher drew up a petition to the King and Queen, praying them to convert the site and buildings of their royal palace to the noble purpose of a hospital for old seamen, &c. To this petition he procured the names of many of the Lords, and their prayer was granted. To the speedy erection of this extensive and magnificent building, Grand Master Wren devoted his unremitting attention, without compensation

or reward in any way, indeed this was only characteristic of his whole life—he ever preferred the good of the public to any private interests, and never sought to enrich himself. About this time, Charles Lennox, Duke of Lenox and Richmond, was chosen Grand Master. Wren was again appointed deputy, and Edward Strong, Sen. and Edward Strong, Jr., Grand Wardens. As heretofore, Dr. Wren was the efficient head of the Craft, and in 1698 he was again elected Grand Master. Queen Mary died 1694 and King William 1702.

Ann Stuart, wife of George, Prince of Denmark, now ascended the throne as Queen Sovereign. The Queen united the kingdoms of England and Scotland into one kingdom, Great Britain, May, 1707.

Sir Christopher Wren had now become so old that he could not attend to the active duties of Masonry, and Lodges were shamefully neglected, insomuch that the few who attended the annual assembly, being willing to do all in their power to revive it, enacted a law abrogating the ancient rule which required the initiates to be either architects or students of the arts and sciences. The doors being thus thrown open as well to the illiterate as the learned, the members rapidly increased. Masonry revived at the cost of the downfall of the noble science of architecture.

We have elsewhere said, that even yet, after the innovations and miserable blunders of the eighteenth century, though architecture has been declining for one hundred and fifty years, still may it be revived and brought back to its wonted grandeur. Yea, more; would Masons make their Lodges, as of old, academies of learning, a brighter day would dawn upon our Craft—for with the improvements of the age, and the onward march of mind, architecture would rise far above its former glory.



ON THE STRUCTURE OF VOLCANOES.

OUR readers will, we know, be highly entertained by the perusal of the following extract, from the review of "Humboldt's Aspects of Nature in different Lands," taken from the last number of the North British Review:

Although the multiplication of voyages and travels has exercised a greater influence on the study of organic nature, viz: of botany and zoology, than upon the study of the inorganic bodies which compose the crust of the earth, yet each zone of the earth derives a peculiar physiognomy from the living forms, which are either fixed or moveable upon its surface. But we find on either hemisphere, from the Equator to the Poles, the same kind of rocks associated in groups and the traveler "often recognizes with joy the argillaceous schists of his birth place, and the rocks which were familiar to his eye in his native land." Geological science, however, has derived great advantages from its study under different climates. Although in any single and extensive system of mountains we find, more or less distinctly represented, all the inorganic materials which form the solid carpentry of the globe, yet observations in distant regions are necessary in studying the composition, the relative age, and the origin of rocks. Our knowledge of the structure and form of volcanoes was, till the end of the last century, drawn principally from Vesuvius and *Ætna*, though the basin of the Mediterranean afforded better means of studying the nature and action of these fiery cones. Among the Sporades trachytic rocks have been upraised, at three different times, in three centuries. Near Methone, in the Peloponnesus, a "monte nuevo," seen by Strabo and by Dodwell, is higher than the new volcano of Jorulla in Mexico, and Humboldt found it "surrounded with several thousand small basaltic cones, protruded from the earth, and still smoking." Volcanic fires also break out at Ischia, on the Monte Epomeo; and according to ancient relations, lavas have flowed from fissures, suddenly opened, in Lelantine plain, near Chalcis. On the shores of the Mediterranean, too, on several parts of the mainland of Greece, in Asia Minor, and in Auvergne, and round the plain of Lombardy, there are numerous examples of volcanic action. From these facts our author has drawn the conclusion "that the basin of the Mediterranean, with its series of islands, might have offered to an attentive observer, much that has been recently discovered, under various forms, in South America, Teneriffe, and the Aleutian Islands near the polar circle." "The objects to be observed," he continues, "were assembled within a moderate distance; yet distant voyages, and the comparison of extensive regions, in and out of Europe, have been acquired for the clear perception and recognition of the resemblance between volcanic phenomena and their dependance on each other."

In different parts of the globe we find assemblages of volcanoes in various rounded groups, or in double lines, and we have thus the most conclusive evidence that their cause is deeply seated in the earth. All the American volcanoes are on the western coast opposite to Asia, nearly in a meridional direction, and extending 7,200 geographical miles. Humboldt regards the whole plateau of Quito, whose summits are the volcanoes of Pinchincha, Cotopaxi, and Tunguragua,

as a *single volcanic furnace*. The internal fire rushes out sometimes by one and sometimes by another vent; and in proof of the fact that there are subterranean communications between "fire emitting openings," at great distances from each other, he mentions the circumstance, that in 1797, the volcano of Pasto emitted a lofty column of smoke for three months continuously, and that it disappeared at the very instant when, at the distance of 240 miles, "the great earthquake of Riobamba, and the immense eruption of mud called 'Moya,' took place, causing the death of between thirty and forty thousand persons." In proof of the same fact, he adduces the sudden emergence from the sea, near the Azores, of the island of Sabrina, on the 30th of January, 1811, which was followed by those terrible internal commotions which, from May, 1811, to June, 1813, shook almost incessantly the West India Islands, the plains of the Ohio and Mississippi, and the opposite coast of Venezuela or Caraccas. In the course of a month after this, the principal city of that province was destroyed. On the 30th April, 1811, the slumbering volcano of the Island of St. Vincent broke forth, and at the very moment the explosion took place, a loud subterranean noise, like that of great pieces of ordnance, which spread terror over an area of thirty-five thousand square miles, was heard at the distance of six hundred and twenty-eight miles from St. Vincent. The phenomena which accompanied the celebrated earthquake at Lisbon, on the 1st November, 1755, led to the same conclusion. At the very time it took place, the Lakes of Switzerland, and the sea upon the Swedish coast, were violently agitated; and at Martinique, Antigua, and Barbadoes, where the tide never exceeds thirty inches, the sea suddenly rose upwards of *twenty feet*.

In the remaining portion of this interesting chapter, our author directs our attention chiefly to the phenomena which accompanied the last great eruption of Vesuvius, on the night of the 22d October, 1822. It had been supposed by several writers, that the crater of Vesuvius had undergone an entire change from preceding eruptions; but our author has shown that this is not the case, and that the error had arisen from the observers having confounded "the outlines of the margin of the crater with those of the cones of eruption, accidentally formed in the middle of the crater, on its floor or bottom, which has been upheaved by vapours." During the period from 1816-1818, such a cone had gradually risen above the southeastern margin of the crater, and the eruption of February, 1822, had raised it about 112 feet above the northwest margin.

This singular cone, which from Naples appeared to be the true summit of the mountain, fell in with a dreadful noise on the eruption of the 22d October, 1822, "so that the floor of the crater, which had been constantly accessible since 1811, is now almost 800 feet lower than the northern, and 218 lower than the southern edge of the volcano.

"In the last eruption, on the night of the 23d to the 24th October 1822, twenty-four hours after the falling in of the great cone of scorïæ, which has been mentioned, and when the small but numerous currents of lava had already flowed off, the fiery eruption of ashes and rapilli commenced: it continued without intermission for twelve days. During this period the detonations in the interior of the volcano were so violent that the mere concussion of the air, (for no earthquake movement was perceived,) rent the ceilings of the rooms in the palace of Portici. In the neighboring villages of Resina, Torre del Greco, Torre del Annunziata, and Bosche tre Case, a remarkable phenomena was witnessed. Throughout the whole of that part of the country, the air was so filled with ashes as to cause, in the middle of the day, profound darkness, lasting for several hours; lanterns were carried in the streets, as had often been done in Quito during the eruptions of Pinchincha. The flight of the inhabitants had never been more general. Lava currents are regarded by those who dwell near Vesuvius with less dread than an eruption of ashes, a phenomena which had never been known to such a degree in modern times; and the obscure tradition of the manner in which the destruction of Herculaneum, Pompeii, and Stabiæ took place, filled the imaginations of men with appalling images.* The hot aqueous vapours which rose from the crater during the eruption, and spread themselves in the atmosphere, formed, in cooling, a dense cloud, surrounding the column of fire and ashes, which rose to a height of between nine and ten thousand feet. * * * * Flashes of forked lightning issuing from the columns of ashes, darted in every direction, and the rolling thunders were distinctly heard, and distinguished from the sounds which proceeded from the interior of the volcano. In no other eruption had the play of the electric forces formed so striking a feature.

"On the morning of the 26th October, a surprising rumor prevailed, that a torrent of boiling water was rushing from the crater, and pouring down the slope of the cone of ashes. Monticelli soon discovered that this was an optical illusion. It was in reality a flow of dry ashes, which being loose and movable as shifting sand, issued in large quantities from a crevice in the upper margin of the crater."

Owing to the thunder-storm noticed in this extract, an abundant and violent fall of rain took place, and as the rain is heaviest above the cone of ashes, torrents of mud descend from it in every direction; and when the summit of the volcano is in the region of perpetual snow, the melting of the snow produces very disastrous inundations. At the foot of volcanoes, too, and on their flanks, there are frequently

*The thickness of the bed of ashes which fell during the twelve days, was little above three feet on the slope of the cones, and only about eighteen inches on the planes. This is the greatest fall of ashes since the eruption of Vesuvius, which occasioned the death of the elder Pliny.

vast cavities, which, having a communication by many channels with mountain torrents, become subterranean lakes or reservoirs of water. When earthquakes, as happens in the Andes, shake the entire mass of the volcano, these reservoirs are opened, discharging water, fishes and mud. On the 19th, June, 1698, when the Carguairazo, to the north of Chimborazo, and upwards of 19,000 feet high, fell in, an area of nearly thirty square miles was covered with mud and fishes!

Vesuvius and other similar volcanoes, have permanent communications by means of their craters with the interior of the earth. They alternately break forth and slumber, and often "end by becoming solfataras, emitting aqueous vapours, gases, and acids." There is, however, another and a rarer class, which are closely connected with the earliest revolutions of our planet. Trachytic mountains open suddenly, emit lava and ashes, and close again perhaps for ever. The gigantic mountain of Antisana on the Andes, and Monte Epomeo in Ischia, in 1302, are examples of that phenomenon. Eruptions of this kind sometimes take place in the plains, as happened in Quito, in Iceland, at a distance from Hecla, and in Eubæ, in the Lelantine fields. Many of the islands upheaved from the sea belong to the same class. The communication of the external opening with the interior of the earth is not permanent, and as soon as the cleft or opening closes, the volcanic action wholly ceases. Humboldt is of opinion that "veins or dykes of basalt, dolerite and porphyry, which traverse almost all formations, and that masses of syenite, augitic porphyry, and amygdaloid, which characterize the recent transition and oldest sedimentary rocks—have probably been formed in a similar manner.

That the earth is a melted mass at no very great depth below its surface, is placed beyond a doubt, not only by the preceding facts, but by a great mass of observations collected by Humboldt and Arago, on the increase of temperature as we descend into the bowels of the earth. "The primitive cause of this subterranean heat is, as in all planets, the process of formation itself, the separation of the spherically condensing mass from a cosmical gaseous fluid, and the cooling of the terrestrial strata at different depths by the loss of heat parted with by radiation. . . . Elastic vapours press the molten oxydizing substances upwards through deep fissures. Volcanoes might thus be termed intermitting springs or fountains of earthly substances; that is, of the fluid mixture of metals, alkalis, and earths, which solidify into lava currents, and flow softly and tranquilly, when being upheaved they find a passage by which to escape."

SUPREME GRAND LODGE.

BELOW is the proposed constitution of the General Grand Lodge, suggested by the Grand Lodge of Rhode Island; and following it, we give the action of the Grand Lodges upon the question of instituting a Supreme Grand Lodge.

We make this publication that the Masonic body throughout the Union may learn the grounds upon which this institution is proposed to be established, and the arguments which have been advanced in its favor. There seems to be less objection to the constitution proposed by Rhode Island than to any we have seen. The establishment of a General Grand Lodge has been, and is yet, a debateable question, and will doubtless meet with opposition from those who are jealous of the influence such an institution will exert, and are unwilling that the State Grand Lodges should part with the rights they now possess, in order to create a National Grand Lodge.

This question, therefore, ought at once to be entertained with calmness and deliberation. All its bearings, both for good and evil, should be considered, that the several Masonic bodies throughout the Union may be prepared to act upon it with understanding and decision.

ARTICLE I.

TITLE—OFFICERS AND MEMBERS.

Sec. 1. The style and title shall be, "*The General Grand Lodge of Ancient Free and Accepted York Masons, for the United States of America.*"

Sec. 2. It shall consist of a General Grand Master, D. G. G. Master, G. G. S. Warden, G. G. J. Warden, G. G. Secretary, G. G. Treasurer, G. G. Chaplain, G. G. S. Deacon, G. G. J. Deacon and G. G. Tyler; the Grand Master, D. G. Master, and Grand Wardens of all State Grand Lodges, that shall recognize the authority of this Constitution; and the W. Masters of Subordinate Lodges, emanating from this G. G. Body: all of whom, except the G. G. Tyler, shall respectively be entitled to one vote. In cases of equal division the G. G. Master shall likewise have the casting vote.

Sec. 3. All P. G. G. Masters, P. D. G. G. Masters, and P. G. G. Wardens, shall be members of this G. G. Lodge, with the privilege of one vote each.

Sec. 4. The G. G. officers, Tyler excepted, shall be elected by ballot. The Tyler, and all other officers of convenience, unless otherwise ordered by a vote of the body, shall be appointed by the G. G. Master; but they shall not by virtue of such appointment, be entitled to vote.

Sec. 5. All the officers of the G. G. Lodge shall be elected, and if present, installed, at its triennial communications. The officers absent at the time of their election, shall be installed as the G. G. Lodge may direct. When thus qualified, they shall continue in office until their successors are duly elected and installed.

ARTICLE II.

PROXIES.

Sec. 1. The first four P. G. G. officers, or either of them, may be represented by proxy; but they shall not be privileged to vote as the proxy of another P. G. G. officer; nor shall either of the first G. G. officers herein named, be allowed to act and vote as the proxy of any present or P. G. G. officer, or Grand or Subordinate Lodge, under this jurisdiction.

Sec. 2. Any Subordinate Lodge, constituted by the authority of this constitution, in case of the inability of the W. Master to be present at any communication of this G. G. Lodge, may be represented by a proxy, who shall be a member of said Lodge.

Sec. 3. No brother shall be received as proxy, who is not a member of some Grand or Subordinate Lodge recognizing the authority of this constitution.

Sec. 4. No proxy shall be entitled to more than one vote, nor shall any G. G. officer, or representative, be allowed the privilege of more than one vote as proxy.

Sec. 5. Either of the first four officers of any State Grand Lodge acknowledging the authority of this constitution, may be represented by proxy.

Sec. 6. No proxies, other than those herein enumerated, shall be received by this General Grand Lodge.

ARTICLE III.

MEETINGS.

Sec. 1. This G. G. Lodge shall meet triennially, and as much oftener as a majority of the members present at any meeting thereof, shall determine.

Sec. 2. Special meetings may be called by the first four G. G. officers; or, in case of the demise of either of them, by the four senior surviving G. G. officers, whenever they, or a majority of them, may deem such meetings to be necessary. And they shall be called by the G. G. Master, or, in case of his death or absence from the country, by the officer next in rank; on the petition of the first four officers of any three State Grand Lodges, being parties to this constitution.

Sec. 3. The regular meetings of this G. G. Lodge shall be held at such time and place as shall be determined at the preceding triennial communication thereof; and special meetings, as may be directed by the officers authorized to call them.

Sec. 4. The representatives of three Grand Lodges shall form a quorum for business.

ARTICLE IV.

JURISDICTION AND POWERS.

Sec. 1. This G. G. Lodge shall have jurisdiction over the States and Territories within which no Grand Lodge exists, to the entire exclusion of such State Grand Lodges as may become parties to this constitution. But it shall not, in any manner interfere with the right of jurisdiction over said States and Territories, that any Grand Lodge not a party to this constitution, may, by Masonic usage, at present or hereafter, lawfully possess or enjoy.

Sec. 2. This G. G. Lodge shall have original jurisdiction over the Subordinate Lodges of its own creating; and shall possess and exercise over them all the usual powers delegated, in like cases, to State Grand Lodges, by the ancient constitutions and regulations of Masonry.

Sec. 3. This G. G. Lodge shall have jurisdiction over all differences that may arise between any two State Grand Lodges, recognizing its authority; and it shall take cognizance of any and all such differences, on the written complaint of either of the parties at variance. Its decisions shall be final and binding.

Sec. 4. It shall take cognizance of all cases of difference mutually referred to it by any two State Grand Lodges, not parties to this constitution: *Provided*, said Grand Lodges shall have previously agreed to abide by its decision, and not otherwise.

Sec. 5. It shall not entertain complaints or appeals from any individual brother, or Subordinate Lodge, against the proceedings of any State Grand Lodge whatever.

Sec. 6. It shall have plenary jurisdiction over the three Craft Degrees of Ancient York Masonry; with authority, under the Constitution, Laws and Usages of the Order, to determine and promulgate a consistent, pure and truthful system of work, lectures and ceremonial, for the use of the Grand and Subordinate Lodges acknowledging its authority. Said system shall conform, in all respects, to the best ascertainable landmarks and practices of the Ancient Craft; and when so determined and promulgated, it shall not be changed or altered, except by the unanimous vote of all the members present at a regular biennial communication.

Sec. 7. The G. G. Lodge shall neither possess nor exercise any jurisdiction or powers, not herein expressly delegated to it. It shall be subject to the general Constitutions, Regulations and Usages, of Ancient York Masonry, and it shall not cumulate within its own body, nor permit or countenance the cumulation of any foreign *rites* within the body of any of its Subordinate Lodges.

ARTICLE V.

STATES AND TERRITORIES.

Sec. 1. It shall be competent for the G. G. Master, or the D.

G. G. Master, to issue dispensations for the formation of new Lodges, within any State or Territory, wherein no Grand Lodge exists—which dispensations shall be made returnable at the next ensuing communication of this G. G. Lodge, when they shall be revoked or continued; or otherwise charters shall be issued to the brethren holding them.

Sec. 2. Whenever there shall be in any State or Territory, three regularly chartered Lodges, it shall be competent for this G. G. Lodge, or the G. G. Master, or the D. G. G. Master, to form them into a Grand Lodge—said Lodges jointly petitioning therefor; and on the formation of such Grand Lodge, the authority of this G. G. Lodge shall cease within said State or Territory, except as provided in the third section of this article.

Sec. 3. Whenever a Grand Lodge shall have been formed within any State or Territory, by the authority of any State Grand Lodge, this G. G. Lodge shall cease to exercise jurisdiction within the same except as to its own existing Subordinate Lodges; and these, if they have been duly chartered and constituted, shall be free to determine, each for itself, under which authority it shall hereafter act.

Sec. 4. The Subordinate Lodges under this jurisdiction shall make annual returns of their members and initiates, to the G. G. Secretary, and pay such dues as may be determined by this G. G. Lodge.

ARTICLE VI.

STATE GRAND LODGES.

Sec. 1. Each State Grand Lodge, by its representatives or proxies, shall be entitled to four votes.

Sec. 2. It shall be the duty of the G. Secretaries of the State Grand Lodges, parties to this constitution, to make annual returns of the officers of their respective Grand Bodies, to the G. G. Secretary.

Sec. 3. The jurisdiction of the several Grand Lodges acknowledging the authority of this constitution, shall be restricted to the limits of the State or territory, within which they are respectively held.

Sec. 4. Any Grand Lodge, being a party to this constitution, may withdraw from the same: *Provided*, it shall vote to do so at any Annual Communication of its own body; and shall have furnished the G. G. Secretary with an attested copy of said vote. Having thus withdrawn, it shall be at liberty, without let or hindrance from this G. G. Body, to resume and exercise all its original powers and privileges.

ARTICLE VII.

BY-LAWS AND AMENDMENTS.

Sec. 1. It shall be competent for this G. G. Lodge to make and adopt such By-Laws or Regulations, not inconsistent with this Consti-

tution, as may, from time to time, be found useful or necessary in the performance of its duties. But it shall in no case assume, or exercise, any *general powers*, not herein specially designated.

Sec. 2. This constitution may be altered or amended at any regular triennial communication of this G. G. Body: *Provided*, the proposed alteration or amendment shall have been previously submitted to, and received the affirmative vote of, *three-fourths* of all the Grand Lodges acknowledging its authority; and not otherwise.

ARTICLE VIII.

TEMPORARY.

Sec. 1. Whenever and so soon as sixteen of the Grand Lodges in the United States shall have adopted this Constitution, a Convention of not more than four delegates from each Grand Lodge, so adopting it, shall be called by the Senior Grand Lodge of their number, to assemble in the city of Baltimore, for the purpose of organizing the body contemplated by it.

GRAND LODGE OF MARYLAND.

WHEREAS, it is manifest that a large majority of the Grand Lodges of Free and Accepted Masons in the United States, acknowledge the necessity of the immediate organization of a Supreme Grand Lodge; and whereas, it appears to the Grand Lodge of Maryland that no plan is so likely to effect a measure so desirable to all, as the adoption of the Constitution formed at the Grand Masonic Convention held in the city of Baltimore, in September, 1847—several of those Grand Lodges that objected either to said Constitution, or to any organization of a Supreme Grand Lodge, having lately changed their opinion. And whereas, the Grand Lodge of Maryland having been the first to propose said Grand Convention, and the time and place of holding the same—it seems to be incumbent upon her, and proper that she should take decisive steps to revive and complete the good work now lying dormant and unfinished. It is, therefore,

I. Resolved, by the Grand Lodge of Free and Accepted Masons of Maryland, that the Constitution of a Supreme Grand Lodge adopted by the Masonic Convention in the city of Baltimore on the 23d September, 1847, be and the same is hereby adopted by this Grand Lodge, with the following amendments:

1. In article 1st, 3d line, strike out “*Provided*, that before the first day of January, 1849, sixteen Grand Lodges shall have adopted this Constitution, and not otherwise.” Same article, section 5th, for “1849” read “1850.”

2. In lieu of Article IV, (Temporary,) adopt the following:

Sec. 1. All the Grand Lodges in the United States that shall adopt this Constitution shall meet in convention in the city of Baltimore, on the second Tuesday in July, 1850, to organize the Supreme

Grand Lodge, and all Grand Lodges sending delegates to said convention, shall be received as members of said Supreme Grand Lodge.

Sec. 2. After the organization of said Supreme Grand Lodge by the election and investment of its officers, it may amend this Constitution by a vote of a majority only: *Provided*, that this power to amend by a majority of votes shall be confined to this first meeting, after which the Constitution can be amended only, as already provided in article 3d, section 4th.

II. Resolved, That the several Grand Lodges that shall determine to unite in organizing a Supreme Grand Lodge, be requested, as soon as possible, to take the necessary steps to be represented at the meeting proposed for that purpose, on the 2d Monday in July, 1850, and to determine upon such amendments to the Constitution as will make it more acceptable to them.

III. Resolved, That the Grand Secretary of the Grand Lodge of Maryland, immediately send a copy of these resolutions to each of the Grand Lodges in the United States, in correspondence with this Grand Lodge, and request their prompt action thereon—and that they notify him thereof, in order that he may make the necessary arrangements for the reception of the Convention in the Masonic Hall.

GRAND LODGE OF CONNECTICUT.

The committee to whom was referred so much of the Grand Master's address as relates to the formation of a General Grand Lodge of the United States, have attended to the duties assigned them, and would respectfully report, that we are of the opinion that a General Grand Lodge, with a constitution which should define and limit its powers "within due bounds," would be conducive to the interests of our ancient and honorable Fraternity, if for no other purpose than that of adjusting and settling such differences as exist in New York, and between the Grand Lodge of Louisiana and Mississippi, and any other differences or irregularities that may exist or hereafter arise in any Grand Lodge, or between sister Grand Lodges.

Your committee have examined the plans which have been proposed by several Grand Lodges, for forming a General Grand Lodge, as far as the limited time allowed them would permit, and have found much that they most cordially approve, but they are not prepared to recommend the adoption of either of them as a whole; we would, however, hope and recommend that the delegates who may be appointed by the several Grand Lodges, to attend a Convention for forming a General Grand Lodge, will adopt such Constitution and By-Laws as a majority present shall deem most expedient and proper. Your committee would further recommend the City of Washington as the most suitable place for holding such Convention, and the time which has been named by the Grand Lodge of the District of Columbia, viz: the first Wednesday of May next, at four o'clock, P. M.

In order to carry out the above object, your committee would recommend the adoption of the following resolutions:

Resolved, That this Grand Lodge is in favor of a General Grand Lodge of the United States, and will proceed at this time to elect by ballot three delegates to attend a Convention, at the time and place above mentioned, for the purpose of forming such General Grand Lodge.

Resolved, That in case either of the delegates elected as above shall be unable to attend said Convention, by reason of sickness or otherwise, such delegate shall have power to appoint some member of this Grand Lodge as a substitute.

Resolved, That the Grand Secretary be directed to communicate these resolutions to the several Grand Lodges with whom we correspond, and invite them to a similar course of action.

The resolutions were unanimously adopted, and the following brethren elected delegates to the Convention, viz: W. Bro. Loren P. Waldo, of Tolland; R. W. David Clark, of Hartford; R. W. Eliphalet G. Storer, of New Haven.

GRAND LODGE OF MAINE.

At a special communication of the M. W. Grand Lodge of Maine, held at Masons' Hall, in Portland, on the 22d day of January, 1860, the Grand Secretary laid upon the table circulars received from the Grand Lodges of Maryland, the District of Columbia, and Rhode Island, in relation to the formation of a General Grand Lodge of the United States; which were referred to R. W. Brothers F. J. Bedford, D. H. Mitchell, and George Small, who, having duly considered the subject matter thereof, subsequently reported by resolutions, as follows:

1. *Resolved*, That in the opinion of this Grand Lodge, it is expedient to establish a Grand Lodge of the United States, under wholesome regulations.

2. *Resolved*, That the most convenient place for the location of such Grand Lodge, is the City of Washington, in the District of Columbia.

3. *Resolved*, That this Grand Lodge proceed to elect, by ballot, one delegate to represent her in the Convention which is to assemble in Washington on the first Wednesday in May next, for the purpose of forming a Constitution for a Grand Lodge of the United States; and that his expenses be paid by this Grand Lodge.

The report of the committee was accepted, and the resolutions, after being duly considered, were unanimously adopted.

The Grand Lodge then proceeded to the choice of a delegate, in accordance with the third resolution, and the M. W. Joseph C. Stevens, G. M., was duly elected.

EDITORIAL.

WE regret, that owing to mail irregularities, we have not been able to continue the publication of *Leo Leela*. We hope, however, that our readers will, to some extent, be compensated for their disappointment, by the appearance in our pages of more interesting miscellany than usual; and we promise them that they shall receive, in the next number, a continuation, and perhaps the conclusion of the tale, which has been so generally admired. It shall be our endeavor, until the return of the worthy editor, to transfer to the pages of the *Signet* whatever of interest that may appear in the numerous scientific and literary periodicals, both of this country and of Europe, so that, while we shall give the latest and best Masonic matter, our readers may be advised of the various accessions to knowledge in other departments.

The agitation in the different Grand Lodges of the Union, of the propriety of establishing a General Grand Lodge, and the discussion of the schism in New York, we have noted; and it will be found that nothing relating to those topics has escaped us, and that from the data furnished in our pages, a very correct idea can be gained of the present state of those questions.

We again call the attention of our subscribers to the necessity of furnishing us with funds to enable us to carry on our work with benefit and profit, both to them and to ourselves.

MASONIC COLLEGE.

WE are gratified to learn of the prosperity of this excellent institution—a durable monument of the liberality, benevolence, and taste of the Masonic body of the State, and a striking manifestation of the high regard which they entertain for the advancement of intellectual culture and refinement. We understand that the number of students in attendance is eighty-five. Of these, eight are juniors, six sophomores, and twelve freshmen; about a dozen irregulars, and the balance in the preparatory department. They hail as follows: From Howard county, one: Callaway, one; Chariton, two; Carroll, one; Ray, two; Jackson, one; Saline, two; Kentucky, one; St. Louis, two; and the balance from Lexington, and Lafayette county. Less than half are the sons of Masons, and only one beneficiary, and that from Lafayette Lodge, No. 32.

Good Masons who have taken an interest in the progress of this admirable institution, will learn with pleasure that peace and harmony reign at the College, and characterize all the relations subsisting between the members of the Faculty, and between them and the students, and that the institution stands higher in the estimation of the community at large, than at any former period, and very deservedly so. Every thing moves on like clock-work, and so general is the disposition among the pupils to apply themselves closely to their studies, and discharge punctually every duty required, that no trouble is experienced by the Faculty in the government of the establishment. Never has there been witnessed so little disorder, so few irregularities, and such a healthful tone of moral feeling in any school of equal, or of even less number, as for the last three months has characterized this institution.

The present session will close on the last Friday in February, by a public exhibition, preceded by a public examination of four days. The next session will open on the first Monday in March, and terminate on the last Thursday of July.

Who, then, of this influential society would withhold his support from so valuable an institution? Who would attempt to arrest its progress in usefulness? The wonder with us is, that in a civilized community, and in a free government, where the blessings of education should be every where diffused, there can be found any willing to throw obstacles in the way of education, when they are neither called upon or required to sacrifice any thing for its furtherance.

We invite the attention of such to the able report of the Trustees of the Masonic University of Tennessee, and to the admirable working of that institution. Let them contemplate the liberality of the Fraternity in other States in the cause of education, and contrast it with the course they have been pursuing in the cause of ignorance and illiberality.

BRO. MITCHELL: Will you permit me, through the medium of the Signet, to call the attention of the brethren in Missouri to the amendment to the Constitution of our Grand Lodge, offered at the last session of that body, and which may be found in the printed proceedings of that body, (I think on the eighth page.) That amendment, as will be seen by referring to it, is intended to cut off Past Masters from seats as members of the Grand Lodge, except as representatives of Subordinate Lodges of which they are members. It is especially

important that it should be attended to early, as, in consequence of the lateness of the publication of the proceedings, there is now barely sufficient time for that amendment to be acted upon before the next session of the Grand Lodge—the constitution requiring that all amendments shall be read at three several communications of the Subordinate Lodges, before being finally acted upon.

It may also be remarked, that the deplorable state of affairs in New York, growing out of this same question, very forcibly admonishes us of the imperative necessity for the adoption of that amendment.

Fraternally yours,

P. DRAPER.

The last clause of the constitution of the Grand Lodge of Missouri, is as follows :

“This constitution shall not be altered, amended or repealed, except in the manner following : The proposition to alter, amend or repeal this constitution shall be proposed in writing, on one of the first four days of the regular annual communication of the Grand Lodge, and shall be read aloud by the Grand Master, and shall be filed and printed with the journal of the proceedings of the Grand Lodge, and referred to the several Subordinate Lodges under the jurisdiction of this Grand Lodge. The alteration, amendment, or proposition to repeal so referred, shall be read in each Subordinate Lodge by the Worshipful Master thereof, in open Lodge, at three several stated meetings of the Lodge; and upon the third reading thereof, the Worshipful Master shall put the question distinctly to each member present, in the following form : “Shall the entire amendment of the constitution as read, pass?” and each member shall answer aye or no; and the Secretary of each Lodge shall carefully record an explicit account of all proceedings had respecting such proposition to amend, and transmit to the Grand Lodge, at its first regular annual communication thereafter, a duly certified copy thereof, signed by the Worshipful Master, and attested by himself, under the seal of the Lodge, (if there be a seal,) or if not, under his private seal. If it shall appear from such proceedings that a majority of all the Lodges have concurred in the proposition to alter, amend, or repeal the constitution, as the same was referred to them, then the question shall be again put to the Grand Lodge, upon one of the first four days of its regular annual communication: and if a majority of all the votes present be cast in favor of the proposition to amend, alter or repeal, the same shall be and become a part of this constitution, and not otherwise.”

We should have dismissed this subject without any comment, other than appending the constitution of the Grand Lodge of Mis-

souri, were it not for the remark of the "state of things in New York." A word or two in reply. Our proceedings of the Grand Lodge show that the Past Masters in this State have rarely availed themselves of their privileges; for since the formation of the Grand Lodge, (at least for the last ten years,) there has not been at any one time in the Grand Lodge, more than three Past Masters from the *collective Lodges of the city of St. Louis*, and not more than three Past Masters from all the other Lodges in the State. Further, the By-Laws of our Grand Lodge permit each Lodge to cast five votes; and if the Grand Lodge of New York had, in the true spirit of Masonry, adopted the advice of the Grand Master given after he had declared the amendments the law of the Grand Lodge, "to have consented to any reasonable modification which, retaining the great principle for which they have contended, will yet make the amendment more acceptable to its opponents;" if the Grand Lodge of New York had done as ours has, wisely in this particular—given their Lodges a numerical force of votes equal to their emergencies, they would unquestionably "retained the great principle." In adopting the amendment why not include the Past Grand Officers? so that the Grand Lodge shall be composed only of the enumerated Grand Officers, and the W. Masters and Wardens of the Subordinate Lodges. The Past Grand Officers have no more inherent rights than the Past Masters; and if, as some contend, an undue influence is exercised in the Grand Lodge by a part of the body composing it, surely the Past Grand Officers will not be exempt, for they generally attend the Grand Lodge more punctually than the Past Masters. If they were so inclined they could exert it, in many respects, over the W. Masters, (who, for the most part, are young men,) especially if there be no Past Masters present—who, it is presumed, possess experience, and would endeavor to check any violation of our rules and regulations, that the Grand Lodge might erringly, or without due deliberation, be ready to infringe.

L.

NEW YORK.

WE continue to publish the expressions of the Grand Lodges in reference to the New York difficulty:

GRAND LODGE OF MAINE.

The committee appointed to consider the difficulties that have arisen

among the Masonic Fraternity in the State of New York, have attended to the duty so far as their limited time would allow, and ask leave to report by the accompanying resolutions:

1. *Resolved*, That the Grand Lodge of Maine, in view of the unhappy schism which has given rise to a plurality of Grand Lodges in the State of New York, does most earnestly beseech their brethren in that jurisdiction to apply the excellent precepts inculcated in our ritual, as the only sovereign remedy for all their existing difficulties.

2. *Resolved*, That there can be but one legitimate Grand Lodge in each State; and that this Grand Lodge fully recognizes as the only legitimate Grand Lodge of the State of New York, that of which M. W. John D. Willard is, at present, Grand Master, and R. W. Robert R. Boyd, Grand Secretary.

3. *Resolved*, That the several Subordinate Lodges in this jurisdiction be instructed to refuse admission to all visitors from the State of New York, who do not furnish the proper evidence of connection with the Grand Lodge recognized by the foregoing resolution.

This report was accepted by the Grand Lodge, and the resolutions unanimously adopted:

GRAND LODGE OF CONNECTICUT.

The committee to whom was referred so much of the M. W. G. Master's address as relates to the difficulty which arose in the Grand Lodge of the State of New York, at its annual communication in June last, beg leave to report, that we have attended to the duties of our appointment, and on a careful perusal of the various pamphlets and reports published by the seceders, and even before looking into those of the other party, we had become fully satisfied that the body of which Isaac Phillips is called Grand Master, and James Herring Grand Secretary, were entirely in the wrong, and pursued a course which can neither be tolerated or justified. The scenes which were enacted by them and their associates, on the evening of the 5th of June, at the time of their secession, were disgraceful to men calling themselves Masons, and showed such a want of dignity, and such a disregard of the principles and honor of the Fraternity to which they belonged, as would alone have justified the severe course of the regular Grand Lodge in expelling them.

In the next place, upon perusing the report of the body of which the M. W. John D. Willard is Grand Master, and R. W. Robert R. Boyd, Grand Secretary, we find further reasons for this opinion. We have also examined the "Opinion of Chancellor Walworth," a distinguished brother and jurist, whose own standing in the Grand Lodge was affected by the late amendments of the constitution with regard to Past Masters; and we find him firm in the conviction that the G. Lodge of the State of New York had a perfect right so to alter and amend their Constitution, and that the manner in which the same was effected was in accordance with the provisions of said Constitution.

In addition to the above, the proceedings of such Grand Lodges as have had action on the subject, so far as they have come to hand, show but one sentiment among Masons, and that those Grand Lodges have expressed the same views as those adopted by your committee. We are, therefore, constrained to offer the following resolutions for the action of this Grand Lodge:

Resolved, That this Grand Lodge has learned with painful regret of the riotous, disgraceful, and grossly unmasonic conduct of those misguided brethren who, on the evening of the 5th of June last, at the annual session of the Grand Lodge of the State of New York, opposed the regularly constituted authorities of said Grand Lodge, thereby disturbing the harmony and brotherly love which have ever been the peculiar characteristics of our ancient and venerable institution.

Resolved, That this Grand Lodge recognizes and fully sustains the Grand Lodge of the State of New York of which the M. W. John D. Willard is the present Grand Master, and the R. W. Robert R. Boyd the present Grand Secretary, and that we will hold correspondence with no other body claiming to be a Grand Lodge in that State.

Resolved, That while we recommend to said Grand Lodge to maintain the ground they have assumed, we would also most earnestly and affectionately urge the erring brethren to retrace their steps and return to their former allegiance.

Resolved, That the Subordinate Lodges under our jurisdiction be and hereby are directed to admit no visitors from the State of New York who do not produce certificates issued by authority of the Grand Lodge recognized by these resolutions.

Resolved, That the Grand Secretary be directed to transmit a copy of the above report and resolutions to each of the Grand Lodges with whom we are in correspondence, and to the several Subordinate Lodges in this State.

The report was accepted and the resolutions adopted by a unanimous vote of the Grand Lodge.

GRAND LODGE OF MARYLAND.

The following resolution was offered by Bro. E. Courtney, and unanimously adopted:

Resolved, That this Grand Lodge will recognise no other Grand Lodge in New York than the Grand Lodge of Ancient Free and Accepted Masons, with which it is in correspondence, and over which the Most Worshipful John D. Willard presides as Grand Master.

GRAND LODGE OF TENNESSEE.

Your committee have now presented, as they conceive, a full and impartial account, according to the light before them, of the transactions which occurred at the Annual Communication of the Grand

Lodge of New York on the 5th June, 1849—transactions which have no parallel in the history of Masonry in times past, and we sincerely hope may have none in future. Under all the circumstances of the case, your committee have no hesitation in saying that the Grand Lodge styling itself 'The Grand Lodge of Free and Accepted Masons of the State of New York,' of which Isaac Phillips is Grand Master, and James Herring Grand Secretary, is illegal and clandestine—that its formation was unmasonic, and a violation of the rules and regulations of the Order. Your committee, therefore, recommend the adoption of the following resolutions:

Resolved, That this Grand Lodge will withhold all Masonic communication from said Grand Lodge and the members thereof, and with the Lodges adhering to, or deriving their charters from, said Grand Lodge.

Resolved, That this Grand Lodge acknowledges only as the *true* and *legitimate* Grand Lodge of the State of New York, that of which the M. W. John D. Willard is Grand Master, and Robert R. Boyd, Grand Secretary.

GRAND LODGE OF VIRGINIA.

Resolved, That we deeply regret the division which has occurred with our brethren of New York, and we do most affectionately invoke every brother of our Order, within that State, to use his best efforts to reconcile the difficulties, to heal the wounds inflicted by them, on us all—and that this Grand Lodge does hereby recognize the present Grand Lodge of New York, of which the Most Worshipful John D. Willard is the Grand Master, as the lawful Grand Lodge of New York, and will hold communication with no other claiming authority in that State.

GRAND LODGE OF MICHIGAN.

Resolved, That this Grand Lodge recognizes as the legal Grand Lodge of New York, that which in June last elected John D. Willard as Grand Master, and Robert R. Boyd as Grand Secretary; and that we regard that body styling themselves the Grand Lodge of New York, of which Isaac Phillips purports to be the G. M., and James Herring G. S., to be a clandestine body, with whom we can hold no Masonic intercourse, and the Lodges under this jurisdiction are hereby forbidden to admit any person hailing from subordinate Lodges recognizing it as their Grand Lodge.

HANGING.

Hanging has prevailed more universally than any single mode of execution—nay, more, perhaps, than all other methods combined. Recommended by simplicity, and the absence of bloodshed, it is at

the same time a death from which imagination revolts. None would, prior to experience, be conceived more distressing, for the *agony* might be expected to be realized to utmost intensity in the sudden transition from the vigor of health to a forced and yet immediate death. Many indeed fancy that the fall of the body dislocates the neck, when the consequent injury to the spinal cord would annihilate life at the instant of the shock. But this is among the number of vulgar errors. Though a possible result, it very rarely occurs, unless a special manœuvre is employed to produce it. Before revolutionary genius had discarded the gibbet in France, Louis, the eminent professor, struck with the circumstance that the criminals in Paris were some instants in dying, while those of Lyons hung a lifeless mass the moment the rope was strained by their weight, learned from the executioner the trick of trade which spared his victims a struggle. In flinging them from the ladder he steadied with one hand the head, and with the other imparted to the body a rotary movement which gave a wrench to the neck. The veritable Jack Ketch of the reign of James II., who has transmitted his name to all the inheritors of his office, may be conjectured from a story current at the time to have been in the secret, for it was the boast of his wife that though the assistant could manage to get through the business, her husband was alone possessed of the art to make a culprit "die sweetly." Where the fall is great, or the person corpulent, dislocation might take place without further interference, but, with an occasional exception, those who are hanged perish simply by suffocation. There is nothing in that circumstance to occasion special regret. An immense number of persons recovered from insensibility have recorded their sensations, and agree in their report that an easier end could not be desired. An acquaintance of Lord Bacon, who meant to hang himself partially, lost his footing, and was cut down at the last extremity, having nearly paid for his curiosity with his life. He declared that he felt no pain, and his only sensation was of fire before his eyes, which changed first to black and then to sky-blue. These colors are even a source of pleasure. A Captain Montagnac, who was hanged in France during the religious wars, and rescued from the gibbet at the intercession of Viscount Turenne, complained that, having lost all pain in an instant, he had been taken from a light of which the charm defied description. Another criminal, who escaped by the breaking of the cord, said that, after a second of suffering, a fire appeared, and across it the most beautiful avenue of trees. Henry IV. of France sent his physician to question him, and when mention was made of a pardon, the man answered coldly that it was not worth the asking. The uniformity of the description renders it useless to multiply instances. They fill pages in every book of medical jurisprudence. All agree that the uneasiness is quite momentary, that a pleasurable feeling immediately succeeds, that colors of various hue start up before the sight, and that these having been gazed on for a trivial space, the rest

is oblivion. The mind, averted from the reality of the situation is engaged in scenes the most remote from that which fills the eye of the spectator,—the vile rabble, the hideous gallows, and the struggling form that swings in the wind. Formerly in England the friends of the criminal, in the natural belief that while there was life there was pain, threw themselves upon his legs as the cart drove away, that the addition of their weight might shorten his pangs. A more sad satisfaction for all the parties concerned could not well be conceived.

STUDY OF NATURE.

To live upon a world so wonderfully made, without desiring to know its form, its structure and its purpose—to eat the ambrosia of its gardens, and drink the nectar of its vineyards, without inquiring where, or how, or why they grow—to toil for its gold and its silver, and to appropriate its coal and its iron, without studying their nature and their origin—to tremble under its earthquakes, and stand aghast before its volcanoes, in ignorance of their locality, of their powers, and of their origin—to see and handle the gigantic remains of vegetable and animal life, without understanding when and why they perished—to tread the mountain range, unconcious that it is sometimes composed wholly of the indestructible flinty relics of living creatures, which it requires the most powerful microscope to perceive—to neglect such pursuits as these, would indicate a mind destitute of the intellectual faculty, and unworthy of the life and reason with which we have been endowed. It is only the irreligious man that can blindly gaze upon the loveliness of material nature, without seeking to understand its phenomena and its laws. It is only the ignorant man that can depreciate the value of that true knowledge which is within the grasp of his divine reason; and it is only the presumptuous man who can prefer those speculative studies, before which the strongest intellect quails, and the weakest triumphs, “In wisdom hast Thou made them all,” can be the language only of the wise; and it is to the wise only that the heavens can declare the glory of God, and that the firmament can show forth his handiwork. It is the geologist alone who has explored them, that can call upon the “depths of the earth to praise the Lord;” and he “who breaketh the cedars of Lebanon,” who “shaketh the wilderness,” who “divideth the flames of fire,” who “causeth the hinds to calve,” and “maketh bare the forest,” has imperatively required it from his worshippers, “that in his temple every one should speak of his glory.”

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No. XII.

HISTORY OF FREE MASONRY.

NO. XXIV.

WE feel, as we have intimated before, that if we could do or say any thing to induce the brethren of our Order to institute an inquiry into the propriety of again taking charge of architecture, we should become a public benefactor. We know that in the days of Sir Christopher Wren, the science was not as much understood as it had been by the ancients. In every age, from the building of Solomon's temple down to the abolition of Operative Masonry, the science of geometry and the art of building languished, or flourished, in proportion as Masonry was cultivated or neglected. For several centuries anterior to the time of our last operative Grand Master, Masonry and sound morals were so little attended to as almost to leave covered up, in the rubbish of ignorance and superstition, every vestige of the noble science. As Masons had the entire charge and control of architecture, it must needs have suffered almost a total overthrow; and as the wisdom of the people, and their national greatness, had been commensurate with their knowledge of the arts and sciences, more especially architecture, it is not to be wondered at, that literature became unpopular, and ignorance the standard of worth. After the reign of Henry the Sixth, Masonry several times revived, and again languished, until the beginning of the 18th century. One of these revivals was under Sir Christopher Wren; and we are not left to tradition only to learn that, as Masonry flourished, architecture advanced, and the nation prospered. No man, perhaps, ever did so much to re-establish the fallen glory of our venerated Order; no man did more to render it honorable, in the eyes of wise and good men, to be an accomplished and scientific mechanic. In his day, kings, princes, and nobles esteemed it a high privilege to become Masons and accomplished artisans; and it is a matter of astonishment and

regret that, so soon after his noble example, Sir Christopher's successors should have taken down the great pillars of the edifice, by admitting street loungers, ladies' dolls, and illiterate drones into the Order, to take charge of its concerns. From that day commenced the fall of Masonry from the proud stand of giving tone and influence to mechanism, engendering a love of the sciences, and shedding lustre and glory over the government that patronized it. From that time, while the sciences and arts generally have advanced with the progressive age, architecture has stood still, if, indeed, it has not receded. Masons, more than any, have the power to correct that vitiated taste which makes it more honorable to be ignorant, with money, than learned, without it. Mechanics themselves have it in their power to elevate their standing above those who sneer at them. Let Lodges become what they once were—schools of learning; let mechanics learn to be more than mere imitative beings; let them become scientific workmen, and the day is not distant when even the purse-proud ignoramus will be ashamed to say, "that is a very clever man, *for a mechanic.*"

We wish not to be misunderstood. We would not have our Lodges to be less devoted to the inculcation of a high standard of moral principle; we would not have them lose one jot or tittle of speculative Masonry; but we only desire, once more, to see them take charge of architecture as a science, and not only bring it back to its once elevated position, but push it forward, step by step, with the other noble sciences. This is not a fit place to suggest the details of a plan, nor do we feel qualified to do so, if it were; but we again call attention to the subject, and with a view to furnish some data, and call attention to architecture of the 17th century, we will here extract entire, from Anderson's History of Free Masonry, a letter written by Sir Christopher Wren, in his old age, which was designed as a letter of instruction to those who might succeed him:

"Since Providence, in great mercy, has protracted my age to the finishing the cathedral church of St. Paul, and the parochial churches of London, in lieu of those demolished by the fire, (all which were executed during the fatigues of my employment in the service of the Crown from that time to the present happy reign;) and being now constituted one of the commissioners for building, pursuant to the late act, fifty more churches in London and Westminster, I shall presume to communicate, briefly, my sentiments, after long experience; and

without further ceremony, exhibit to better judgment what at present occurs to me, in a transient view of the whole affair, not doubting but that the debates of the worthy commissioners may hereafter give me occasion to change, or add to these speculations.

“I. I conceive the churches should be built, not where vacant ground may be cheapest, purchased in the extremities of the suburbs, but among the thicker inhabitants, for convenience of the better sort, although the site of them should cost more—the better inhabitants contributing most to the future repairs, and the ministers and officers of the church, and charges of the parish.

“II. I could wish that all burials in churches might be disallowed, which is not only unwholesome, but the pavements can never be kept even, nor the pews upright; and if the church-yard be close about the church, this is also inconvenient, because the ground being continually raised by the graves, occasions in time a descent by steps into the church, which renders it damp, and the walls green, as appears evidently in all old churches.

“III. It will be inquired, where, then, shall be the burials? I answer, in cemeteries seated in the outskirts of the town. And since it has become the fashion of the day to solemnize funerals by a train of coaches, (even where the deceased are of moderate condition,) though the cemeteries should be half a mile or more distant from the church, the charge need be little or no more than usual; the service may be first performed in the church. But for the poor, and such as must be interred at the parish charge, a public hearse, of two wheels and one horse, may be kept at small expense, the usual bearers to lead the horse and take out the corpse at the grave. A piece of ground, of two acres, in the fields, will be purchased for much less than two rods among the buildings. This being enclosed with a strong brick wall, and having a walk round and two cross walks decently planted with yew trees, the four quarters may serve four parishes, where the dead need not be disturbed at the pleasure of the sexton, or piled four or five upon one another, or bones thrown out to gain room. In these places, beautiful monuments may be erected; but yet the dimensions should be regulated by an architect, and not left to the fancy of every Mason; for thus the rich, with large marble tombs, would shoulder out the poor, when a pyramid, a good bust on a pedestal, will take up little room in the quarters, and be properer than figures lying on marble beds. The walls will contain escutcheons and memorials for

the dead, and the area, good air and walks for the living. It may be considered, further, that if the cemeteries be thus thrown into the fields, they will bound the excessive growth of the city with a graceful border, which is now encircled with scavengers' dung stalls.

"IV. As to the situation of the churches, I should propose they be brought as forward as possible into the larger and more open streets, not in obscure lanes, nor where coaches will be much obstructed in their passage. Nor are we, I think, to observe east or west in the position, unless it falls out properly. Such fronts as shall happen to lie most open in view, should be adorned with porticos, both for beauty and convenience, which, together with handsome spires, or lanterns, rising in good proportion above the neighboring houses, (of which I have given several examples in the city, of different forms,) may be of sufficient ornament to the town, without a great expense for enriching the outward walls of the churches, in which plainness and duration ought, principally, if not wholly, to be studied. When a parish is divided, I suppose it may be thought sufficient if the mother church has a tower large enough for a good ring of bells, and the other churches smaller towers for two or three bells, because great towers and lofty steeples are sometimes more than half the charge of the church.

"V. I shall mention something of the materials for public fabrics. It is true, the mighty demand for the hasty works of thousands of houses at once after the fire of London, and the frauds of those who built for the great, have so debased the value of materials, that good bricks are not now to be had without greater prices than formerly, and indeed, if rightly made, will deserve them. But brick-makers spoil the earth in the mixing and hasty burning, till the bricks will hardly bear weight, though the earth about London, rightly managed, will yield as good bricks as were the Roman bricks, (which I have often found in the old ruins of the city,) and will endure, in our air, beyond any stone our island affords; which, unless the quarries lie near the sea, are too dear for general use: the best is Portland or Rock-abbey stone, but these are not without their faults. The next material is lime. Chalk-lime is in constant use, which, well mixed with good sand, is not amiss, though much worse than hard stone-lime. The vaulting of St. Paul's is rendering as hard as stone; it is composed of cockleshell-lime, well beaten with sand—the more labor in the beating, the better and stronger the mortar. I shall

say nothing of marble, (though England, Scotland, and Ireland afford good, and beautiful colors;) but this will prove too costly for our purpose, unless for altar pieces. In windows and doors, Portland stone may be used, with good bricks and stone quoyns. As to roofs, good oak is certainly the best, because it will bear some negligence. The churchwarden's care may be defective in speedy mending drips; they usually whitewash the church, and set up their names, but neglect to preserve the roof over their heads. It must be allowed that the roof, being more out of sight, is still more unminded. Next to oak is good yellow deal, which is a timber of length, and light, and makes excellent work at first, but, if neglected, will speedily perish, especially if gutters (which is a general fault in builders) be made to run upon the principal rafters, the ruin may be sudden. Our sea-service for oak, and the waves in the North Sea, make timber at the present of excessive price. I suppose, ere long, we must have recourse to the West Indies, where most excellent timber may be had for cutting and fetching. Our tiles are ill made, and our slate not good. Lead is certainly the best covering, and being of our own growth and manufacture, and lasting, if properly laid, for many hundred years, is without doubt the most preferable, though I will not deny but an excellent tile may be made to be very durable. Our artisans are not yet instructed in it, and it is not soon done to inform them.

“VI. The capacity and dimensions of the new churches may be determined by a calculation. It is, as I take it, pretty certain that the number of inhabitants, for whom these churches are provided, are five times as many as those in the city who were burnt out, and probably more than forty thousand grown persons that should come to church, for whom these fifty churches are to be provided, (besides some chapels already built, though too small to be made parochial.) Now, if the churches could hold, each, two thousand, it would yet be very short of the necessary supply. The churches, therefore, must be large; but still, in our reformed religion, it should seem vain to make a parish church larger than that all who are present can both hear and see. The Romanists, indeed, may build larger churches. It is enough if they hear the murmur of the mass, and see the elevation of the host; but ours are to be fitted for auditories. I can hardly think it practicable to make a single room so capacious, with pews and galleries, as to hold above two thousand persons, and all to hear

the service, and both to hear distinctly and see the preacher. I endeavored to effect this in building the parish church of St. James, Westminster, which I presume is the most capacious, with these qualifications, that hath yet been built; and yet, at a solemn time, when the church was much crowded, I could not discern, from a gallery, that two thousand were present. In this church I mention, though very broad, and the middle nave arched up, yet as there are no walls of a second order, nor lanterns, nor buttresses, but the whole roof rests upon the pillars, as do also the galleries, I think it may be found beautiful and convenient, and, as such, the cheapest form I could invent.

“VII. Concerning the placing of the pulpit, I shall observe: a moderate voice may be heard fifty feet distant before the preacher, thirty feet on either side, and twenty behind the pulpit, and not this, unless the pronunciation be distinct and equal, without losing the voice at the last word of the sentence, which is commonly emphatical, and if obscured, spoils the whole sense. A Frenchman is heard further than an English preacher, because he raises his voice and never sinks his last words. I mention this as an insufferable fault in the pronunciation of some of our otherwise excellent preachers, which schoolmasters might correct in the young, as a vicious pronunciation, and not as the Roman orators spoke—for the principal is in Latin, usually the last word, and if that be lost, what becomes of the sentence?

“VIII. By what I have said, it may be thought reasonable that the new church should be at least sixty feet broad, and ninety feet long, besides a chancel at each end, and the belfry and portico at the other. These propositions may be varied; but to build more room than that every person may conveniently see and hear is to create noise and confusion. A church should not be so filled with pews, but that the poor may have room enough to stand and sit in the alleys, for to them equally is the gospel preached.* It were to be wished there were to be no pews, but benches; but there is no stemming the

*Query? Is the gospel preached equally to the poor, where all the seats are owned—though not always occupied—from which the preacher can be distinctly heard? Does not the preacher of the present *enlightened age* preach directly for the benefit of the rich, and *incidentally* for the poor? Is not the house of the Lord again occupied by money changers? Do not rich sinners elbow out poor saints?—[Ed.]

tide of profit, and the advantage of pew keepers, especially too, since by pews in the chapels of ease, the minister is principally supported. It is evident these fifty churches are not enough for the present inhabitants, and the town will continually grow, but it is to be hoped that hereafter more may be added, as the wisdom of the government may think fit, and therefore the parishes should be so divided as to leave room for subdivisions, or at least for chapels of ease."

The foregoing extract, while it is replete with good sense, presents a style of writing that in some respects would not be sanctioned at the present day; nor would the opinions of the author in relation to some things, be more acceptable. We have heard one or two pulpit orators—Europeans—whose style was such as Sir Christopher admired, but to us it was any thing but agreeable to the ear.

About the period here referred to, many splendid mansions were erected throughout England, but the most beautiful specimens of the Augustan style of architecture, were to be seen in the new chapel of Trinity College—Christ's Church College. Sir Christopher Wren lived to see London laid in ashes—to see it more beautifully and conveniently rebuilt. He had the honor of designing and laying the corner stone of St. Paul's Church, in 1673, and finished it in 1710. The highest and last stone on the top of the lantern, was laid by his son, Christopher Wren, Esq., who had been deputed by his father to do so. This was done in the presence of the great architect, Mr. Strong, and his two sons, Grand Wardens, and a large concourse of Masons. Thus was this splendid edifice, second only to the church of St. Peter at Rome, begun and finished in thirty-five years, by one architect, and under one bishop, (Dr. Henry Compton,) while St. Peter was in building one hundred and forty-five years, under twelve successive architects, assisted by the Roman See, and, as was supposed, by the best artists in the world, under the reigns of nineteen Popes, viz: Julius II, Leo X, Hadrianus VI, Clemens VII, Paulus III, Julius III, Paulus IV, Pius IV, Pius V, Gregorius XIII, Sextus V, Urbanus VII, Gregorius XIV, Innocentius IX, Clemens VIII, Paulus V, Alexander VII, Urbanus VIII, and Innocentius X.

The great age of Sir Christopher Wren obliged him to discontinue his frequent visits to the Lodges, and his assistance in their internal management; and strange to say, so long had the Fraternity been looking up to him for instruction and guidance, that his retire-

ment had the effect to produce the most culpable neglect of all their most sacred duties, until the number of Lodges in the south of England were reduced to seven or eight.

Queen Anne died without issue, 1714. She was the last of the race of Charles I, who ascended the throne, because, by an act of Parliament, the crown had been settled upon the Protestant heirs of his sister, Elizabeth Stewart, whose daughter, the Princess Sophia, the rightful heir, died a short time before the Queen; and by said act of Parliament, her son George, Elector of Hanover, was entitled to the crown. Accordingly, he made a magnificent entrance into London, on the 20th of September, 1714. After the rebellion of 1716, a few zealous Masons made an effort to resuscitate the Order, and as they regarded their long apathy and inattention to the institution as being mainly owing to the inability of their aged Grand Master to attend to the duties of his office, the following Lodges met in council, viz: One held at the Goose and Gridiron, in St. Paul's Church Yard; one held at the Crown, in Parker's Lane; one at the Apple Tree Tavern, in Charles street, Covent Garden, and one at the Rummer and Grapes Tavern, in Chancel Row, Westminster, together with some old brethren, who were not connected with either, assembled at the Apple Tree Tavern, and put into the chair the oldest Master Mason, who was at the time Master of a Lodge. They thereupon constituted themselves into a Grand Lodge *pro tempore* in due form. At this convocation or assembly, they revived the quarterly communications of the Masters and Wardens of the Lodges who alone had constituted the Grand Lodge.

We here call attention to an error into which many Masons in the United States have fallen, in relation to the Grand Lodge of England. The general impression seems to be, that the Grand Lodge of England proper, only met once a year, viz: on Feast Day; while, if the history of that branch of the Fraternity is well understood, it will be seen that the Grand Lodge was made up of the Master and Wardens of the particular Lodges, whose duty it was to meet quarterly in Grand Lodge, and transact such business as the interest of Masonry and the particular Lodges seemed to demand. At these meetings none others than members were permitted, while at the great Annual Feast, although the Grand Lodge was convened, the doors were more widely thrown open. It was a day of rejoicing and fellowship with all. Past Masters were there, and were permitted to participate;

Entered Apprentices were there and permitted to participate; in short, the Annual Feast was a convention of all the Masons, and in relation to some things, Apprentices had a voice in the Grand Lodge; but at this re-organization, the doctrine is clearly set forth, that none but the Masters and Wardens of the Lodges, for the time being, are entitled to seats in the Grand Lodge, as members, but the Grand Lodge claimed and exercised the right to amend and alter its own constitution, and hence held and exercised the power, at an after period, of admitting others to membership.

The Assembly above alluded to, did not fully re-establish the Grand Lodge of England, but advised that the old custom of holding an Annual Feast should be revived, and that the Grand Master, according to custom, should then be chosen.

Accordingly, in the third year of the reign of George the First, on St. John the Baptist's day, 1717, the Assembly and Feast were held at the Goose and Gridiron. Anderson informs us that "before dinner, the oldest Master Mason, (being the Master of a Lodge,) being in the chair, proposed a list of proper candidates, and the brethren, by a majority of hands, elected Mr. Anthony Sayer, gentleman, Grand Master of Masons, who being forthwith invested with the badges of office and power by the said oldest Master, and installed, was duly congratulated by the Assembly, who paid him the homage." We think it may be seen by this, that at this Assembly of Masons, all the brethren were equally permitted to take part; but the very first act of power exercised by Grand Master Sayer was, in effect, to declare who were the members of the Grand Lodge, for he ordered the Masters and Wardens of Lodges, only, to meet him in quarterly communication. To this order, Anderson makes a note, in which he says: "It is called a quarterly communication, because it should meet quarterly, according to ancient usage."

Now, if Anderson, who lived at the time, and assisted in re-establishing the Grand Lodge of England, then spoke of this order of the Grand Master, requiring the Masters and Wardens only to assemble in Grand Lodge, as an ancient usage, with what propriety can we say that Past Masters are members of the Grand Lodge by ancient usage, when, for fifty years after that period, we have no evidence that they were considered members, or ever had been at any previous period?

At the Assembly and Feast held on the 24th June, 1718, George

Payne, Esq., was elected Grand Master of Masons; and here we will insert the language of Dr. Anderson, who was present, in order to elicit inquiry into the true history and origin of the Past Master's degree, which we do not believe belongs to, or has any connection with, Ancient Craft Masonry. The Doctor says: "Brother Sayer having gathered the votes after dinner, proclaimed, aloud, our Brother George Payne, Esq., Grand Master of Masons, who, being duly invested, installed, congratulated, and homaged, recommended the strict observance of the quarterly communication." This is as full as any description given in any part of Anderson's history of the installation of the Grand Master; and we suppose the custom then was to require the Grand Master simply to promise faithfully to discharge the duties of the office, and that no other ceremony was used than took place in the presence of all Master Masons. The investigation of this subject will be more fully entered into in the appropriate place. At this communication, the Grand Master requested the brethren to bring to the Grand Lodge any old writings and records concerning Masons and Masonry, in order to show the usages of ancient times; and Anderson informs us that this year, several old copies of the Gothic Constitutions were produced and collated. John Cardwell, city carpenter, and Thomas Maurice, stone cutter, were chosen Grand Wardens.

As Grand Master Payne's administration may be justly esteemed as marking out an era in the history of Free Masonry, we will reserve, for the next number, the further consideration of that subject.

LEO LEELA;
OR, LEGENDS OF THE SANGAMON.

BY THE AUTHOR OF THE "HEROINE OF ILLINOIS," ETC.

CHAPTER VIII.

For several minutes the most profound silence reigned throughout the Lodge; the lovers were so overcome with joy at meeting that they were unconscious of all else. No one in the Lodge save Kish-Toolah and Loto-Men-Cheti were in possession of the secret by which the sentinel had been passed, and an individual admitted who

was known not to belong to the association; and hence, the most profound astonishment and alarm was depicted on the countenances of all, at witnessing an invasion of their sanctuary—but they dared not enter a complaint without permission of the Great Medicine. Loto-Men-Cheti's bosom heaved with an emotion between rage and pity. She knew her daughter had been wasting away because of the loss of her affianced lover; she knew her child's life was in his hands, and believing him false, she felt inclined to spurn him from her presence, and thus between contending emotions, she remained silent and undetermined. At length the Lieutenant heaved a sigh and said in tender and melancholy accents—"Oh, Leo Leela, my beloved are you about to take that awful vow which must separate us forever? are my worst fears to be realized; oh, has that dear heart expelled my love—am I forgotten?" Leo Leela looked affectionately into his face and beseechingly asked—"Didst call me your beloved? Oh! what does this mean? Thy soul is too pure to torture me. Next to my heavenly Father, I have worshipped thy dear image, and deeply, oh! how deeply have I mourned thy loss; but why use those endearing words—why call me thy beloved, when thou art lost to me forever; speak, Thomas, what would'st thou?" With equal bewilderment he gazed in her face and mournfully said—"Oh! Leo Leela, does it seem strange that I should call you my beloved? Have I not suffered shipwreck and toil, and sunk almost to starvation in a land of strangers, and amidst all dreamed only of thy dear image; have I loved thee as man never loved, only to hear this?" "What," said she, "speak, speak; art thou not?"—her breathing had grown so thick, her bosom heaved so powerfully, that she could not finish her sentence. The Lieutenant became alarmed, drew her to his bosom, and said—"Oh! my own one, speak—what would'st thou say? On thy dear breath hangs my destiny." She gently wound her fingers in his hair, anon she passed her arms around his neck in that shield-like manner that showed forth the workings of a soul untutored in hypocrisy, and a heart devotedly fond. At length she asked, in an agitated voice: "Art thou not another's?" "On my soul, no!" said he, "neither in word or thought." Scarcely had the words escaped his lips when Leo Leela laughed with excess of joy, and fell senseless into his arms. She was pale and emaciated, but now that she had fainted and was unconscious of external objects, she was rendered beautiful by a smile of ineffable sweetness, which had come up

as the messenger of joy from her sleeping soul, and played in dimples upon her velvet cheeks. The Lieutenant turned and asked : "Oh, my more than mother, tell me what means all this? Oh, will you not tell me? Kish-Toolah, my friend, tell me why she has thought I was another's." "Did you not write to her?" said Kish-Toolah. "Yes," he replied. With a burst of passion Loto-Men-Cheti rushed forward and said : "Dare you confess you wrote that letter, and then ask why she should believe you another's? Must I stand by and see my poor broken-hearted child even further deceived? Villain!—" "Hold!" said the Lieutenant, "use not such language to me, for indeed, indeed, I do not deserve it; some mistake is here; explain Kish-Toolah, let me be tortured no longer—explain all—the letters I wrote breathed the warmest affection of a devoted, fond heart; but no word or hint that I thought or dreamed of another." "What! say you so?" said Loto-Men-Cheti; "Leo Leela, arouse thee, look up my child, some evil hand has been at work; get the letter—a light begins to break upon my vision, and I only wonder I did not see it sooner; get the letter, my child." "Perish the accursed letter," said Leo Leela, "his own dear lips have said it is false. Oh, my mother, didst thou not hear him say it? Thomas, dear Thomas, let me hear you say it once more." "A thousand times over, my own, my sweet one; but let me see the letter." "I will, I will," said she; "believing it spoke a fatal truth, I have worn the base counterfeit next my heart, that it might sting unto death; here is the false messenger. Oh, my mother, am I not happy?"

The Lieutenant opened the letter, pronounced it a forgery, and asked for his other letters. When he was informed they had received but one, he stood in amazement for a time. At length he said : "Indeed I knew not that I had injured any human being so deeply as to induce him thus to injure me. Some villain has intercepted my letters and forged this one, but who, I cannot guess; but Leo Leela, are you satisfied?" "Satisfied," said she, "yea, more; my heart overflows with gratitude to a kind Providence, that thou art restored to me." "Then thou wilt be mine," said he. "Yours! yes, to the verge of the grave—yours through life, for weal or woe, and, God permitting, with my last breath will I breathe a prayer for your eternal happiness."

If, in this checkered life, there is one sight more lovely than all

others, it is to behold two young confiding beings, uninfluenced by the world's sordid selfishness, plighting their first pure, unbought love. Yes, though the writer is reminded that the "sere and yellow leaf" must ere long encircle his brow, to remind him of long years now gone back into the gulf of the past—though his head must soon be blooming for the grave, still can he look back through the painful reminiscences of the past, and cull from the record of life's dark pilgrimage, some well remembered germs of young and happy love. Oh, who so cold and phlegmatic, that does not remember with heart-felt pleasure the half hour, when, with a gush of feeling and a flow of soul, he poured forth the thrilling joys of love's young dream?

The poor heaven-forsaken old bachelor, whose very bones have grown cross-grained—whose every feeling has become soured and selfish by his terrapin-like life, may well vent his ill-gotten spleen by sneering at joys he never had a soul to appreciate. The ill-made, half-paired, gold-bought husband may scoff and turn up his nose at the mention of true love's bliss and affection's connubial joys, and we would rather pity than blame him. Should we feel permitted to offer up a prayer in their behalf, we would humbly ask that the first might be excused from any punishment in the world to come, from a firm conviction that his cup of woe is always full to the overflowing in this life. As for the poor money-loving husband, we are at a loss what our prayer should be. We know he is doomed to be henpecked, scolded, and bed-ridden through life, and that he must die unlamented; but still do we think he deserves to have his leading passion administered to in the world to come, by having and receiving a few swallows of melted gold. Who is he that would exchange the one joyous hour that marked our lovers' reunion, for whole years of cold and calculating companionship? We feel that there is a halo encircling the brow of those who truly love. Yea, though our bereaved heart bleeds unpitied and alone; though our tears, for blessings lost, fall unseen and oft—still does our bosom leap with joy at beholding in others the proofs of pure affection.

Stranger, if you had known the individuals whose life and character we are attempting to portray, you could but agree with me in saying our hero and heroine were two of the most amiable and virtuous beings which it falls to our lot to encounter in this jostling world. Aye, they were not merely virtuous and amiable. The seeds of piety had been sown in their hearts; the rich soil of faith had given them

deep root in the soul, and the sweet bloom of holy love sent forth its perfumes to the paradise of God. We first knew and loved them when they emerged, hand in hand, from the lodge room, and stood before the assembled crowd. We saw Leo Leela wave her magic wand to command silence for the last time. We heard the mellow tones of her rich voice, as she solemnly proclaimed to the tribe with whom she had lived from childhood, her firm resolve. Her bosom heaved with emotion as she said—"Noble warriors, and you my red sisters, hear me. I love your race, and will pray for your welfare and happiness. My heart bleeds at yielding this magic wand and taking leave of you all, but it must be done. It is not meet that the dove should mate with the eagle. The gentle bird of peace may admire and venerate the monarch of the air, but it seeks to pair off with its kind in the spring time of life. Leo Leela loves her red friends with the heart of a sister, but she loves the pale face warrior more—yea more than herself. She would fain build a fire in his wigwam, and with the smile of love welcome his return from the chase. She would strew his path with flowers and lighten his cares with hymns to the Great Spirit of the pale-face. She would ward off the ills of life by bearing her own breast to the evil shafts of fate, aimed at his. With him, Leo Leela can go through life as innocent and gay as the young fawn—without him, she will droop and die. Farewell!"

When she had finished, Kish-Toolah slowly lead the Lieutenant forward. Prompted by the same pure motive, Loto-Men-Cheti lead forward her daughter, and placing her hand in the Lieutenant's she said: "I find my first opinion of you was correct—you are worthy to receive the hand of the beautiful and the good." Leo Leela gazed admiringly at the Indian Chief, as she addressed him: "Kish-Toolah, thou art still thyself—noble to the last. Hear the words of thy poor sister. When she shall sit in the wigwam of the pale-face warrior, she will often weep should she think the noble chief, her brother, is not happy. Could she hope to have her husband, her mother and her brother under her own roof, how smoothly would time roll away. Kish-Toolah, when your tribe admits of it, come to us; should misfortune overtake you, come to us; if you love your sister and your pale-face brother, come to us; our lodge shall be your lodge. Leo Leela will delight to sit at the feet of the pale-face warrior and the noble chief, while they smoke the pipe of peace."

While Leo Leela was thus speaking, the Indian warrior looked

mournfully and affectionately into her face—his eyes, which had never been known to shed a tear, were filled to overflowing; he had long since steeled his heart to prepare for the hour when he must lose his idol forever; he had long since resolved to devote his life to the promotion of her happiness, cost what it might; but he loved her none the less, and now that the time had come when he must surrender the last hope of her hand, he was, or had been, fully equal to the task, but her tender appreciation of his generosity moved upon the finer sympathies of his soul so powerfully, that for some moments he could not speak. When he gained sufficient command of himself, he took her hand, raised it to his lips, and said: "For the first and last time Kish-Toolah kisses the hand of the only being he ever loved. With that kiss, receive his pledge that for the future, Leo Leela is his sister, and no more. When on the war path, I first captured an enemy, you came to my camp dressed like a boy, and plead for the life of the prisoner, something whispered me that you had come up out of the lake near by, and I called you the Lake Flower of the Great Spirit, and listened to your voice. Seven times did you come on a like mission, clothed in female attire, and each time the same secret voice told me you were sent by the Great Spirit, and I called you Leo Leela, the beautiful and the good. Kish-Toolah never refused you but one request, and the Great Spirit has justly punished him for that. Mad with disappointment and chagrin, at your refusal to share the wigwam of the chief, he refused to spare the life of the pale-face warrior; but the Great Spirit stole him away; and now that same noble warrior has won the heart that Kish-Toolah could not purchase. Aye, and he has done more; he has won the affection of my heart, and the service of this arm, through sunshine and through storm. Yes, Leo Leela, I will come to your wigwam—a dark cloud is gathering over your head—a subtle enemy will beset your path, and though it is not given to the Great Chief to foresee the end that awaits you, I read in the book of fate that a storm will gather around that fair brow—those dark eyes that have been filled with the gentle dews of heaven, and ever and anon sent forth gentle showers of love, and mercy, and kindness to the nations of the earth, I behold through the misty glass of futurity, filled with the salt tears of bitter sorrow. Yea, more horrible—I behold thy tender heart strings torn and lacerated beneath the blighting rod of some foul fiend in human form; nor is this all. Methinks I see my pale-face brother withering and

drooping like the spring flower beneath the scorching sun; but come what may, Kish-Toolah must stand watch at the wigwam of his pale face sister and brother, and if the strong arm of the Indian warrior may but ward off the impending blow, he will gladly fall, and go to his home in the Spirit Land. Loto-Men-Cheti, to you who can read all other pages in the book of fate better than I, this seems dark and uncertain, and I much hope my reading is imperfect; but let us unite our efforts to save from misery this lovely pair; let one or the other guard every avenue to their wigwam, and if it shall appear that we judge rightly of the source of the threatened evil, let our hearts be firm, and our arms strong in the defence of noble virtue."

He ceased speaking, and for a while seemed to be communing with himself. At length he turned slowly to his tribe, and said—"Braves! the Great Spirit will not suffer Loto-Men-Cheti to relinquish her power to another—she is still the Great Medicine. Our people must mourn and bewail their bereavement, for Leo Leela is lost to the tribe. We go no more upon the war-path; our trail will grow dim and our warriors will gradually fade away. You may bewail our calamity, but you cannot turn back the page of destiny. Braves! break up the Lodge and prepare to march to your wickaups." And now he turned again to the lovers, gave each a hand and essayed to speak; but though the veins of his neck swelled almost to bursting with the effort, he could not utter a word; at length shaking warmly the hand of each, he turned abruptly and left. As he walked away, the Lieutenant said "Noble and generous friend, for thy sake I almost regret that Leo Leela and I so truly love."

The speech above recorded was delivered by Kish-Toolah in his native tongue, and therefore was not understood by the Lieutenant, and hence he could not fully understand why Leo Leela was in tears.

Three weeks after the events just related, a large number of Americans and Indians were assembled at Col. Long's. A large quantity of venison and other wild meats were barbecued in the grove in front of the house; every arrangement for a feast was made, but a settled gloom could be seen to hang over the face of all the Indians, which in spite of the general propensity for merriment that pervaded the American guests, even brought them under its influence. The whole was rendered more solemn and imposing by the dark and flying clouds, and the low muttering of distant thunder which throughout the day was threatening a storm.

The sun, unseen, had passed his meridian height, when Leo Leela led by her mother, and Lieutenant Long lead by Kish-Toolah, entered the large front room, where they were met by the minister, and the solemn ceremony of marriage was performed, amidst the tears and blessings of the Indian guests, and the silent wonder of the whites at the passing loveliness of the bride. From this moment a gloom might be seen to thicken upon the brow of Loto-Men-Cheti. She loved her daughter above all else on earth, and having early perceived the pure principles which actuated her every movement, had never attempted to thwart or control her wishes, and she well knew that whatever fate might have in store for her as the wife of Lieutenant Long, without that union she would wither and die. The poor mother, therefore, had but little to look forward to in the future, believing as she firmly did that the iron hand of destiny had marked out a crooked and thorny path for the future days of her child. But Leo Leela dreamed only of the present—her pure soul was basking in the sunshine of young and holy love. She would hang upon the arm of her husband with a thrill of joy unspeakable, and drink in the smiles of connubial bliss, that ever and anon mantled his manly cheek. Child-like, she would twine her fingers in the ringlets of his hair, till feeling overcome with excess of joy, she would fall asleep upon his bosom, and dream of one ceaseless round of pleasure in the future. Oh, let her thus dream on—let her not look beyond, for then, perhaps, a change might come over the spirit of her dreams; let her pure spirit bask in the sunshine of its own unclouded brightness, for it may be the time will come when she—even she—the beautiful and the good, may be compelled to awake to the reality of mortal life, and drink of the bitter cup of woe. Oh, why is it, that the innocent, the pure and the good must suffer pain and sorrow here, ere a choir of angels waft the soul to the far off spirit-land? We know not, unless it be that God doth chasten those whom he loves.

Had we the leisure, it were a pleasing task to describe the innumerable evidences of uninterrupted happiness that continued to bless the lives of our young married pair for three years. Yes, to them, they were three short years. Leo Leela's pale cheek had grown rosy, her eye brightened with contentment; her kind and devoted husband seemed to be capable of administering even more largely to her cup of enjoyment than she had anticipated. Nor was this all; in evening's calm and twilight hour she might be seen sitting in front of their

cabin, beneath the dark shade of the beautiful forest trees, joyously contending with her husband who should win the smiles of their prattling babe. Oh, were they not happy? Can it be that all these manifestations of joy were but the guilding of a false heart? Must we believe that appearances are always deceitful? Even Loto-Men-Cheti had forgotten her evil forebodings, and began to dream of long years of happiness for her daughter. Kish-Toolah too, had persuaded himself that the Great Spirit had suffered him to mistake the reading on the page of destiny. But alas! in the hour when we think not, the thief cometh—the time of trial was at hand. Loto-Men-Cheti was taken seriously ill; yea, her end was nigh. At her request she was left alone with her daughter; long did they thus remain. At last, when the door was thrown open, Leo Leela's cheeks were ghastly pale; her lips quivered, and her bosom heaved with painful emotion as she threw herself into the arms of her husband and swooned away. At length she recovered, but her heart seemed pierced with a poisoned arrow. Her husband supposed it to be the effect of the certain loss of her mother. He wept with and for her, but still looked forward to the hour when his dear wife would smile upon him even as she had done before. Leo Leela was aroused to a sense of her duty to a dying mother; but her heart was bleeding from a wound apparently too deep ever to be healed. Unmoved, she saw the last flickering ray of life go out; she gazed upon the cold and lifeless form, but no tear nor sigh came up to the relief of her inward suffering. Slowly and mechanically she knelt by the bed-side and kissed the clay-cold lips of her mother for the last time, and then with a stern and calculating interest, she sought a secret pocket, and took from her dead mother a paper, and a small dagger, which she hastily concealed about her person, and retired to her private room. The next day was the funeral; Loto-Men-Cheti had requested to be buried in a secret vault in Elk Hart Grove, known only to a few persons. Leo Leela was unable to leave her bed, but she insisted that her husband, Kish-Toolah, and the members of Col. Long's family should honor her mother's memory by following her remains to the grave. Her husband long hesitated, doubting the propriety of leaving his wife alone; but she insisted that it would afford her relief to be left alone, and affectionately urged him to go. He promised a speedy return, and kissing her, left. The mourning friends followed the corpse to its final resting place, and ere the house of clay was completed, the Lieutenant was thus addressed by Kish-Toolah:

"Delay no longer, my brother, return to Leo Leela, and I will remain to enclose the spot, where, for a time, the Great Medicine will sleep."

Alarmed at the anxiety expressed by his friend, the Lieutenant leaped into his saddle, and swiftly sped over the prairies—his loved home appeared in view—he thought how kindly he would soothe her sorrows, and redouble his exertions to make his dear wife forget her loss—he leaped from his horse and rushed into the house, but no voice welcomed his return. Quickly he passed into the bed chamber, but alas! he met no smile of welcome there. The bed clothes were turned down, as though the occupant had but just left them; he searched the room, but found not his wife. He called upon the name of Leo Leela, but called in vain. Like a madman, he ran through the Grove and called aloud for his dear wife; but oh, horrible!—he called in vain.

Kish-Toolah now returned. The Lieutenant met him, and with an imploring look and beseeching manner, said: "Oh, Kish-Toolah, where is my own, my beloved wife?—say, can't give her back to me? Oh, I will believe you can look into the book of fate—yea, I will serve you as a slave, if you will once more give me my Leo Leela." Kish-Toolah seemed to comprehend the whole at a glance, and his countenance told of some desperate resolve, as he took the hand of the Lieutenant and said: "My brother, I know not where the gentle fawn is hid, but I think I can find her. Before the sun has sunk behind the western hills, I will be on the trail. Brother, Kish-Toolah will return with the beautiful and the good, or return no more."

The Lieutenant entreated to accompany him, but he promptly replied: "It must not—can not be; all is certainly lost if you go, and besides, it may be that my suspicions are ill-founded. Call up your neighbors and make diligent search. I think some of your slaves are missing—examine your house—see whether it has been robbed—judge as best you may, the cause of your heavy misfortune, and take your course accordingly."

The neighbors were summoned, an examination was made, and it was found that the desk and strong chest had been robbed of their valuable contents, and then re-locked. Col. Long's house had fared the same fate. Every dollar of money had been taken—four young negroes, (two boys and two girls,) were missing—great excitement

prevailed throughout the neighborhood—the country was searched in every direction. One whole week was thus spent without discovering a single trace of the fugitives.

The news had reached the Indian tribes, and hundreds of the friends of Leo Leela assembled in the Grove, and publicly bewailed her loss as a national calamity. The poor distracted husband had not lost all hope; he believed his wife had been forced away by some wandering party of hostile Indians, and that ere long she would return.

One morning, about ten days after his wife and child were missing, the Lieutenant found the following note lying at his door. It was directed to him in a well known hand, and he hastily tore it open and read as follows:

“MY HUSBAND: I have deceived you. I gave you my hand when my heart was another’s. I am now happy with the man I love, who is the father of the child you thought was yours. Pursuit is useless, as I am beyond your reach and would not see you if I could, therefore forget
LEO LEELA.”

The poor miserable man read this note again and again, and then a mist came over his sight—his hands trembled, his frame shook, the paper dropped from his hand, and he laughed; yes, he uttered that peculiar, frightful laugh of the maniac. Thus standing, and thus with his fine intellect dethroned, did his father encounter him. The poor old man was himself an object of pity, when he was able to comprehend the contents of the note, and its effect upon his beloved son. We know not—we cannot know—how far the maniac suffers; but we may too surely judge how deep and poignant the wound the father felt when first convinced that his noble son had lost his God-like intellect, and became an irrational and irresponsible thing of the earth. The old man’s gray hairs seemed to grow even more gray from inward agony; and the mother, too, received the shock with fatal results—she soon sunk beneath the blow to rise no more, ’till in newness of life she would rise to mansions of bliss, where sorrow cannot come.

The contents of the note were soon known throughout the neighborhood, and by common consent, suspicion rested on Kish-Toolah. All knew the story of his love for Leo Leela, and though he must have had assistance in the fiendish plot, it was not difficult to account for this. It was known that he could command any number of his

own tribe to effect his purpose, and carry off all that was missing; and besides, it was rendered very certain that their suspicions were well-founded, when it became known that Kish-Toolah had, the evening of the elopement, put his instruments of war in complete order, dressed himself as for a great feast, and left the neighborhood *unattended*, and refusing to tell any one where he was going; and now that weeks had rolled away, no tidings had been received from him. Strict inquiry was made of the Indians, but they were, or professed to be, totally ignorant of his destination or whereabouts; and though every warrior of his tribe rejected, with scorn, the charge of dishonorable action against their chief, the evidence was too clear to leave any doubt on the minds of the more intelligent whites.

Col. Long did not long survive the death of his wife. This bereavement, together with the shock occasioned by his son's misfortune, preyed so heavily upon his mind, that he gradually wasted away, and soon sank into his grave; and now, where is our poor deserted hero? Day and night he wandered to and fro, but day and night was there a faithful friend with him. There were two noble souls who watched his every movement, and cared for his wants. Need we say, these were Hugh McGary and Jim Giddings. Exactly dividing their time, one was always with the Lieutenant. It was a melancholy but a pleasing sight to see here so strikingly exhibited the true and disinterested friendship of the humble poor. Long and earnestly did they consult together in relation to the best method of serving their unfortunate friend. At length they determined, as the last and only hope of benefitting him, to take him to the Rocky Mountains, where they hoped the change of scenery and a hunter's life might one day restore his mind. No sooner was their plan agreed upon than they commenced their preparations for the long and toilsome journey. Jim Giddings had a young married sister in the neighborhood, to whom alone Hugh and he communicated their plans. They gave her all their property, and, not knowing whether they would ever return, took with them a good supply of ammunition and trapping instruments. Thus prepared, these faithful friends commenced their journey to the mountains, to become trappers, perhaps, for life. The result of their benevolent efforts, and the full development of the mysteries of our story, will appear in the next chapter.

CHAPTER IX.

Those who have read the "Heroine of Illinois," may remember that near its close an important paper was brought to light, the publication of which was necessary in order to the full understanding of the true character of our old and highly esteemed friend, Long Tom; and which would also tend to explain some things which then remained a mystery; and not doubting our ability to do so, we intimated the intention of laying that paper at an early day before our readers. It is due to ourself to say, that we used every honorable means to comply with our promise at an early period; but our old friend refused his consent, on the ground that the events recorded were so startling and unnatural in their character, that he feared the reader might be inclined to doubt their truth; and "sooner than have a spot upon the fair fame of that one, whose dear image is stamped upon my heart, I would lose my own right arm." On a visit to him not long since, we succeeded in satisfying his mind that the results apprehended were not likely to happen; but, on the contrary, that a proper regard for the reputation of the writer, called for the publication of the paper; and on the condition that we would omit the dates and change the names of two persons, he gave us full permission to lay it before our readers.

Having fully complied with his stipulations, we now proceed to give the long-looked for document. Before doing so, however, we feel it our duty to communicate to the Editor of the Signet a message with which Long Tom entrusted us: "Tell the Editor uv the Signet," said he, "that Jim Giddings is just as good a feller as ever trod shoe leather—that he's about as poor as a man gits to be, haven spent his whole life in doen good to others, an never featheren his own nest; an now, ef the Signet man feels like doen a favor fur his old friend Long Tom, he'll jist take and send Jim the Signet fur nuthen, except it may that Jim's darter Sal will speak a good word to the dark eyed widdler—he'll know who I mean."

MURRILL'S CAVE, ——— 18—.

MY OWN DEAR HUSBAND: I know not that what I am about to write will ever meet your eye. I know not that it will ever be read, but yielding to a conviction which has followed me through life, viz: that in some degree we are permitted to have a foretaste of coming events, and acting under a solemn conviction that, though we are

destined to meet no more in this life, the day will come when the avenger of my innocent blood, which I feel must be poured out, will open up a way by which you, my husband, and the world at large, may know something of the fiends who have hunted down our family, until the last of the race sits a prisoner, cut off from all communion with honest men, and doomed to die in vindication of her honor. I say I do not, for a moment, doubt but that a day will come when this paper will find its way to you, and, therefore, I write so much of the history of my life as has been connected with my merciless enemies. That I may be better understood, I will state a few facts in relation to my poor mother, not heretofore known even to you. She was a native of Virginia; her name was Adeline Shelby; her father was a man of wealth, and prided himself on having descended from "one of the first families." I know your aversion, my dear husband, to aristocracy in this country, but you will remember that to the native-born Virginian belongs the right to consider himself better born and entitled to a higher station in society than are the plebian population of other States in this republic; and to say the worst, my grandfather can only be placed in that category which includes all Virginians, except three families, who, by means of some mysterious malformation in their chronological tree, have never claimed to come of the very best families. My poor grand father, like many other honest but illiterate men, attached more importance to external appearances than to true and substantial worth; and though his wife early instilled into the minds of her children the principles of religion and a love of virtue, it is not to be wondered at that he should exercise a controlling influence in the marriage and settlement of his children. At the age of fifteen, my mother met, at a watering place, two handsome young men, who soon became marked in their attentions to her. They were both received into society as gentlemen of fashion. One of them, Mr. Garland, presented himself in the parlor of Col. Shelby, with letters testifying to his high standing and large fortune. The last named item was so highly esteemed by the old gentleman as to lead to the most unpleasant consequences; for notwithstanding the other gentleman, Mr. Moreland, was without any credentials testifying to the possession of a fortune, and therefore wholly unacceptable to the father, the daughter gave him a decided preference, which being perceived, the Colonel preemptorily forbid his visits to the house. But this only served to rivet more firmly the attachment of the daugh-

ter, and the consequence was an elopement and marriage; whereupon the old gentleman disinherited his daughter, and forbid her ever entering his house again. Being thus thrown upon the world, Moreland and his young wife wended their way to Natchez, where she soon made the awful discovery that her husband was connected with a band of high-way robbers, and she who had been raised in affluence, and taught to believe her birth and fortune entitled her to the admiration and society of the best born, was compelled to witness scenes of debauchery, rapine, and murder. Of course, her lot was a hard one, but she at once resolved upon her line of duty. She determined to reform her husband, or fall a sacrifice to the effort. She had well-nigh succeeded in her noble aim, when one day her old admirer, Garland, presented himself at their little dwelling, and boldly claimed that Moreland and himself had entered into a sworn agreement, that if either succeeded in gaining her hand, the other should be equally entitled to share her bed every alternate month, and he now claimed a fulfilment of the contract. Moreland, whatever had been his wickedness, was now deeply and devotedly attached to his wife, and he indignantly threw Garland out of the house, and took leave of him with a kick.

Garland turned and addressed the enraged husband and the frightened wife, using the most foul language, and in a bitter and vindictive manner swore he would have revenge, even by spilling the last drop of blood that then or ever would run in the veins of Moreland or his offspring.

This band of robbers then consisted of about sixty men, and were commanded by Mason, who had then become a terror to travelers on the Natchez trace. They had several places of rendezvous, one in Natchez, one in New Orleans, one near the Indian line, one at Lake Providence, and several others; but at no place are the robbers so secure from the officers of the law as in this cave. Mason's motto ever was, that "dead men tell no tales," and it is very certain that though his captives have often been brought into this den of thieves, and, if capable of ministering to the base passions of the band, have been for a time permitted to live, never has one escaped this charnel house.

At the period here referred to, produce was taken to New Orleans from the "Falls" in flat-boats, keels and barges. On the sale of the cargo it was common for most of the hands to re-hire in New

Orleans on a keel or barge, bound for the "Falls," which required three or four months. The owners, many of whom were heads of families, desirous of returning home more speedily, purchased each a mule or horse, and packed their money, silver, through by land. Of all such travelers, the Captain of the robbers was faithfully informed by the strikers, or hangers-on, whose business it was to infest the track and acquire correct information as to the number of Kentuckians, and the probable amount of money. Most of the members of this band were the most cruel and inhuman beings that ever infested a highway; indeed there was but a single exception as far as we can learn—there was a youth who, though a cunning and accomplished thief, would often attack single travelers, extort their money, and suffer them to go their way. At an after period this youth became the captain of a band, and carried on his business with great success, and as some say, without ever committing a murder. He was finally shot down by an officer of the law.

Mason practiced two methods of robbing: one was to shoot down all the travelers in company on the "trace" and take their money; the other, and equally successful, was to visit a flatboat tied up on account of the wind, or any other cause—murder all hands, and remain the boat with his own men—send the cargo to be sold at New Orleans as the property of one of them, and place the proceeds in this cave. Mason soon discovered that Garland was a brave, revengeful, and daring adventurer, and knowing him to be cruel greatly above the others, gave him the command of the upper end of the line, the head-quarters of which was in this cave. Mason, of course, was the great chief whenever he visited the cave, but as his financiering talents were often called for further south, he found it necessary to have a commander always on the upper line, where flat-boats were taken possession of. An old black man who has been in this cave many years, and from whom I have gleaned much information, has shown me his record of the deaths since his residence here. It consists of a single mark on the wall for each case of murder, and on counting, I find the number to be seventy-three. As soon as Garland became commander on the upper line, he assumed the name of Murrill. He had with him a youth—a brother's son—who, if possible, was even more daring and cruel than his uncle; indeed, it seems this wretch is never more in exstasy than when spilling innocent blood.

Soon after the rupture between Garland and my father, my mother

induced him to abandon his profession, and retire to some point remote from the band, where she hoped he would repent of past deeds and become a good citizen. I know it may be thought strange by many that my poor, unfortunate mother, whom I have represented as being governed by christian principles, did not at once abandon her husband as soon as she learned his true character; but she had been disowned and cursed by her father, and even if this had not been the case, I, who have loved—loved with the whole heart—loved to idolatry—aye, I who have so loved that I forgot the homage due to God, and worshipped only at the feet of my earthly idol—I at least, can see why it was that my mother did not abandon her guilty husband; and methinks I can see the finger of God in her meek submission to her cruel lot; for by her unremitting prayers and supplications, more than one soul was brought to the footstool of sovereign mercy. And though she was herself sorely afflicted, still did a kind Providence sustain her through a long life of well-doing to others. Yea, if it were man's privilege to rejoice and boast, how proud I should feel in knowing that my own kind mother patiently suffered on through a long life devoted to the relief and happiness of her fellow-beings. The first fruits of her heavenly mission was seen in her successful effort to induce her husband to flee from crime; he left the band secretly and settled on the frontiers near Vincennes. As soon as it was known that he had left the band, Garland used every effort to render him odious, and the most bitter denunciations were pronounced against him by his former associates.

Captain Garland, or Murrill, obtained an oath from his nephew binding himself to put to death, by torture, Moreland and every offspring he might have, should opportunity ever occur. Shortly after my father settled near Vincennes, he became acquainted with a pious neighbor, to whom he freely confessed his errors, and gave evidence of the most sincere repentance; but with his convictions and penitence, he became a miserable man—a deep melancholy settled upon his brow; and though my mother redoubled her efforts to soften his afflictions, by pointing his hopes to another and a better world, the sting of conscience preyed upon his soul.

When the Indian war broke out in the north-west, my parents had two children—myself and one other—and when a brighter future seemed to illumine the path of my parents, our house was attacked by a party of Indians, led on by a white man, and, as was supposed, all

the family massacred, as you have been informed. You have also been told that the life of my mother and myself were miraculously preserved by the Great Medicine—the father of Kish-Toolah; but my mother had suffered so long and so deeply, that this last calamity fell upon and shattered her once noble intellect, and fits of insanity followed. These ravings of madness were looked upon by the Great Medicine as the communings of her soul with the Great Spirit, and he lost no opportunity to impress her mind with the conviction that she was divinely inspired, and learned her all the Indian arts of healing the sick and calculating future events; for these purposes she was initiated into the Medicine Society, and soon became an object of veneration with the tribe. The old chief, believing the earth was all powerful in extracting pain and relieving bodily suffering, caused a mound to be thrown up at Elk Hart Grove, and beneath it was constructed a suite of rooms, causing them to be furnished with such articles of furniture as he could procure from the white settlement, and urged my mother to make that place her home, as a means of prolonging her life. Before his death, he caused my mother to be inducted into the office of “Great Medicine,” and it was not long before she acquired the fame of being able to cure any disease she wished. In her calmer moments she seemed delighted to sit for hours, instilling into my mind the truths of the christian religion, and the inexpressible joy of spending a life in doing good to others and promoting the happiness of our fellow men. As soon as I was capable of independent thought, my life became one of action. I practiced benevolence not for applause, but for the joy and gladness with which it filled my soul. I knew no conventional forms, and therefore did not hesitate to assume any disguise that promised to result in good to others; but of myself I should not further speak in this connection. It may be thought strange, that when my mother unexpectedly met Garland at Elk Hart Grove, and recognized him as the murderer of her husband and child, she did not expose him, and also the old villain, his uncle, who was preaching in the settlement; but I beg you to bear in mind, that she was looked upon as a crazy old woman, whose evidence would not have gained credit, and above all, that she feared the vengeance of those men, not for herself, but for her poor, doomed child. She was surrounded with difficulties on all sides. She felt that even should I escape their murderous hands, they had the power at any moment to prove to the world, that I was the daugh-

ter of a highway robber, and worthy only to be expelled from the society of all honest men. These are the motives which prompted her to be silent, and strive only to counteract their fiendish desires and wicked plots; but of all this was I ignorant until I was closeted alone with her in her chamber of death. She bore about her person a detailed account of her life, from which I gather these facts. Until that interview I had not known that the daughter of a robber was your wife. Oh, my own dear husband, could I then have cut the tender cord that binds me to this life, without sinning in the sight of Heaven, how gladly would I have done so, rather than meet the gaze of that dear being with whom I no longer felt worthy to associate. In that last interview, my mother, who you know was impressed with the belief that she was given the power to foresee future events, told me that the day was at hand when I would fall into the hands of young Garland—that then would arise a struggle between a fiend of hell and an angel of light—that then would I be called upon to choose between death and dishonor. “When I am gone,” said she, “find a secret pocket on my body—there you will find a paper from which you will learn more—oh, how much more—than I have breath now to tell you; there too, you will find a small dagger, its point is so poisoned that if it but penetrate the skin, the sweet sleep of death will come upon the body, and the spirit will wing its way to the spirit land.” When I insisted on your going to my mother’s funeral I was influenced by a two-fold motive. I desired that all the family should show this mark of respect to that dear, good mother; and I wished to be left alone, that I might determine what course my solemn duty called on me to pursue towards my kind and affectionate husband. I did reflect, and had determined to make to him a full and unreserved disclosure; aye, and I was prepared to deem it right, should he then cast me off. Yea, I believed, and still believe, that he is not capable of doing wrong, and though he would no more smile in pity upon his poor Leo Leela, it would be happiness enough to worship his image, and meekly obey his will.

Having thus determined, my conscience was at rest, and being exhausted by long suffering, I fell into a deep sleep. Oh, that in that sleep I could have breathed my last—then would my poor dear husband have mourned as one not without hope—then would he have believed my spirit had gone to heaven, and that ere long his own pure soul would mount on wings of redeeming love, and fly home to

me in glory; but alas! my time was not yet. I had sinned and come short of my well known duty; the image and worship of my Redeemer had been exchanged for an earthly god, and it was but just that I should suffer the punishment due to my crime.

I know not how long I had slept, when I heard my name called, opened my eyes and beheld—oh, horrible!—that scourge of mankind young Garland, standing over me, wearing upon his face that smile which, methinks, the demons of hell alone put on. He broke silence by demanding the keys. It instantly occurred to me that he wanted only your money, and hope springing up in my breast, I gladly gave him the keys. Several other wicked looking men then entered, and after they had robbed the house, young Garland approached me, and said; “Well, my little mistress, you are mine at last.” At these words I screamed for help, and knew no more that occurred until I was on horseback in the arms of one of the robbers. I attempted again to call for help, but found I was gagged. The ruffian continued to spur on his horse, and as far as I could see traveled alone; but when we reached the river, I found four other men, Garland in the midst, and Rachel and her sister, who were also gagged. The horses were turned loose, and we were placed in a large canoe, and the ruffians started with us down the river, the men by turns using paddles industriously.

On the second day I agreed not to call for help, or make an alarm, if they would no more gag me. This I was induced to do, that I might the better attend to my poor child. Oh, my own dear husband, can you ever forgive me for bringing to this den of thieves our poor dear child? I was offered the sad alternative of having it left upon the bank of the river, far from the residence of any human being, there to suffer and die with the gnawings of hunger, or perchance to be devoured by the wild beasts. And now that I remember the dreadful oath of the monster against the offspring of Moreland, I marvel that I did not leave our poor dear Eda to the chance of being preserved by some friendly hand; but husband—dear husband, think not harshly of me; the mother’s heart yearns for her child. Oh, if I had the the courage, better, far better, would it be for the mother to open a vein, and see its life-blood gently flow away, than to live and become, oh, horrible! the miserable thing of these thieves; but I must not think of her probable end. God, in thy hands, I leave her. Oh, Thou canst save.

I think it was the third day that we passed Saint Louis, keeping near Bloody Island, but how long we were on the river I cannot recollect. When we landed on the Kentucky shore, opposite the mouth of the Ohio, we traveled on foot up the river several days. At night we encamped near the river bank, and the robbers were strict in keeping out a watch. The bottom was very muddy, and in many places we were compelled to travel through water, but all this to me was no great hardship. I had early been inured to bodily fatigue and exposure. Up to this period, Garland had evidently avoided any conversation with me, but I occasionally detected him gazing in my face with a feeling something akin to awe and admiration. This suggested a distant hope that I might obtain a controlling influence over his baser passions; and well-knowing that no one is more apt to be superstitious than he who has the stain of blood upon his soul, I assumed an attitude of superiority. After traveling up the river several days, we passed a point of rocks projecting almost to the water's edge; and here, to my astonishment and joy, I saw painted on a rock the medicine sign of Kish-Toolah, the sight of which so overjoyed me that I screamed aloud. This had the effect to bring Garland to my side, who inquired, with manifest concern, the cause; but the words of this hateful man reminded me of my imprudence, and in order that he might not further interrogate me, I stamped my foot, and angrily ordered him to leave my presence; and though it may seem strange, he actually trembled and obeyed with seeming humility. I now felt that my good brother Kish-Toolah was near, and if alone, I knew he would dog their steps until he learned my destination; but, oh, my husband, how much I suffered from a fear that you were with him! I feared your rashness would cost you your life. I too well knew that Garland would most gladly embrace any opportunity to take your life. At length we arrived at the mouth of a ravine which seemed to have cut its way through a mountain of lime-stone from some distant point far in the southeast. Here I was securely hoodwinked, and led up this ravine, as I supposed traveling on a bed of rocks for near a mile. At length we halted. The most profound silence had reigned, but now I heard a noise as of the turning a door upon its hinges. I was then led forward to what I supposed to be a large damp room. I was then let down, probably through a trap-door, and for half an hour I was led from one apartment to another, until, finally, I felt my feet resting on a carpet. Suddenly, the band-

age fell from my eyes, and I beheld the most splendidly furnished room I had ever seen. For a time not a word was spoken, and I had an opportunity to look around, which was doubtless permitted with the expectation that I should become fascinated with the splendor of the room. Before me sat the old preacher of the Sangamon, in the person of the elder Garland. He sat as upon a throne, and his attempt at the imitation of royal dignity was better enacted than could have been expected from so base a man. He was gazing at me with fiendish delight. At his feet sat that miserable wretch whom the reader will recollect as the innocent and accomplished daughter of the venerable minister; a number of servants stood around, dressed in the most gaudy apparel, and now I cast my eyes upon my poor child, and detected in its innocent face evident signs of alarm. This aroused me to a sense of my duty. At length, the old villain addressed me thus:

"Well, my little gipsy, we are happy to see you at our court. Our throne has been wanting in one bright jewel to make its decorations complete, and but that we owe our royal nephew a debt of gratitude which he asks to be cancelled by a transfer of our elder claim, we would condescend for a time to make thee our royal queen. What say you my pretty one, are you willing to take a solemn oath to become his faithful mistress and obedient slave?" "I will not," said I.

"As I live," said he, "you speak boldly; perhaps it would soften your haughty mien to learn the alternative. Your father was once a willing member of our association—he violated his oath to his sworn friend in taking a wife—treated that friend with indignity, scorn and contempt; yea, had the audacity to strike that friend a blow. I was that friend. I then took a solemn oath that I would have vengeance, even to the last drop of blood of Moreland and his offspring. Thus far my nephew has faithfully executed my orders—the last of Moreland's offspring stands before me, and it would be a dainty feast to have a vein opened in the mother and the brat, and even now fulfil my oath and destroy the hated breed. What say you now? Methinks you should be somewhat more tame."

During this speech, my soul was fired with the courage of the lion, and in no measured terms I replied—"My *very* noble lord and kind master; I admit it to be true that you once entered into a compact with my father to seduce and beastly prostitute a pure and innocent girl. I admit you had the daring to invade the sacred threshold of

my father's house and offer an insult that would have done honor to a fiend of hell; and I glory in your confession that my poor misguided father had the moral courage so far to return to the path of virtue and manifest his detestation and scorn, as to spurn you from his house with a kick, due to the meanest dog. I admit that for this thrice noble deed of my repentant father, you have caused him and one of his children to be basely murdered; aye, and with the skill of of a blood-hound have hunted down the last of his race, and that you now have the opportunity to gloat your fiendish love of human blood, in assassinating a poor defenceless woman and the innocent child of her bosom. Then why hesitate? Do you think to bend me to become the pliant and infamous tool of you or yours? Monster, I tell you to your teeth, that with these fingers I would stop the breath of this innocent babe and pour out my own heart's blood, sooner than suffer dishonor. You may torture the flesh, but to man it is not given to destroy the spirit. I loathe, detest, despise you, and defy your power; then do your worst—but remember that I too have power; my arm is nerved with the vengeance of Heaven, and I tell you now, that before my eyes shall close in death, your polluted soul shall be dragged by spirits damned to the bar of justice, there to confront the souls of those you have assassinated."

During this speech the old villain actually trembled; but at his feet sat a wretch more hardened than he. The girl arose and said, "My noble lord, it were a past time and a pleasure to see this ranting jade dancing between the ceiling and the floor. I pray you, therefore, suffer me to order the cords." I gazed a moment fixedly in her face, and said, "Poor, abandoned wretch! thou shred of human depravity and female wickedness; oh! thou blot upon the very name of woman—I know thee to be the devil's plaything in the hands of the meanest of thieves—dare but give the order, and I will send your dastardly soul to its fit abiding place."

I learned from the Indians this bold daring and presence of mind. I felt that this was the only hope of saving myself and child, and I had the pleasure of observing that even the abandoned girl was for the moment impressed with the belief that I possessed supernatural powers—not a word was spoken until I demanded to be shown to my cage, when the old man beckoned to his nephew, who without my knowledge, had been standing behind me. "Take her, said the old man," "take her and do what thou wilt, but never let her appear in my presence again, lest I be unmanned and set her free—away."

Young Garland bowed to me with apparent humility, and lead the way to a handsomely furnished room. Rachael was permitted to enter with me, when Garland bowed and withdrew. For several days I was permitted to enjoy uninterrupted retirement—was allowed every comfort the place afforded, and began to flatter myself that my captors would relent and set me free, when one day Rachael overheard a conversation between young Garland and the miserable girl of whom I have already spoken, which satisfied me that she was determined to give him no rest until I was made the thing she was, and that her jeers were having the effect she desired upon his mind. Soon after, he presented himself at my door. I did not deem it best to order him to leave, as I was not positive as to his motives. He immediately made the most extravagant professions of love, offered his hand in marriage, and swore eternal fidelity and attachment. When he had done, I gazed for a moment into his face, and then, with as much composure as I could command, answered him:—"Is it possible that you are so lost to every principle of virtue, that you can suppose there is no honesty or virtue in others? Can it be true that the black-hearted murderer of my father can ask me to be his partner in crime? Villain, leave the room." With vengeance flashing from his eyes, he rushed towards and attempted to seize me. I jumped back, drew my dagger, and said—"Dastard! the point of this dagger is charged with a poison more deadly than even your polluted breath. Do you wish speedily to be sent to meet the spirits of those you have murdered? Lay but a finger upon me, and by my Father in Heaven, who will nerve my arm to the noble deed, I will rid the world of a monster. Miserable dastard, hear my resolve. You may starve me until with hunger I shall gnaw my fingers—invent new tortures to punish the body, or tear my very heart-strings asunder—and I will bear it with meek submission, as a chastening allowed of God to bring back my wandering love and dependence on him; but more you cannot do. This dagger, given me by my mother with her dying breath, for your especial benefit, shall preserve my honor unsullied. Yes, my noble husband, your poor Leo Leela is ready to go. I can bear to see our own dear child butchered before my eyes, and with this right arm pour out my own heart's blood; but, living or dying, I am your unpolluted, loyal wife. Wretch, leave the room."

He instantly seized my child—tore it from Rachael's arms, and rushed from the room. I ran to the door—saw him holding the child

by one leg, and swinging it to and fro, as if preparing to dash out its brains. This awful sight, together with the screams of the dear child, threw me off my guard, and I was near running forward to beg for it, but a moment's reflection taught me how useless this would be, and I withdrew, that I might not witness the result. This was fortunate, for as soon as Garland found I was not looking on, his cruelty to the child was no longer a pleasure to him. For many days my child was kept from me, and often brought within hearing, and punished in the most inhuman manner. Oh, my own dear husband! much as you love our dear babe, a mother only can appreciate my sufferings. I have listened to its screams until the sound seemed to enter like a knife into my bleeding heart. I knew it was so punished with the expectation that I would beg for its release upon Garland's own terms. He would often come to my door, and threaten the most horrid punishment unless I would yield to his wishes. One day, Rachael, who had been watching every opportunity, seized the dear child, and bore it to my arms. Oh, the joy of that moment! Husband, could you have seen our dear prattling babe once more smile and welcome the embrace of its broken-hearted mother, your own noble soul would have melted with sympathy. Rachael had locked and bolted the door, and I had well-nigh resolved, if possible, to shut out every human being, and die of starvation, when, suddenly, I heard the loud shout of many voices, the firing of guns, and clash of arms. Then we heard the report of a cannon, that seemed to shake the great mountain to its centre.

It was the alarm gun fired to apprise those at a distance that an enemy was at hand. We could distinctly hear the oaths of the members of the band, and the shrieks and groans of the dying. From all this I was satisfied that the cave had been entered by the attacking party. At length I heard the triumphant shout of Murrell and his men, in pursuit of the retreating party. Oh, how my heart sank within me! I felt sure the attack had been made to rescue me, and break up this lawless band of thieves; but now, all hope was gone. Anon, I heard a well known voice, in plaintive tones, calling, "Leo Leela, Leo Leela." With frantic joy I bounded through the great council chamber, and in the hall that leads to the hall of state, I encountered Kish-Toolah. I flew to his outstretched arms, but his fond embrace bathed my garments in his precious blood, oozing from his numerous wounds. In tender accents he murmured, "My poor dear

sister!" His voice faltered and he sank exhausted to the floor. Oh, who can tell the misery I then felt? He who, when I was a child, watched over my footsteps and guarded me from danger, with more than a brother's love—he who, in riper years offered to lay at my feet his fortune and his honor, and that boon, the noblest of his noble nature, the idolatry of his pure heart—he who, being refused the only return he asked, the affections of my heart—he who had been supplanted by another, was now dying from wounds received in an effort to rescue and restore me to my own dear husband. Who will wonder then that I threw myself upon his neck, and in tender accents entreated him to speak once more to his poor Leo Leela; but he answered not. At length Rachel threw some water in his face and he breathed. Oh, how grateful I felt! I could have become the slave of Rachel for that simple act. Kish-Toolah slowly arose upon his elbow, and with painful effort said: "Fly, fly my own dear sister—there is not a moment to be lost. The pale-face cowards who came with me have fled; Garland is in pursuit; you must away before he returns, or all is lost; let me but know that you are safe, and Kish-Toolah's soul will pass away in joy and gladness." "And leave thee here," said I, "never, never! No, my noble brother, they may slay me, but I will not desert thee." "Then must we away together," said he, and with a mighty effort he arose to his feet; with joy I received my child from Rachel's arms; as I did so, I heard a step behind, and a moment after a dagger entered my back; the dear child fell from my arms, and turning, I beheld the abandoned wretch, Mary, with a smile of fiendish triumph upon her face, as, keeping her eyes upon me, she attempted to retreat. At that moment the word "strumpet," came from Rachel's lips, and with it a blow, given with an iron poker, that felled the monster dead at my feet. Rachel seized my child; Kish-Toolah took me in his arms, and bidding Rachel follow, rushed forward with giant strides. We passed through various windings, ascended through a trap door, and were approaching the front entrance, when young Garland, and the remnant of his men entered. Oh! my husband, that sight broke down my spirits—all hope fled, and I would gladly have breathed my last in the arms of my noble brother. We were conducted back to the audience chamber. Kish-Toolah examined my wound and seemed forgetful of his own. Young Garland then addressed his band. He told them that his uncle had fallen, bravely fighting for

their cause; that the government now devolving on him, he would take care that his first act should be to avenge his uncle's death by torturing, with fire and faggot, the Indian dog who caused all the evil. At the close of this sentence, I stepped forward and said, "Oh, sir, if you are not lost to every feeling of humanity, hear me. This noble Chief, moved by the high and holy principles of a pure heart, has watched over my life from childhood's hour, with a tenderness and love known only to the pure in spirit; he has loved me even more than with a brother's love; he has never seen the day that he would not willingly have laid down his life to protect my honor; for this noble purpose he came here, and though he has failed and is now in your power, you cannot extract a groan or move a muscle of his face by the most barbarous torture; you cannot take vengeance on him, but I, who have been the cause of all your trouble; I, on whom your vengeance should fall, may be made to shriek beneath your blows, and cry aloud for mercy; let your sentence, therefore, fall on me, and let that noblest specimen of God's created things, go free. Oh, sir, on my bended knees I implore this boon." As I concluded, Kish-Toolah rushed forward, seized, and lifted me to my feet, and said, "Will my dear sister, whose life has been one of purity, leave a blot upon her name by asking a boon of foul fiends? Fear not for me Leo Leela; my life blood is fast passing away. I have but a few moments to stay; oh, let us part as we have lived, unpolluted by a contact with wicked men; let them apply their tortures—all I ask is, that she, the beautiful and the good, may sit by my side and tell me of the goodness of her God, and the joys of that heaven to which she is going. Tremble not, my own sweet sister; in my soul I feel that the religion you taught me is true. I am going to that paradise of which you used to sing, and ere long you shall follow. Oh, Leo Leela, how happy a thing it is, thus to die! I can—I can no-more." He fell upon the floor, and I upon his neck. He opened his eyes and gazing in my face, whispered: "Sing me that song—sing it my sister—let my soul drink in the sweet tones of your voice, as it passes away to the spirit land." I summoned all my self-control and sang:

The war-cry is hushed—the chieftain lies low;
His plume and his helmet are broken;
He needs not again his quiver and bow,
The cross is his watch-word and token.

His name shall long live, by his deeds of renown,

In the red man's war-song and story ;
 His brow will be deck'd with the plume and the crown
 Which Angels are wearing in glory.

His sister will moisten his grave with her tears——

As I sang the last line a flood of tears choked my utterance ; I turned and beheld his pale, but still manly face, illumined with a smile of ineffable joy—his lips quivered, and—his spirit was gone !

My dear husband, fourteen days have passed since I wrote the foregoing, and it becomes my duty to record the reason of so long a silence. But weep not husband, for amidst her afflictions, your Leo Leela is happy. The wound which I was careful to say but little about, has been doing its deadly work. I am now free from pain and able again to write, but feeling assured that this respite is the forerunner of that wished for moment, when my spirit shall fly to the bosom of God, I must be brief. The dying hour of Kish-Toolah—the happy influence of our holy religion, has made a deep, and I hope a lasting impression on the mind of Garland. Unknown to his men, he often seeks my bed-side. On his knees he has implored my forgiveness, which I could not find it in my soul to refuse. He is certainly a miserable man, and strongly tempted to renounce his profession. He affords me every comfort in his power, and has made a solemn oath to shield our dear child from all harm, and restore her to her father ; but he will not suffer even Rachel to know his good designs, lest his men should know it, and thwart his purpose. I cannot but believe that Murrell will some day be brought to the bar of earthly justice, and suffer the punishment due to his crimes ; but sooner or later the hour will come when the impression made by Kish-Toolah's dying moments will spring up anew in his soul, and lead him to that repentance which needeth not to be repented of. My own dear, dear husband, I am growing weak—the angel of death is hovering near, and ere long my glad spirit shall be in Abraham's bosom. But I must once more gather strength to say * * * * *

Oh, my poor husband, Garland has just left my bed-side, having confessed that the day he stole me away, he left a note in the hands of one of his minions, so perfectly counterfeiting my writing, that he is sure you thought it written by me ; and that in that note he made me to say, I left you of choice to follow another whom I loved. Poor dear husband, if you received that note and believed it true, oh, what

must you have suffered? But forgive him, husband—forgive him as I have done. God will most surely take vengeance upon him; but let us pray it may be tempered with mercy. Husband, Eda—our own dear Eda—is smiling in my face; poor, helpless thing! She knows not that ere another hour, she will be an orphan; but thanks to the power and influence of the Cross of Christ, I go in peace—I go with a firm conviction that Rachel will be a mother to our dear child, and that a day will come when she will be restored to her father. Husband, your Leo Leela is growing blind—blind to the things of this world—but—but oh! the bright visions—the glorious reality of that other and better—

Reader, our tale is ended, save only to state a few things for the benefit of those who have not read, in the first volume of the Signet, the “Heroine of Illinois,” to which, contrary to all rule, and in defiance of all criticism, this is made a sequel. Whilst Lieutenant Long was wandering over the Rocky Mountains, in company with Hugh McGary and Jim Giddings, Eda was rescued from Murrell’s Cave—the details of which are given in the Heroine of Illinois. Lieutenant Long and his friends remained several years in the Mountains. His mental malady gradually abated, and finally, he so far recovered as to enjoy his reasoning faculties, at intervals, as bright as ever; but except at these intervals, all his refinement, both of language and manners were gone. In the mountains he was called Long Tom, and as he recovered, he learned to think and speak as did his companions; and they having discovered that when even his true name was mentioned, his malady returned, humanely determined to avoid any allusion to it, and so cautious were they to guard against this evil, that when they returned to Illinois, the altered appearance and language of their friend enabled them to pass him for a different man; and even now, so devotedly is he attached to his mountain character, that he will not suffer us, or his own daughter, to allude to his early life in the presence of a third person. Eda is the picture of her mother, only a little more masculine in person. Her general appearance presents that exquisite beauty, and surpassing loveliness, found only in a well developed form, perfect features, and an expression beaming with benevolence and love. And we only marvel that the most beautiful and lovely flower that blooms on the prairies of Illinois, is per-

mitted so long to remain on its parent stem ; and but that the contrast would be too intolerable, we would promise to speak a good word for the editor of the Signet. Indeed, we actually commenced doing so once, but when she asked for his picture, our heart failed us.

We cannot take leave of the readers of the Signet, without tendering our grateful acknowledgments for the favorable manner in which our articles have been received. The "Heroine of Illinois," as every one knows, is founded on facts which should be transmitted to posterity ; and there are very many persons who will learn them when detailed in romantic dress, who otherwise would not learn them at all. The leading events in the tale just concluded, are true, though known to but few persons ; and if in either, or both, we have succeeded in deepening the impression on the mind of any, that vice and immorality most surely leads to misery and woe, and that the virtues inculcated by our holy religion will as certainly tend to the enjoyment of peace on earth, and happiness in a future state of being, we shall have accomplished all we designed, and reap a rich reward for our labor.

GRAND LODGE OF MARYLAND.

We make following extracts from the report of the Correspondence Committee, made to the Grand Lodge in November last :

DISTRICT OF COLUMBIA.—From this Grand Lodge we have three journals, containing their transactions from August, 1848, to July, 1849. In all these documents are to be found matters of interest ; but your committee, desiring to spare the endurance of the Grand Lodge, and having a matter of great importance to discuss, which requires an extended notice, can only notice a few of these matters. In the journal of August, 1848, will be found a full and interesting report by the Committee on Correspondence. They favor a General Grand Lodge,—oppose taxing non-affiliated brethren,—do not hold an expulsion from a Chapter as a disqualification to the M. M. Lodge,—do not admit E. A. and F. C. in a funeral procession, &c. Your committee quote from the report this extract :

"The ancient charges instruct us that 'the power of the Master in his Lodge is absolute,' and as this is a peculiar feature of our institution, and those charges most strenuously inculcate submission and the payment of due reverence to the Master, your committee are

constrained to admit, that the assertion of a *right* to take an 'appeal' from the decision of the Master may look like an innovation, but when it is considered, as stated by the Committee of Correspondence of Mississippi, that 'appeals' are to be regarded 'as allowed by *courtesy* of the Grand Master, and generally at his own suggestion from diffidence in his own, or out of deference to the opinion of the Grand Lodge,' they lose their offensive character, and may still be suffered to stand, when all acquiesce in it, and injury is done to *no one*."

Your committee observe, that on a subsequent occasion in that Grand Lodge, an appeal was taken from the decision of the M. W. Grand Master. Your committee, in view of the "ancient charge," hold that it is wrong to admit an *appeal* even by "*courtesy*," because by these is established ultimately a precedent, from which will be claimed the *right to take* appeals. Innovations too readily spring up in the body of Masonry without the fostering aid of precedents by "*courtesy*." A few such examples spread on our records will, in after times, be paraded as precedents; nay, proofs of the *right*, clothed in all the "pomp and circumstance of glorious" *antiquity*. No doubt, advocates of this innovation can already be found armed with some such glorious relics of antiquity to support this pretension. It is to be hoped that no such occurrences may again be spread upon the record, lest the precedents become so numerous as to entomb the "ancient charge" in an antiquity too remote for our progressive age to allow its binding efficacy. It may be a matter of doubt, from the language of our sister committee, whether they consider that the assertion of the right to take an appeal is an innovation at war with the ancient charge, for they "feel constrained to admit," only "that *it may look like* an innovation." Allow appeals to be taken and spread upon the record, and ("the Committee of Correspondence of Mississippi," to the contrary notwithstanding,) they will in a short time cease "to be regarded 'as allowed by *courtesy* of the G. Master.'"

From their journal of July, 1849, your committee quote:

"During the pendency of this resolution, a question arose as to the right of the officers of a subordinate Lodge to vote, when delegates had been appointed by the Lodge of which they were officers, and the M. W. Grand Master decided, that under the existing provisions of the Grand Lodge Constitution, they had no right to vote, when their Lodge had appointed delegates. On appeal from this decision, the M. W. Grand Master was sustained."

Your committee do not know what is the provision of the Constitution here alluded to, and do not intend to question the correctness of the decision of the M. W. Grand Master based thereon, but object to the provision and its origin. If your committee recollect aright the Ancient Constitutions, this is another innovation, and its origin is attributable to "*courtesy*." Your committee believe that, accord-

ing to the Ancient Constitutions, the proper and legal representatives of a subordinate in a Grand Lodge are the Master and Wardens; and if they are not able to attend, the right rests with each one to appoint his own proxy, and the power of that proxy can be revoked by the one appointing him. The practice has grown up, to permit the appointment by the Lodge of some other person, in case the Master or a Warden say they cannot attend, to gratify some member of the Lodge, whose inclination and business lead him to be at the meeting of the Grand Lodge. This custom is assuming the sanctity of a right inherent in the Lodge, and not in the Master and Wardens. If your committee are right in their recollection of the Ancient Constitutions, then the constitutional provision and the decisions based thereon, together with the usage practised, are wrong, and should be got rid of as soon as possible. The best preventive against further innovations, is to exorcise those already in existence. Your committee believe, that the doings of this Grand Lodge lend their sanction to the doctrines or innovations here objected to. Many of the difficulties now agitating the Masonic family are more or less directly owing to some innovation, which has insidiously acquired the sanction of Grand Lodges and fraternity, and are looked upon as law. A more careful inquiry as to what was the old law and usage, and a speedy return thereto, is the best security for the harmony and perpetuity of our venerable institutions. Progressive improvements may do very well in all things except Masonry, to which it must prove destructive. Your committee have devoted so much space to these topics, that they must leave unnoticed much in these journals which deserve attention.

The committee, after noticing in detail the difficulties in New York, an account of which we have heretofore published, close with the following pertinent remarks:

There are several points presented in this matter, which your committee think embrace the essential principles on which this Grand Lodge is to decide which she is to recognize as *the Grand Lodge* of New York. The first is, that when an individual has been duly elected and installed as Grand Master of a Masonic Grand Lodge, he is such until the election and *installation* of his successor, at the end of the constitutional term for which he was elected and installed, except in case of death or resignation. Second, that there is not, and has not been provided, any mode by which a Grand Master can be displaced against his will until the expiration of his term. Third, that an appeal from the decision of the Grand Master is an anomaly at war with every principle of Free Masonry, and, as such, not for a moment to be tolerated or countenanced. Fourth, that the Gavel, in the hands of the Grand Master, conveys commands more powerful than words, and is an argument not to be answered, but received and obeyed without reservation or hesitation. John D. Willard is Grand Master of one of these Grand Lodges, Isaac Phillips of the other.

Willard was elected and installed as Grand Master in June, 1848, and by the constitution of the Grand Lodge of New York, his Mastership did not expire till the election and installation of his successor in June, 1849. The records submitted by both parties show, first, that the Grand Lodge was regularly and constitutionally opened by Grand Master Willard. Second, that his commands were disobeyed, his Gavel disregarded, and his authority and place attempted to be usurped. Third that a revolution or dissolution was proclaimed in his presence. Fourth, that the funds, books, and papers in the possession of the Grand Secretary were seized and carried off in open Grand Lodge. Fifth, that by a surreptitious arrangement, the revolutionists obtained the tenancy of the place in which the Grand Lodge held its session, and that all this was perpetrated in the presence of the M. W. Grand Master, and in violation of his commands.

In political relations, revolutions are nothing more than rebellions successfully carried out, and are relieved of the odium of a rebellion only by the result. Political revolutions have our sympathy, inasmuch as they tend to ameliorate the condition of the masses, and enlarge the sphere of human liberty, and aid mankind in moral and mental progression. Can a revolution in Masonry be justified on such grounds, or offer these in excuse for its undertaking? A *revolution* in Masonry is synonymous with annihilation; it cannot be changed, except by destroying it. Neither can a Grand Lodge be revolutionized while three subordinate Lodges adhere to the then existing constitution, and the Grand Officers holding office under it. A revolution, then, is an impossibility. This movement, then, was a rebellion, a gross and violent riot,—the participants forgetting, or recklessly throwing aside all Masonic obligation and allegiance. The revolutionists carried with them twenty-nine Lodges; the constituted Grand Lodge retained sixty Lodges, and ten under dispensation; the revolution was unsuccessful, a large majority of the Lodges having maintained their allegiance to the old Grand Officers, and there having been no interregnum during which a reorganization could be attempted. The Grand Lodge over which M. W. J. D. Willard presided, in due time proceeded to the election of Grand Officers, and re-elected J. D. Willard, Grand Master, and R. R. Boyd, Grand Secretary. If your committee have taken correct views of this transaction, the body over which Grand Master Willard presides is the Grand Lodge of the State of New York, and this Grand Lodge cannot extend recognition to any other within the limits of New York.

Your committee have not discussed the points which appear to have produced this difficulty, because the decision to be arrived at by this Grand Lodge is not necessarily connected therewith; and any opinion we might express thereon would not bind the parties to this difficulty, and might give more bitterness to the controversy. Such questions can only be definitively settled by a supreme tribunal, which

is endowed with final jurisdiction. This occurrence is another unanswerable argument in favor of the establishment of a General Grand Lodge, empowered to decide on all such questions. Had there been such a tribunal in existence, it is not probable that Masons, possessing the intelligence which characterises the prominent parties in this contest, would have been driven to the extremity here manifested. A breach has occurred in our Temple which may not soon be repaired, and which certainly will not be obliterated for many coming years, and which must certainly leave a stain on our Masonic escutcheon that will not be effaced in our time. The non-existence of such a tribunal has driven the aggrieved party, feeling the want of an appellate tribunal, to take the remedy in their own hands, by kindling the torch of rebellion. Will the several State Grand Lodges decide the point at issue between these parties? Shall we behold the spectacle of "one Grand Lodge sitting in solemn judgment on the conduct of a Grand Lodge in another State and jurisdiction, trying, condemning, annihilating the supposed delinquent?" And should one be found with sufficient hardihood to undertake this, how many others would become parties to the war, by entering their solemn "protest against a proceeding so unjust and injurious?" Shall we have a General Assembly of Grand Lodges to settle this matter? This measure would not be inexpedient, had we the assurance that the parties would abide the decision; for none may pretend to calculate the amount of evil which will result from this unfortunate occurrence.

Respectfully submitted.

C. H. OHR,
JOS. ROBINSON.

FEMALE TEACHERS.

As a teacher, I am often pained to think that even with our increased facilities and advantages, we are not accomplishing as much in our vocation, as the world has a right to expect from us. The first question which suggests itself to me upon this subject is, to whom is this mainly attributable? Not to the children surely. They are as they always have been—some kind, intelligent, and docile; others rude, obtuse and hard to manage. I fear we must attach a greater share of the fault to ourselves. Are we as faithful as we ought to be? Do we satisfy ourselves? Does not a restless and dissatisfied image often hover around our pillow like the ghost of a lost day? These are important interrogatories, and may be evaded by saying, "We have so much to encounter and overcome." But *

so has every one who accomplishes any thing. These very trials we meet, and emergencies we are placed in, should be an incentive to us to put forth the noblest faculties of our nature to overcome them. How the professional man prides himself upon subduing a difficult case. How does he bring into active co-operation his every energy of mind and body; and if successful, how he will count his laurels, priding himself upon its very complications—thinking, properly, that glory is commensurate with the difficulties overcome. Thus it should ever be with us. In all cases of universal interest, we ought to exert every quality of heart and mind, to overcome the evil, and watch narrowly every peculiarity of temperament, to enable us to attack the proper point. I can say, in my experience, I have met with no child, however perverse, who could withstand a long continued course of kind treatment and attention. We must make the children who are under our care, cease to fear what they usually do fear—"prejudice and partiality." The sensibility of children on these subjects is morbidly acute, and a teacher must prove herself just to them, before they will give her their confidence. The greatest antagonist we encounter in our endeavor to elevate the minds of children, and to fill their hearts with all the sweet affections—how I regret to say it—is *defective home influence*. The very place we have a right to expect assistance and co-operation from, is often a desert—not only sterile, but pernicious. Few persons are equal to assist the teacher in a taste of so refined a nature. Some have the ability, but cannot control their time; others are negligent from indifference, and many cannot govern themselves—then, of course, their bad example is more clearly remembered than their good precepts. How can a mother, giving up herself to bursts of passion, exercise a controlling influence upon her daughter? and how can a father, indulging himself in the inebriating cup, stop the wayward course of his otherwise promising boy? In all these cases, while the teacher deplores the evil, let her take upon herself the duty of palliating the bad effects of parental example, and as far as possible, supply what is most needed by these worse than orphans.

Here it is that the good teacher never fails to exercise a higher and holier influence than that usually assigned her. Looking at all these influences bearing against the successful moral training of children, should we be discouraged and ready to pronounce them incorrigible, because we find them imperfect, and their standard, in some cases,

low and perverted? They enter life under no restraint; they laugh when pleased, and cry when pained; in a little time they are restrained by fear, and it is well if harshness does not make them sooner acquainted with deceit. Children are observing; they soon notice the delinquencies of their superiors; they soon detect and remember the broken promise—the falsely excited fear—the unexecuted threat. They are surrounded by falsehood, and must imbibe the pernicious draught. I cannot say that the remedy is entirely in our power or that by one magic wave of our wand, we can banish all these difficulties. No, far from it; too well am I aware that it is by a course long and arduous, which we must pursue faithfully, before we can expect to see the fruit; or it may be *we* will never see it; but still we can help to make the evil less for the future teacher. We must always cherish a hopeful spirit, for the heart flowers of childhood need as warm sunlight as those of the green house. We must feel fresh and warm towards children in order to preserve the joyous freshness of their young natures, while they learn the duties that fit them for this life and the next. Cherish their smiles; let them draw happiness from all surrounding objects, since there may be found some happiness in every thing but sin.

Politeness and courtesy in their most minute as well as extended sense, are powerful auxiliaries to the happiness alike of teacher and pupil. "To be good and disagreeable, is high treason against the royalty of virtue," said a correct moralist. At times feeling my own incompetency for the great task of a teacher, so overwhelmingly that I shudder at the responsibility I have assumed as I am fully aware of what has been called the "dignity of childhood," and feel and know that in the class which I am teaching, there are the elements of future misery to thousands. I often look into the eyes of my pupils and peer as with a telescope into the distant future, aided by a light far clearer than the visual. I see an anxious crowd swaying like the waves of ocean, by contending feelings, while listening to sounds which breathe to them of passion's wild delirium; then the strain changes, and they are held breathless by notes so sweet and sad that they may have been uttered by angel's lips. The crowd gives way—it parts. For whom? For that young poetess—she who is before me now, with bright eyes and intellectual brow—those eyes now flashing with poetic fire, and that brow now crowned with a poetic wreath. Hark! listen to that dirge-like sound which falls upon

my ear; it is the requiem of the early dead—the gentle and affectionate pet of the class—who now goes to fill an untimely tomb—friends wailing and hearts withering under the blow. Here, before me, stands one to be a Martha Washington, and yonder—but I forbear. In all I see an individuality clearly expressed. We have not the original formation of the character, any more than the horticulturalist has the species of his plants; but who, unskilled in botany, would recognize in the pale and unpromising wild rose, (rich only in thorns,) the own sister to the proud Queen of the Garden, who charms all by her fragrance and beauty! This is education—the directing individual characteristics—the unfolding and bringing out the inherent richness of the creature. The formation of moral principles in the young is of such importance as to demand a daily attention. This is our constant, our unremitting duty; it should never be lost sight of. The pulpit, it is true, is the proper place to look to for moral instruction; but some of our pupils have not the privilege of receiving it from that source often enough to be of durable advantage to them. The greatest teachers the world has produced, have taken for their main points of instruction, the moral training of the pupils, and gave them attention on this subject daily.

There is no good teacher, but carries in her own breast an image of what she would like to be, and often when beset by difficulties and almost despairing, has not heard a voice within speaking words of encouragement and hope, in low and gentle whispers, pointing out new duties, or old ones unfulfilled.

Then again, it clings with a dissatisfied feeling around our heart; we try to throw it off; we call it useless ambition, the romance of youth—the too exacting spirit of our breast expecting more than we are able to perform. But no—it is implanted within us for wise and beneficent purposes, and as years roll on, our minds expand—the great circle of the universe is opened to us, where we are forced to see that there is a part in it for all to perform; and it is then we recognize in this invisible and mysterious monitor, a desire God has implanted in all bosoms, even in the most humble—"The desire of being useful."

C.

New Orleans, March 2d, 1850.

MASONIC ADDRESS,

Delivered in St. Francisville, Missouri, on the 27th of December, 1849.

BY J. F. WAYLAND.

BRETHREN, LADIES, AND GENTLEMEN: According to a time-honored custom with the Masonic Fraternity to celebrate, with becoming solemnities, the anniversary of two of the most illustrious patrons of our Order, we have met this day, as another festival has arrived, fraught with recollections of purity and holiness—a day of rejoicing; for by its observance, we learn to strengthen the link of that sacred chain of love which binds us together in the bonds of peace and love; and by keeping the glorious example of St. John ever before us, we are taught to subdue our unholy passions, to curb our unholy desires, and to cherish, with our undivided heart, the greatest of all virtues—Charity! On the return of this anniversary, it is usual for the brother who fills the station which I have now the honor to occupy, to lay before the Fraternity, and the world, a sketch of Free Masonry, with its character and moral tendency. This custom I am bound by precedent to observe, as far as my ability and the short time I have had to prepare an address will permit, (foolish though it may be for me to attempt that which has been so often and so ably done by other older and superior brethren;) yet, with your permission, I will venture a few remarks, trusting more to its intrinsic interest, and your kind indulgence, for a hearing, than any ability on my part to do it justice.

As to the origin and antiquity of Masonry: At the building of King Solomon's Temple, Operative Masonry was carried to its highest perfection; when the last tinsel was given to its glittering dome, the assembled multitude rent the air with their bursts of applause in honor of him who was its founder. It stood, long after, the splendor of the Jewish capital—like the sun in the great dome of heaven—the nation's glory and the nation's pride, the proudest monument of art, and the noblest specimen of architectural grandeur. But at the erection of this temple, the foundation of another institution was laid, which was destined to last when the material building should long have mouldered into ruins. At the building of Solomon's Temple,

Speculative Masonry first assumed its distinctive character; and on the glorious principles of the Bible was laid that broad and firm foundation upon which our splendid edifice of Masonry has been erected, and against which the stream of time, as well as the storms of rage and persecution, have spent their force in vain, because contending against the eternal principles of truth and justice. The material edifice which gave rise, in its erection, to our ancient and honorable Order, has long since ceased to exist; its grandeur and its glory has crumbled into dust; but still the principles of our Order have remained unchanged, because unchangeable in their nature, and unshaken by the lapse of ages.

Eighteen hundred years and more, have rolled away into the past, since the day that gave birth to that illustrious patron of Masonry, whose anniversary we this day celebrate; and yet the badge of a Mason is the same, and as dear to him as it was to our ancient brotherhood—while the rest of the institutions of antiquity live only in the history of the past. Time, whose destroying hand has swept nations and kingdoms before it, and hurled into one general ruin the noblest cities of earth, and the proudest monuments of earthly grandeur! Time, whose wasting influence breaks up the dearest relations of life, and buries in forgetfulness the actions of the great mass of men, weakens the chords that unite human events and human endearments, adds strength to the tie which binds us to the past, and *establishment* to the firm foundation on which Masonry rests. Mutability is inscribed on every thing earthly, or of earthly origin, but truth is as immutable as its author—as eternal as the heavens, and an institution, based upon its principles, will remain as unshaken as the everlasting hills. The principles of our Order may, therefore, be said to be as ancient as Time, and as immutable as the laws which govern the universe, originating in necessity, founded in the very nature of man's creation, existing, as it has, through all the changes of earthly associations—unaffected by the rise or fall of nations, change of governors or rulers, it would seem that the finger of Providence alone has been constantly guiding its destinies. The permanency and stability of the Masonic institution seems to distinguish it from all other human associations, with this exception: the societies of the world, empires, kingdoms, and commonwealths, being of less perfect constitution, have been of less perfect duration. Men have, in all ages, been busy in forming and re-forming, pulling down and building up,

and all still as far from the desired end as before. Hundreds of religious societies have for their foundation the same corner stone—the Bible; yet each is engaged in quarrelling with the other.

The Masonic institution is and always has been based on brotherly love, relief and truth, stimulated by the exercise of Faith, Hope, and Charity, which are the three principal rounds of that ladder which Jacob in his vision saw reaching from earth to heaven. Brotherly love freely extends the hand of relief to the sick and oppressed, feeds the hungry, clothes the naked. These are principles which, if carried out in practice, will secure a permanency unknown to any other institution; and the wisdom in which the foundation is laid—the strength with which the edifice is sustained—and beauty with which it is adorned, will continue to secure for it the just rank among the associations of the day. Faith, Hope, Charity, Relief, Truth, Brotherly-love, Fortitude, Prudence and Justice, are its prominent characteristics. We are taught to have Faith, which is a belief in the revealed religion; Hope, which is an expectation of some good; Charity, which is tenderness, kindness, good will, benevolence, and liberality to the poor, and the three combined “admonish us to have faith in God, hope in immortality, and charity to all mankind. But the greatest of these is Charity. Faith may be lost in sight, Hope end in fruition—while Charity extends beyond the grave, through the boundless realms of eternity.”

Temperance is that due restraint upon our affections and passions which renders the body tame and governable, and frees the mind from the allurements of vice. Fortitude, which is that noble and steady purpose of the mind, whereby we are enabled to undergo any pain, peril or danger. Prudence, which teaches to regulate our lives and actions, agreeable to the dictates of reason, and is the habit by which we wisely judge and prudentially determine in all things relative to our present, as well as future happiness. Justice, which is that standard or boundary of right which enables us to render to every man his just due without distinction.

Masonry is a system of doctrines and precepts—doctrines drawn exclusively from the Bible. There is not a solitary principle connected with the institution which Masons wish to conceal from the view of the deserving and meritorious. The first great doctrines held in sacred veneration by the Order, are the existence of God and the immortality of soul, it assumes the position that the works of nature

demonstrates the wisdom and power of the Infinite Being, while the Book of Revelations discloses to man who that Being is, and the relation he sustains to Him as moral agent. Upon the conservative platform which Masonry has erected, are all the multiform and sectional feelings of our race to meet a living sacrifice to peace and harmony. This is one of the great features of Masonry—it allows no sectional feelings, no religious bigotry: sectarianism falls, and bigotry hides its hideous head at the very gate of the temple. The lesson impressed on the mind is that Masonry interferes with no man's "political or religious opinions;" it throws no shackles o'er the mind, but in the fullness of rational liberty teaches each worthy brother to select for himself that altar which best suits his own peculiar mode of worship. This belief in the existence of God, furnishes a broad and solid platform whereon Jew, Mahomedan and Christian may stand side by side; yet strange to tell, there are those found still, who would have all believe that the institution is dangerous to the peace and well-being of society, and who lack but the power to blast it from the earth; but still it lives in its own unobtrusive dignity—exercising its true principles in demonstrating the fact that it is practicable for all men to live in peace, loving each other fervently, notwithstanding the many impediments of habit and education. Such is Masonry—it knows no distinction between man and man but what virtue and vice create; wealth and poverty have no right in the balance; with it, gold is estimated at its true value, and no more; its glittering particles serve only as a means of doing good. Nor does Masonry "bend low the suppliant knee, to the fortunate possessor of gold." In Masonry, the rich and poor meet together—the Lord is the maker of them all. Are not the principles good and substantial?—calculated in their very nature to promote the best interests of society and the happiness of man? You may think that these principles are the principles of religion, and not Free Masonry. No—there is a wide difference. Free Masonry and Christianity can never clash; there is a great void which can only be filled by a new heart. This Free Masonry has no where promised to give; the rigid performance of the principles of the institution will not atone for the past. Though they are nearly allied, teaching the same great moral truths—morality—emanating from the same fountain, and designed for the same great end—the happiness of man. Free Masonry does not profess to make a bad man good; but if its principles are duly appreciated, and its precepts practiced, it will make good men better.

The various emblems and symbols of Masonry were selected for the moral lessons they teach, as well as impress on the minds of intelligent Masons, wise and important truths. None is more striking than the All-Seeing Eye and the Naked Heart, which remind us that the darkness and the light are both alike to God. The ever living sprig of Acacia—that which blooms in immortal green—which endures the scorching rays of the south, and the chilling winds of the north, and yet it withers not, nor is it impeded in its progress. This, of all others, is most consoling—impressing the heart of the faithful Mason, that through the merits of the Lion of the tribe of Judah, he may live and flourish in immortal green in the celestial Temple above.

The impressive language of Masonry, although it is unwritten, yet is so perfect and universal, that a brother may wander over every part of the inhabitable globe, and find a ready response to his appeal. It is as general as that of the eye, and needs no tongue to give it utterance; it is undestroyed by the light of day, and unobscured by the darkness of the night—the former cannot be said to add to its comprehension, nor the latter to destroy its meaning. It is as readily understood by the Hebrew as the Christian—the Turk and Greek as the Mahommedan—acknowledged and appreciated in every corner of the world; no matter in what country, nation or language a Mason is—whether in prosperity or adversity—his language is understood, and he is known as a Mason. The door of every Lodge hails him welcome; he receives each brother's hand in friendship; not only this, but it solves difficulties, and kindles a flame of love in the breasts of those who are at the greatest distance from each other on account of political and religious opinions. Yes, a Mason will risk his life for a brother in the hour of danger, though he may be his enemy, and in the midst of battle. The savage tomahawk and scalping-knife have been turned into protecting weapons; the glittering spear, though bent in vengeance, and the pointed dagger, have been returned in friendship to the scabbard, upon receiving the Masonic signs; chains have fallen from the hands and feet; prison doors have opened, in consequence of that mysterious token, which none but Craftsmen ever knew. The principles Masons are taught to practice are drawn from the Saviour's golden rule, "To do unto others as we would wish others to do unto us."

I have spoken of what Masonry is, and of what it teaches. It

may be proper for me to say a word in regard to what Masonry has done; although Masons do not herald forth her praises, and her charities are done on the principle of not letting the left hand know what the right doeth. Other societies may do greater charities for aught I know, yet none go so fully on this principle as Masons; and not until the veil of secrecy is removed before the great Master above, will the good of Masonry be known. However, this much I can say, that it teaches obedience to the civil law; into the ear it whispers the faults of the erring brother—warns him of impending danger, and if possible, leads him who has gone astray, back to the path of rectitude and honor. It has wiped the scalding tear from the eye of the distressed—relieved the wants of the suffering poor—cheered the sad chambers of sickness, and kindly smoothed the pathway to the tomb; and when the immortal spirit has quit its tenement of clay, reverently deposits the body in the dust, and finds a burial for the poor as well as the rich; then hastens to pour the balm of consolation into the bosom of his sorrowing relations. And its benevolent spirit stops not with the sepulchral ceremonies. The green turf which covers the mortal remains of the departed brother does not hide the recollection of him and his. Masonry's arms embrace his bereaved relict and orphans; her food is never permitted to suffer diminution; his little ones cry not in vain for food and raiment; its watchful care provides over the future destinies of his offspring; its hand directs their education and guides their infant footsteps in paths of usefulness and honor.

I am sorry to believe that some are opposed to Masonry, although it is so good and glorious an institution. One reason they offer is, that it is a secret society. This is no good reason, for any man may be initiated into its mysteries, and receive its honors, if he is worthy and well qualified; and it cannot be otherwise than secret, for if you take from it this feature, you destroy its usefulness; we could not keep out of it the vicious and unworthy, nor practice the greatest of all virtues—charity; for the Bible says that if gifts and benevolence are done to be seen of men, it is not charity. We might give other reasons why ours is a secret society, but we think this sufficient.

Another objection is, that our institution may be unworthy and become dangerous to religious and civil liberty. Its history proves that it has not interfered with religious liberty, (although many religious denominations have invaded its glorious and sacred domain,)

and selfish men and bigots should recollect that Masonry is founded on the Bible, and that virtue which it practices most is charity. Look at those who in all ages have belonged to the Order; have there not been holy men—philosophers, statesmen and kings? Does it not, in your acquaintance, embrace those who, in intellect, morals and standing in society, are above the average of the population? It has no schools and colleges in order to sustain itself; and when it has them, it is only to educate the orphans of Masons, who, of course, are favorable to the institution, as their fathers were Masons. It has not interfered with elections, or the administration of justice. Finally, it has never interfered with the free spirit of trade, by Masons generally giving their custom and patronage only to Masons. Can you believe that Masonry is dangerous to the well-being of society, liberty and religion, when you look at men who belong and have belonged to the Order? Look at him whose name is embalmed in the hearts of all; yes, whose name is borne on the gale of every breeze around the circle of the globe. He gloried in its principles—loved the institution, as all good Masons do, and during a long and exemplary life, remained an active member of the Order, and a firm advocate of its doctrines, until called to a higher temple. Washington took his credentials from the Lodge of earth, to the Supreme Lodge above, where he fraternizes with his celestial brethren, and joins in songs of praise before the Supreme Grand Master. Do you believe for one moment, that he who held his country's interest above his own, would belong to and love an institution which was dangerous to the best interests of society, and which might destroy or take away the very liberties for which he had fought, contended, and spent his whole life to achieve?

Brethren, a few words to you more especially, and I am done.. Let us maintain the dignity and purity of our institution; guard its sacred portals; allow no one to be admitted to the privileges of our Order unless he is worthy and well qualified; keep its emblems and jewels clean and bright; sanction no innovation, for our ancient fathers in Masonry matured well all their plans, and after great labor brought their designs to such glorious perfection that we cannot add one iota to its symmetry. As has been said by one, "'tis vain to attempt, and fruitless to labor to add to its beauty; it cannot be done; such efforts are as foolish as to attempt to gild refined gold, or to paint the lilly." Then let us study the beauties of Masonry, and practice

its precepts, recollecting in all our actions, that one unworthy member may bring disgrace or censure on our Fraternity. Let us cultivate a spirit of concord, so that every passion may be tranquilized into one which shall tell only of brotherly love; the strength of our affections binding us into one compact, animated by one hope, and sustained by the same heavenly confidence; and as link after link of these attachments are dissolved by death, let it be such that it may be re-united again in the Supreme Lodge above in undying strength and immortal beauty. Shakspeare has said, that "confidence is a rare plant and of slow growth on this earth." As I regard my reputation as a man of truth, I can say as far as I know, in Masonry alone is it known to have strength and come to perfection; here alone does it take deep root in noble, generous hearts, and spring up to the honor and glory of human nature. Brethren, we should, as all Masons have before us, practice a spirit of active benevolence, which retires from observation, and is known only in the blessings it communicates. As Free Masons, we are required to make provision for the exercise of this benevolence, and practice industry, that we may meet its liberal demands. Although our charities may not excite observation, or occasion even a passing remark, we must pursue them still. If no earthly thankfulness breathes its blessings—if no spirit from heaven urges us onward, we must ever be about our work doing good, and satisfied with the consciousness that we are discharging our obligations as Masons. It is this benevolence which throws a charm over our past history—for the widow, orphan and stranger have never called upon us unheeded or unrelieved. Although the cold world may forget their helpless and distressed condition, and disregard their wants, while there is a member of our Fraternity, there will be a heart that *must* feel, and a hand that *will* act.

EDITORIAL.

WE have just returned from a very pleasant and profitable tour in the South, to resume our seat at the editorial desk, (by the way, it is an old square table,) and the first thing we feel called upon to say is, that the kind and flattering reception, we met with, will call forth a

sketch of our travels, and a notice of some interesting events, which we hope to commence in our next number.

We here tender our grateful acknowledgments to the brethren in the north and west, for the large increase in our subscription list.

The present number closes the second volume, and we feel justified in saying that during the past two years, we have labored incessantly to make the Signet a valuable and interesting work, and to establish it on a firm basis. If we may judge from what we hear in various quarters, we have succeeded beyond our hopes in the first, and we are happy to announce to our friends and the Fraternity, that we now consider our periodical placed on elevated grounds, and in danger of no other drawback than the carelessness and inattention of some of its patrons in paying their subscriptions. We have carefully complied with every promise made. We have enlarged the work until it is now just double the size of any other Masonic journal in the United States, and we will ornament the number with the finest mezzotint engravings whenever the receipts will enable us to do so without incurring a debt.

The next twelve numbers will contain 768 pages, and as the paper is unusually heavy, they will make a very large volume, larger we believe than would suit the taste of some subscribers. We shall, therefore, make two volumes in each year, which, by those who prefer it, may be bound in one.

The price of the work thus enlarged, will continue the same—\$2,50 per year, or \$1,25 per volume.

We again ask attention to our History of Free Masonry. It has cost us much labor and research, and as we have taken grounds differing in many important particulars, from any other writer of Masonic history, it is either more reliable—and therefore more valuable than any other—or it is a useless and injurious appendage to a Masonic library. Laboring as we profess to do, not to tickle the fancy or captivate the imagination; but for the promotion of the great cause, by the development of truth, untrammelled by tales of superstition, or the far-fetched theory of the credulous, we must needs feel the importance of submitting our labor to the careful examination and criticism of competent men—this we solicit; for if it is likely to prove nothing more than a romance or a jumble of contradictions, as are some of the modern works, then we are prepared to discontinue it, and by a public acknowledgment, atone for our wrong.

To our subscribers we beg to say, that we ardently wish all to continue the work; but we ask as a matter of justice, that if any determine to discontinue it, they will immediately notify us, and not, as some have done, suffer several numbers to be sent to their post office, and then decline any responsibility for the volume.

The reader will remember that for reasons given, no part of *Leo Leela* appeared in our March number, and hence will be found a double portion and the conclusion in this. We sincerely hope, as we have reason to believe, that the Tale has been well received; but as the author has thought proper, in the close, to take some unauthorized liberties with us, we feel called upon to hold him responsible, not by calling him to ten paces—that's too close—with powder and lead instruments; but we propose to hold him up to the derision and scorn of all the ladies, for daring to insinuate aught against our personal appearance. We dislike being compelled to measure arms, or compare faces with any of our contributors; but we owe it to ourself and the patrons of the *Signet*, to say to the author of *Leo Leela*, that we stand prepared to prove, by good testimony, that within the last four days, a lady of acknowledged good taste declared, unsolicited, that the Editor of the *Signet* was "a fine looking man," and we are not prepared to admit that similar well-deserved compliments are at all rare.

☞ We hope the prize cups offered some time ago have not been forgotten, and that all who design to contend will speedily send in their articles, and as many subscribers as possible.

We are very much behind in our correspondence, and must therefore ask indulgence for a while.

HENKLE'S ADDRESS.—We had supposed the copies left with us for sale had been consumed by the great fire, but a short time since we found a large lot of them in an old trunk, and we now give notice that they are for sale at this office, and at Bro. MYRES', on Vine street. Price 50 cents.

☞ OUR new subscribers are informed that the first and second

numbers of the first volume, and the first number of the second volume are exhausted ; but as soon as possible we will have them re-printed, and forwarded to those who may not have received them.

OUR friends in the south are informed that we will receive any money that may be current there, but it will accommodate us to remit New Orleans money.

GRAND LODGE OF VERMONT.

We make the following extracts from the address of Grand Master TUCKER, delivered before the Grand Lodge of Vermont, in January last.

We call attention to his remarks in reference to the lectures of Brothers Cross and Barney. We have often said, and several times through print, that Brother Cross published too much ; but we must believe that Brother Tucker does not know what the lectures of Bro. Cross are. We learned the lectures of the three first degrees in 1820, from Wm. Gibbs Hunt, of Lexington, Ky. Brother Hunt assured us that he had them, word for word, from Brother Snow, of Ohio, and that Brother Snow had assured him that he had them, word for word, from Brother Cross ; and we assert knowingly, that the lectures of the Baltimore Convention, as delivered by the delegates from Missouri, are substantially the same that we received in 1820. We further state that there is less "extrinsic ornament" in them, than any we have heard.

We cannot say what Bro. Barney's lectures were in 1819, but we are bound to declare, that as late as 1846, we repeatedly heard him lecture, and with great pleasure, because he gave more reasons for little things than any one we had heard ; yet did his lectures contain much more extrinsic ornament than those which we learned in 1820.

"I recommended last year that the secular Lodges should revise their by-laws, to conform to the state of things then existing, and add a clause that membership should depend upon signing them after such revision. My object was to reach the non-attending and non-paying members, and to ascertain with certainty whether they still intended to claim association with us, or had determined secretly to be no

longer of us. I am not apprised how extensively this recommendation has been adopted by the secular lodges, but I again ask for it the attention of such as have neglected to adopt it, for the purpose of assuring them that where it has been adopted, it has accomplished all I had hoped from it. In Dorchester Lodge it was strictly complied with, and that Lodge, though reduced in numbers, has purified itself by getting rid of the living-dead men whose former membership operated as an incubus to weigh down its energies and mar its beauty. The true brethren only are now members, and as they cannot now be controlled by being voted down in every thing useful by those who only attended occasionally, and cared little for the prosperity of the Order, they have found their strength increased, their unity of purpose perfected, and their masonic quiet and happiness redoubled. The Grand Lodge must pardon me for again and again urging this subject upon their attention. I have the deepest conviction that a high state of prosperity can hardly be reached until we are entirely free from these miserable incumbrances. In the efforts of the past four years—during which we have needed the encouragement and the aid of every genuine Mason—this class of men have stood back, or if they have in some instances mustered courage enough to speak at all, it has universally been in the language of discouragement and doubt. Most of them, however, have not dared to speak;—their mouths have been as heremetically sealed as their pockets, and we have had as little encouragement from the one as aid from the other. I renew my recommendation of last year, in those instances where it has not been pursued, and ardently hope that it will be adopted by every Lodge within this jurisdiction.

“There is much complaint in the Grand Lodges of several of the States about a want of uniformity of work in the different secular Lodges. That want of uniformity exists, to a considerable extent, among our own Lodges, and so far as I have been able to trace it to its source, I entertain the opinion that it originated with the lecturing of Jeremy L. Cross in this jurisdiction more than thirty years ago. I am informed by a worthy brother,—my senior in Masonry by several years, and now one of the officers of this Grand Lodge,—that the lectures of Brother Cross were examined into under the authority of the Grand Lodge, and were disapproved. I do not find any record of this procedure in our records, but I have no doubt of the fact that it occurred as stated. Our records show that at the communication of this Grand Body in October, A. D. 1819, a committee reported in favor of recommending Brother Cross’ “Masonic Chart or Hieroglyphic Monitor” to the patronage of the fraternity, and that this report was *rejected*. So far as my information extends, I have found very few elderly intelligent brethren who ever appreciated very highly either Brother Cross’s lectures or his book. There are some exceptions, however, and the brethren who form them appear to adhere with great tenacity to every thing that proceeded as instruction from

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Brother Cross, for no better reason, that I could ever ascertain, than that he published a book of masonic pictures. This Grand Lodge, however, long since placed upon record its opinion of the lectures which it *did* approve, and they were *not* those of Brother Cross. At the communication of October, A. D. 1817, the lectures as taught by Brother John Barney were examined by an intelligent committee of the Grand Lodge; which committee reported that those lectures were 'according to the most approved method of work in the United States,' and proposed to give Brother Barney letters of recommendation 'to all lodges and brethren, wherever he may wish to travel, as a brother well qualified to give useful masonic information to any one who may wish his services.' The Grand Lodge accepted this report, and under the recommendation given in consequence, Brother Barney visited many of the Lodges then existing in this State, and imparted his lectures, which had been thus approved by our highest masonic authority. These, as I understand, were the lectures then taught under the authority of the Grand Lodge of Massachusetts, and are, in every essential point, the lectures sanctioned by that highly respectable masonic authority at the present time. They are the same taught by our Grand Lecturer now; and although they are perhaps susceptible of improvement—or rather *correction*—by some slight emendations, are those which, at the present time, we are bound to teach and work by, to the exclusion of all others. Their general adoption would give us a uniformity of work, which is highly desirable, and I trust all the secular Lodges of this jurisdiction will feel themselves bound to conform to the only mode of lecturing and work which has ever received the sanction of the Grand Lodge. Our Grand Lecturer is always present at our annual communications;—the 21st article of our by-laws requires the District Deputy Grand Masters to meet on those occasions or immediately thereafter, "to compare their lectures and mode of work," and it would be no great sacrifice in time or expense, by a strict compliance with this requirement of duty on the part of the District Deputies, to produce a result of so much importance to the interests of the Order. It is hoped that this subject will not be neglected, as it was last year, but that the District Deputies will understand that, by accepting office, they become tacitly pledged to attend to the official duties, which our regulations impose.

"In those Lodges where the teachings of Brother Cross continue to predominate, I have always observed a strong disposition to overload the work with extrinsic ornament, and occasionally with some things not so harmless as that. All surplusage, beyond the plain but rich simplicity of our ceremonies, tends not only to confuse instruction, but to deform its beauty. A new made Mason finds some things in one Lodge which he misses in another, and although none of them perhaps constitute the *removal* of an old land mark, yet their natural tendency is to *weaken* its foundations, and *impair* its stability.

"I append to this address, for the general information of the members of the Grand Lodge, a copy of the action of this body in relation to Brother Cross's Chart and Monitor, and its action also relative to the lectures of Brother Barney.

"Heretofore several applications have been made to this Grand Lodge for *individual* charity, which, in the low state of our funds, have been responded to by the brethren who happened to be present. I take this occasion to say, that I esteem all such applications as wholly irregular. This Grand Lodge never established a charity fund. In its palmyest days, its funds never reached an amount that would justify it. The extremely low taxation imposed upon its subordinate Lodges very clearly indicates that it never looked to a larger revenue than enough to pay its own necessary expenses, and since its revival in 1846 it has been constantly in debt. It has not and never had the means for charity, and never seems to have contemplated that it should possess any other than a purely legislative character, to act for the general supervision, regulation, and interest of the Lodges under its jurisdiction. Formerly it was well understood that individual charity was the appropriate, peculiar, and exclusive business and duty of the secular Lodges. That rule seems to have been partially forgotten, and I think it quite time it should be revived. The officers and members of the Grand Lodge should not be taxed constantly in their private capacities for the performance of duties, the responsibilities for which properly and legitimately rest elsewhere. I advise that no future petitions of this character be entertained by the Grand Lodge."

MASONIC COLLEGE.

EXTRACT from a letter dated Lexington, (Mo.,) March 23, 1850:

The first session of our second collegiate year, closed with eighty-five students, on the evening of Friday, February 22d, by a public exhibition. Twelve original speeches by members of the Freshman and Sophomore Classes, interspersed with excellent music by the "Lexington Musical Association," constituted the entertainment of the evening. The spacious building was crowded almost to suffocation, and, aside from repeated outbursts of applause, the breathless attention with which that sea of upturned faces, beaming with intelligent gratification, regarded every word that fell from the speakers' lips, bore ample testimony to the satisfactory manner in which the young gentlemen acquitted themselves.

The four days preceding the exhibition, were spent in examining

the several classes; in presence of a number of the friends and patrons of the institution. On Tuesday, Prof. Cameron's classes in languages; on Wednesday, Prof. Patterson's in mathematics; on Thursday, President Macpherson's classes, and on Friday Prof. Shaver's classes.

On Thursday the Philomathean Society made its *debut* as a literary association, and furnished entertainment to a large audience by an oration from Rev. A. Hamilton, of the M. E. Church.

All the exercises of the week passed off pleasantly, and it is hoped profitably to all concerned.

The third week of the second session has just closed. The students are not all in that it is known will attend. The present session it is believed, will not number quite so many as the last. Ten who were in attendance last session are off for California. This gold fever bids fair to desolate the land. Such madness the world never witnessed before. The crusades were *nothing* in comparison to it. If things continue as present indications intimate, we poor wights that are left behind need not go to the borders to squat on Uncle Sam's domain and claim pre-emptions. The old gentleman's children will leave us improved farms and brick houses, upon which to lay our claims, and prove up our pre-emptions; and as for colleges, schools, and such like trumpery, we shall have no use for them in this golden age which is just dawning upon the world. But of this, enough. In regard to the internal government of the College, deportment of students, &c. &c., things continue as published in the last number of the Signet. Nothing new to add.

OBITUARY.

Resolutions passed, unanimously, by Saint Louis Lodge of Free and Accepted Masons, No. 20, at the Masonic Hall, March 5th, A. L. 5850, A. D. 1850, in relation to the death of Brother ACKIN.

WHEREAS, it has pleased the All-wise Creator of the Universe to remove from among us Brother ALEXANDER ACKIN, who departed this life, March 3d, A. D. 1850, in cheering usefulness; who has left many relatives and friends to mourn his loss: Therefore,

Resolved, That we deeply deplore his loss as a brother, and that we deeply sympathize with his bereaved relatives and friends, who can sustain the loss only by that Grace which alone our Lord and Master has given to all of his afflicted children here below; and in this their hour of need, we point them to the Lion of the tribe of Judah, who has testified to us that this "mortality shall put on immortality," and appear in the Grand Lodge above, where God is our Grand Master, and his members redeemed saints made perfect by the blood of our crucified Saviour.

Resolved, That the Brethren of this Lodge wear the usual badge of mourning for the space of thirty days.

Resolved, That a copy of these proceedings be transmitted to the bereaved relatives of our deceased Brother.

Resolved, That these proceedings be spread upon our records, and that the Secretary prepare a copy thereof, and request the Masonic Signet to publish the same.

H. DUSENBURY, *Secretary*.

EDITORIAL CORRESPONDENCE.

GRAND CHAPTER OF MISSISSIPPI.

THIS Grand Body held its annual communication in the city of Jackson, on the 14th of January, 1850. We did not learn the precise number of members in attendance, but we think there were sixty or seventy, which clearly shows that R. A. Masonry is prosperous in this State. We visited the halls of the Legislature and were pleased with the appearance of the law-makers of Mississippi; nor do we detract from their just claims to a high order of talents, in saying the Grand Chapter was composed of a body of men in no way inferior. We confess we were agreeably surprised to meet so large a body of talented men on that occasion. To us it was a source of great satisfaction, after spending so much of our life in the study of the principles, and the practice of our Rites, to meet so many venerable fathers who have long been engaged and are still striving to dispense true Masonic light, that our moral temple may be beautified and adorned with even richer gems than those which decorated the Temple of Solomon.

In this jurisdiction there are twenty-three Subordinate Chapters.

The Grand Chapter, after discussing the merits of the question, decided that a Chapter under dispensation is a legally constituted body of R. A. Masons, and as such may be represented in the Grand Chapter, so soon as the dispensation or limited Chapter is perpetuated.

We learned, incidentally, that the subordinate Chapter at Kosciusko, together with the subordinate Lodge, have erected a fine building to serve as a Masonic Hall and a female academy, and we invite the brethren of Kosciusko to give our readers some further information in relation to the academy, as every effort for education will be hailed by all.

The Grand Chapter recommended that all Grand Chapters appoint delegates to a convention to be held mainly to produce uniformity of work, and determine the appropriate place and jurisdiction of the Royal and Select Degrees.

The Grand Chapter instructed its delegate to seek a repeal of that clause of the Constitution of the General Grand Chapter, which fixes the fee for dispensation at \$90; also to repeal that clause which prohibits the conferring any but regular degrees. The resolution urges as a reason for the repeal of the last named clause, that the effect of side degrees are productive of no harm, and in many cases their use resulted in good to the Craft.

The following are the Grand Officers for the succeeding year.

- M. E., L. C. TUPPER, G. H. P.
- E., DABNEY LIPSCOMB, D. G. H. P.
- E., C. POSEY, G. K.,
- “ W. T. LEGRAND, G. S.,
- “ L. V. DIXON, G. Treas.
- “ D. N. BARROWS, G. S.,
- Rt. Rev. A. NEWTON, G. C.,
- E. — CRAWFORD, G. Marshal.
- “ R. W. T. DANIELS, C. H.,
- J. J. BIRDSONG, P. S.,
- G. C. PORTER, R. A. C.,
- S. J. SCOTT, G. M., 3d V.,
- H. M. YOUNGBLOOD, G. M., 2d V.,
- DAVID BONE, G. M. 1 V.,
- T. J. HAWKINS, G. L.,
- G. W. JOHNSON, G. T.

The deliberations of this Grand Chapter were eminently characterized by harmony and good feelings—with a single exception, we heard no unkind word spoken. We think there is some irregularity in the work of the Chapters in this State and that some things are embraced in the lectures which do not belong to Ancient Craft Masonry; but most of the work is better done, and the lectures more generally understood, than in Missouri or Illinois; and if our companions are not remiss in enforcing our rules for the preservation of the morals of the members, we predict for the G. Chapter of Mississippi, a proud stand among her sisters.—ED.

MASONRY IN LOUISIANA.

The readers of the Signet have been, from time to time, informed of the unfortunate condition of Masonry in Louisiana. We have said many seemingly hard things of the old Grand Lodge, because we honestly thought they had suffered innovations to be perpetrated. We have now the pleasure of announcing to the world, that with a spirit of conciliation and brotherly love, alike honorable to themselves and beneficial to the Craft, they have receded from all the objectionable grounds: whereupon, the new Grand Lodge, with a unanimity equally praise-worthy, have almost unanimously resolved on a dissolution of that body, and fraternal affiliation with the old. We have commingled freely with the members of both; and while we are bound to admit that a few still entertain fears of the result, the great body are satisfied that every commendable reformation will be speedily made, and that once more Masonry will take its proud stand in Louisiana. The terms of affiliation are being carried out with commendable zeal on both sides; and we opine the day is at hand, when both bodies will assemble in one hall, if, indeed, a hall can be found large enough, with hearts and hands open, and with souls rejoicing with fraternal joy.



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Masonic signet and literary mirror.



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